

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.

In "Notes by the Way" of December 31st, 1892, a comment was made on a prospectus issued by Mr. Charles Fox of a work he wished to publish on the Great Pyramid. That prospectus or leaflet came in the ordinary way, and, as it was worded, seemed to merit remark, as do so many of the numerous leaflets of the kind that come to the office of "LIGHT." There was an appeal for money to carry out the publication, which in the Note was characterised as "begging." Mr. Fox is, we learn, a conscientious, high-minded man, a Quaker, and has simply what he considers the good of mankind at heart. Apology is, therefore, due to him, and is freely offered. At the same time, in justification of the Note, it must be admitted that the wording of the prospectus was very curious. We trust, however, that Mr. Fox may obtain the money he wants, and so bring out the work in which he is so deeply interested. It is in the interest of true Spiritualism, and of mystical and occult science, to keep everything above suspicion, and that is the only object of such Notes as Mr. Fox complains of. In his case we are only too happy to find we have erred.

The "Arena" publishes another article by Edgar Lee on "Astrology in London." Of the recently developed wide-spread interest in the science there can be no doubt. One would be glad, however, to have some corroboration of Mr. Lee's statements. He asserts that on the occasion of the Jubilee service in Westminster Abbey in 1887 certain journalists were anxious, with fair reason, about their safety at the service, and the wife of one of them suggested a consultation with a famous "intuitional" astrologer on the eve of the ceremonial. He did so consult, and he got this answer:—

There is not the slightest fear of anything happening to-morrow. Jupiter, who rules her Majesty, is in his full dignity, and nothing sinister could possibly occur. There is, however, likely to be an accident to some one, who, though not Royal, is in some way connected with the Royal house, and it would appear as though it were a horse accident. It will be remembered by many that on the morning of the ceremony the Marquis of Lorne, while in the park en route to join the procession, was thrown from his charger and sufficiently injured to prevent his taking part in the proceedings.

Another account is still more curious:—

That same night while the journalist was making this inquiry, two other querents applied to the astrologer, both asking a question as to the safety of the Abbey on the morrow. The reply given by the astrologer was naturally a repetition of his previous answer, whereupon the younger of the two visitors, who spoke English imperfectly, asked for a forecast of his own career. After ascertaining minutely the hour of birth and the

latitude and longitude of the birthplace, the astrologer inquired if he were by profession a soldier, and the reply was that he held rank in a foreign army. "Your end will be sudden, and by lead," said the astrologer, "and, so far as I can see, the end is so near that it is not worth while casting the nativity." The young man laughed at the time, but it afterwards transpired that he was the Archduke Rudolf of Austria, whose melancholy and tragic demise will be still fresh in the memory of the reader.

Professor St. George Mivart's "Apology for Hell" has naturally roused the orthodox champions of that time-honoured institution, and Father Clarke has come to its rescue. Seeing that neither of these gentlemen appears to have any foundation for his arguments outside what certain fathers of the Church have thought and written, the whole controversy is surely a waste of words. Perhaps the most amazing thing about this most horrible belief is that men presumably gentle in all their relations of life can contemplate the possibility of any one dear to them incurring such a fate as the belief involves because of the accidental omission of a certain ceremony, or the lack of credence as to a certain doctrine. Of all the strange developments of the human mind this is one of the strangest. Calvin's notion of infants a span long crawling about the floor of hell, and President Edwards's doctrine that part of the happiness of the blest would consist in seeing the tortures of the damned, stand out as frightful examples of the cruelty that may come of unreasoning dogma.

From the notion of hell it is not a far cry to the notion of the devil. As the home of the Deity is given as Heaven, so the home of the devil is given as hell. One of the arguments (?) of the ignorant orthodox against ghosts used to be that if the spirit had gone to Heaven it would be too happy to come back, and if it had gone to hell Satan would take good care to keep it there. The habitation and its principal tenant went together. Investigation of the unseen has abolished the old Heaven and its opposite; but, at the same time, it has confirmed the existence of spiritual life. As good and evil exist—no explanation of what they mean is offered here—so good spirits and evil spirits doubtless exist in all grades of goodness and wickedness, and therefore of the personal devil we may say, using the plural, "they" do exist. The *one* devil, as opposed to the *one* God, is an abstract idea only. Some Spiritualists are a little perplexed about this at first.

Some thirty years ago, nay, less than that, the cry was for what is called Education. "Educate the masses and all will be well." But the materialism of the age did not distinguish between "instruction" and "education," and so when the people wanted "bread" they were given "stones." And now it is found that the stones were not nutritious, and somehow what was expected from the food has not come about. What else could be expected? Education, or rather "instruction," does not, as Lord Justice Bowen says, cure hydrophobia; it will "not obliterate all inequalities of nature, since you may rub and polish a pewter till it shines without its becoming silver in the end." But the materialist

says all men are born equal, the difference is only because of their environment; yet somehow we have by this "education" made the environment more nearly uniform, and the result is, as Lord Justice Bowen says, that "we write long biographies of Nobody, and we celebrate the centenaries of Nothing." The spirit and the spirit's shadow once more are not the same.

MR. HAWEIS ON SPIRITUALISM.

It is not a little remarkable that in the same month as that in which an article appears in the "New Review" on the Faith Cure, one on Ghosts should be published in the "Fortnightly Review." The latter is by Mr. Haweis and has been already referred to in "LIGHT," in a short transcript from the "Daily Graphic." That transcript refers only to the "photos" of ghosts, as Mr. Haweis calls them. Mr. Haweis, however, has much to say on the general question. He says:—

It is a busy world, and you may fairly ask, Why should I attend to ghosts or, for the matter of that, any of these bogey phenomena, which I am told on excellent authority can be accounted for by fraud, credulity, hallucination, or misunderstanding? I will answer that question first.

We must attend to occult phenomena (were there no other reason) because of their obstinate persistency. That is Herbert Spencer's test of reality. The broad backs of those much belaboured but patient beasts of burden called Fraud, Credulity, Hallucination, and Misunderstanding, have at last refused to bear any more loading. Who's to carry what is left? for this obstinate residuum it seems cannot be destroyed. Comparative studies in these days are all the fashion. Will no one give us a comparative study of ghosts? will no one even provide us with an introductory and concise study of occult phenomena in and out of the Bible, in history—ancient and modern, sacred and profane? Lastly, in a word, will no one, after loading the four beasts as heavily as possible, produce the fifth beast whose name is Truth, and who will bear without hesitation or fatigue that puzzling residuum of indisputable but unintelligible phenomena?

Is it not strange that the occult, or what we commonly call the miraculous, weathers age after age of scepticism? True, that at this very moment we are living in an age of scientific ostriches, who numble, with their heads in the sand, that no one now believes in miracles; that ghosts never appear; that second-sight, and premonitions, and dreams that come true, and prophecies that are verified, have all vanished before the light of knowledge and the scrutiny of science. True also it is that never were there a greater number of intelligent people convinced of the reality and importance of these occult phenomena. This persistency of the occult is at any rate a fact, and a stubborn one. From age to age the same unexplained phenomena occur. In Spiritualism more than in anything else history repeats itself. From age to age a number of supposed supernaturalisms are exposed or explained; from age to age a residuum cannot be exposed or explained: no, not by Crookes, or Wallace, or Lodge, or Flammarion, or the Berlin conjurer, Bellachini, or the French conjurer, Houdin, or the English conjurers, Maskelyne and Cook; or Sidgwick and the Psychical Society, or any other society, or anybody else. "This gives to reflect," as the French say.

Mr. Haweis treats the persistent and obstinate unbeliever with scant courtesy:—

With those hyper-scrupulous inquirers who declare that, as regards all that class of phenomena commonly called miraculous or supernatural, no conceivable amount of evidence would weigh with them, I am not now concerned. In a free country people may hold opinions, however absurd, and blurt out denials, however preposterous, and still be tolerated, but they need not be reasoned with.

With the truth seekers he is quite in accord, but of those whom he calls the *non licet* "timidities" he speaks freely:—

Is it lawful? To this there is but one answer. Phenomena in themselves are neither good nor bad. Morals can alone be decided by tendencies; and the tendencies of ghosts and of occult things generally are clearly of all sorts—good, bad, and indifferent. Therefore there are but two counsels of perfection

in this matter—one by Christ, "By their fruits ye shall know them"; the other by St. John, "Try the spirits." But to acquire knowledge is just what we are sent here for, nor could any have been acquired had men listened to the parrot cries of *Cui bono?* and *Non licet!* To ascend into the air, to control the lightning, to govern steam, to imprison sunlight, to conserve the very voice of the dead, even to deaden pain by anesthetics—one and all have been denounced as invasions of the Divine prerogative and flying in the face of God, a parleying with the devil, or a diving into unlawful secrets; and had the "idler" and the "timidities" and, I will add, the persecutors been heeded in the past, we should never have had the balloon, the steam-engine, the photograph, the phonograph, the telephone, the telegraph, or even chloroform. Thus history, that irresistible cynic, repeats herself. All great discoveries have at first been derided as ridiculous and then denounced as impious, and lastly adopted as a matter of course. Let us, then, as we have to learn to labour and to wait, stand firm for the expansion of human faculty, increase of human growth, accession to human knowledge, and welcome as it comes to us all in the day's work, even the silent apparition or the gibbering ghost.

Mr. Haweis naturally theorises somewhat, and he has evolved the "thought body," the "astral body" presumably of the Theosophist, the "double" of the "Psychical Research Society," and other people. Of the existence of this "thought body" he gives the following illustrations:—

The late Lady Sandhurst assured me that whilst she was at an evening party, her thoughts being anxiously set on a sick person, that sick person beheld her thought-body enter the room. A similar case happened to a friend of mine at Rome, whose little boy saw the thought-body of a dear friend then in England standing behind his mother in Rome, at a time when the absent friend was afterwards found to have been intently thinking of the boy's mother in London.

The "double" gives Mr. Haweis an opportunity for speculation:—

For aught we know, railway stations, streets, churches, and all public assemblies may be frequented to an incalculable extent by doubles. Nor can it be safely said of anyone at any moment, known or unknown, that he may not be the double, instead of the normal man. Very odd cases of mistaken identity and supposed false swearing might be explained on this hypothesis, and an element of confusion introduced into life which it would be very difficult to cope with.

We also get the "stereotyped" ghost story of the "uninitiated"; Mr. Haweis says:—

I am at this moment staying in the house of a Government official, high up in her Majesty's service, who commenced his narrative, as people usually do their little bogey stories, with "Of course I don't believe in ghosts, but (sic) a strange thing happened to me some years ago. I woke up, and found an elderly man standing by my bed, and, as he leaned over me, I raised my head and struck at him; my hand seemed to pass through him, and he disappeared; but the odd thing was that my brother, who was sleeping in another room, complained in the morning that he, too, had been disturbed by the strangest noises in his room, but had seen nothing. Of course, I don't believe in ghosts generally, only I can't help believing in that one—because I saw it!"

One of the few things in which the splendid teaching of De Morgan was perhaps a little wrong was where he inculcated the worthlessness of popular science. The thing may be carried too far; nevertheless the populariser is always valuable, and we thank Mr. Haweis accordingly.

THE TWO SPIRITS.

I dreamed two spirits came—one dusk as night.

"Mortals miscall me Life," he sadly saith;

The other, with a smile like morning light,

Flashed his strong wings, and spake, "Men name me Death."

—JAMES B. KENYON, in the "Century."

THE Spiritualists of Barrow-in-Furness appeal for help for their local societies. As Barrow is very much isolated, this appeal will commend itself.—Address, Mrs. HEWITSON, 2 CRELLIN-STREET, BARROW-IN-FURNESS.

MRS. BESANT AND THEOSOPHICAL CLAIMS.

Mrs. Besant has been lecturing at Chicago. It is instructive to note how her teaching has impressed a writer in the "Religio-Philosophical Journal":—

Mrs. Annie Besant's lectures, given in this city recently, awakened considerable interest among those interested in occult subjects. She came here and spoke under the auspices of the Theosophical Society, and the lectures were an effort to establish the claims of Theosophy upon the impregnable basis of science. The lecturer presented some of the latest results of scientific investigation and some of the speculations of able thinkers and endeavoured to show their correspondence with the views of the ancient teachers of Theosophy. She emphasised the claim that the teachings of men like Crookes are identical with those of Roger Bacon and with those earlier taught by the Theosophical teachers of antiquity. Undoubtedly there was a great deal of good thought in the lectures. Mrs. Besant's careful study of science through a number of years, when she was a materialist, are of valuable service to her now in ingeniously and plausibly supporting Theosophical claims and harmonising them with the latest utterances of scientific men, but it must be said that for the most part, her lecture would have been just as strong, her thought just as valuable, her utterances just as eloquent, if the thought advanced had been labelled "Spiritualism," instead of Theosophy. In proof of the special distinguishing doctrines of Theosophy she advanced nothing worthy to be called proof. Indeed, the weakest point of her lecture was the effort she made to answer the question, often propounded, as to why experts in Theosophical science do not make known to the world the great powers they possess, such as that of communicating at great distances by means of letters, chelas, and other unusual methods. She said that such knowledge, if possessed commonly, was very liable to be abused, and that evil would come from the exercise of it. She instanced the evil effects of knowledge of electricity as shown in the power to use it to further gambling, and thereby to cause loss and ruin to thousands. The occult knowledge, if possessed by many, would be used to the detriment of mankind. She apparently did not realise that her arguments were against the value and application of the use of electricity, which in fact has been one of the greatest civilisers of the modern world, bringing nations closely together, practically annihilating space and thereby increasing the common interests and the brotherhood of men to an extent that has been done in the same space of time by no other agency which can be named. Even if it is true that the occult power would be wrongly applied by certain persons, think of the vast amount of good that would be accomplished by such means of communication, as are said to be possible to the adepts in occult science; and the very commonness of the knowledge possessed would, in a short time, measurably diminish the amount of resulting evil, the same as to-day the general exercise of man's intellectual powers and the extension of their influence by numerous arts and devices prevent a few securing their advantage at the expense of the many.

If Theosophy is to have any future among discriminating thinkers it must submit its claims to the process of verification. It will not do for a few individuals to assert the existence of wonderful powers known only to themselves; they must prove their claims, and they must prove them before those who are competent to judge as to the value of the proof. Mrs. Besant is a lady whose past life and whose intellectual abilities command for her great respect, and secure for her a hearing, which she otherwise could not obtain. She is vastly superior to the great mass of those who are identified with Theosophy, that is, in the capacity of teachers and leaders. Since she has herself been an advocate of science and of investigation, according to the scientific method, she knows the importance of putting what she presents for public acceptance upon a scientific basis and sustaining it by evidences and arguments which will bear the closest scrutiny. It is due to her many friends and admirers, who know of her past work and methods, that she should give them something more than mere assertion, if she wishes them to accept the statements which she makes in regard to the extraordinary performances and achievements of the adepts of Theosophy.

We are still troubled a good deal with "poetry." Would that our correspondents would realise that not only is the poet "born and not made," but that when he is born, his lines should scan.—Ed. "LIGHT."

ANCIENT EGYPTIAN AND MODERN RELIGIOUS BELIEFS.

BY WILLIAM OXLEY.

No. II.

In my former paper I showed the close parallel there is between the basic doctrines of the most ancient Egyptian and Christian religious systems, meaning thereby the Greek, Roman Catholic, and Protestant Churches. Anyone who has visited Egypt, and has been surrounded by the remains in numberless monuments,--sculptures, papyri, &c., showing the religious thought and action of a people whose history is therein recorded, can see, by unmistakable evidence, the origin of Christianity. Even the habits and customs of the natives of to-day show characteristics from which many of our Scripture incidents and allegories are derived.

Although the authorship of the Gospels—and it may be the other books as well—is unknown, and for ever likely to remain so, there is little doubt that the real authors were members of a more or less secret order, whose headquarters were at Alexandria during the earliest centuries of the Christian era, and who were well versed in all the wisdom of the Egyptians. It was the knowledge of what that ancient system contained in its mystical sense that enabled them to reproduce in an improved form the "beliefs" and main doctrines of the ancient Egyptian system, by substituting other names for those used by the Egyptians. Most of the alleged incidents recorded in the Gospel narratives are the same as had been known for some three thousand years at least to the worshippers and votaries of the older system.

The ancient Egyptians were pre-eminently a religious people, and they had no notion of being saved—or justified as they termed it—by faith in their doctrinal or dogmatic teachings or beliefs; but they lived so that after death they could pass the ordeal of "the Judgment" in the Hall of Two Truths, and be pronounced justified by the great God Osiris, who was the supreme Judge of the dead. This hope, which underlay all their actions in secular, as well as religious life, was their motor in life and sustainer in death. Good morals and righteous living—according to their standard—was the outcome, which made them a religious people. The raids of their kings into the neighbouring States for booty and slaves, as well as for the lust of conquest, may be thought a set-off against their morality; but the history of Christianity is not free from this foul blot; and even in our own "highly favoured" country how many centuries have elapsed since it was thought no crime to steal a man, while sheep stealing was a crime the penalty of which was death? Then, as now, wealth and position were powerful factors in dealing with the memorials of the defunct and with the *Ka* of the departed man or woman. Instead of prayers for the soul—as used by the Roman Catholics in the Christian system—the Egyptians presented offerings of the best that the votary could give for the use of the *Ka*, or liberated spirit, who claimed to be "devoted to Osiris." Another form was "the Osirian," as applied to the deceased, who was supposed to have been made like unto Osiris; and in one form or other this was the prevailing custom down to the end of the Osirian religion. Even the powerful hierarchy of Thebes, supported by Royalty, which formed the priesthood of Amun Ra—the king of the gods, according to their claim—could not eradicate this deep-seated affection for the worship of, and reverence towards, the supreme god, Osiris, which had been perpetual from, to them, ancient times. This is proved by the vast number of funeral cones, containing prayers and offerings, which have been found in great abundance in the neighbourhood of Thebes. Mr. Petrie gives copies of the inscriptions on one hundred and seven of these, with interpretations by Mr. Griffith. The opening formula in most common use is "devoted to Osiris," and then follows the prayer or offering, giving the name, occupation, and position of the votary, either his, her own, or that of the deceased. I give a few as illustration:—

"Royal offering to Osiris, Lord of the West, may he give the sweet breath of the north wind—for the *Ka* of the Scribe Rema."

"--- says, I am devoted to thee, Osiris, I am devoted to thee. Anpu." (Name of defunct.) "Royal offering to Osiris, Lord of eternity by--- chief of police."

Frequently the prayer, &c., is omitted—but taken as understood—and only the name and title of the devotee, or defunct,

is named, such as: "Devoted to Osiris—chief of the priests of Amen, *Au ta-na-nef*."

"For the *Ka* of the chief prophet of Aah, *nefer-aah*, justified; in peace. The widow, the chantress of Amen, *nefer-hempt* justified (true voiced) in peace."

All these, and very many more, are the equivalents of our modern grave stones, but are more expressive of their pious beliefs in the actual state of their deceased relatives in the future world and life. Connecting these with their now well-known characteristics, we may not regard them as empty compliments, but as the expression of their deep-seated religious beliefs, hopes, and inspirations.

The doctrine of future rewards and punishment for deeds done in the body is a cardinal one, and formed the incentive to a life of morality and rectitude. Many of the monumental inscriptions bear testimony to this; and the life deeds of the king, priest, or noble, as the case may be, are enumerated as a reminder to the god or gods, whose offspring they were claimed to be, that service rendered to them in earthly life should be rewarded by a rapid transit through the intervening states in the under world, specified under the term hours of the night; and a speedy entrance into the presence of Osiris, by whom they anticipated being received with royal honours, and made like unto himself. If the generally accepted belief of ecclesiastical Christians, not excepting "evangelical" ones, is not on the same or similar lines, then the modern professions of belief are meaningless. In all, and through all, the exaltation of the personality was the paramount thought and desire, and their notions of future happiness were grounded on the continuation of the good things of this life. Servitude by retainers, domestics, and slaves was to be the lot of the base born there as here; and thus, instead of hoping to become ministering angels to the requirements of others, they were to be the ministered unto; and so the *Ka's* of their servants and subjects—if they were allowed to have any—were considered beneath notice, their only value consisted in their services rendered. This explains the *Ka* chamber and its use in the temples attached to the pyramids; and why the real or supposed *Ka* of the deceased king became the object of worship. Possessed of despotic power they were so inflated by vanity, that they "were given over to believe a lie," and as a god made manifest in flesh, they exalted themselves at the expense of the debasement of others by whom they were surrounded, and demanded their recognition and worship as a god. But the chief point of interest is to know how they gained the knowledge of the spiritual body, or *Ka*, as they termed it. We know that the ancient Egyptians were not ignorant of psychology, their monuments and writings abound with testimony to this fact; for when the ecclesiastical system was formulated, what are termed "magical" usages and incantations in connection with the present and future life were inseparable from their rites and ceremonials in the act of worship. Astrologers also were as essential as the priesthood, for in all state and religious processions the "horoscooper" occupied a prominent position. The immense number of amulets, worn as charms in life to ward off danger from enemies, seen and unseen, and deposited with the mortal remains after death, gave employment to a large number of artificers, whose trade interests were as dear to them as to the silversmiths, who fabricated the offerings at the shrine of the Ephesian Diana.

Thus we see how personal "vested interests" were associated with ecclesiastical requirements. Then as now, these vested interests were opposed to the liberation of the human mind from the thralldom of king-craft and priestcraft; and then as now—in strictly Catholic countries—the Church and State were inseparable; for priest and king are the governing power, that will brook no opposition nor resistance to their claims, and for the "laity" to draw a distinction between the secular and spiritual is tabooed as heresy deserving severe punishment.

It were hard to credit the beliefs of the ancient Egyptians in reference to the *Ka* and its future destiny, as speculative only; for we have evidence, if truthfully recorded, of the appearance of so-called spirits of the deceased to those who were in mortal conditions. For instance, in "The Instructions of King Amenemha I. to his son Usertesen I." (12th Dyn. 2700 B.C.) the deceased king gave advice as to government, and tells his son how he had met his death by assassination; and finishes his discourse by saying "I am a spirit." (See "Records of the Past," Vol. II., p. 11.) An inscription on the coffin of *Monei-teh-tep* (in British Museum) states that the *Ka* of the deceased, a priest of Osiris, had passed the ordeal of the Judgment scene, and was now in the Elysian fields, from whence

he could return and visit his body, into which he could re-enter permanently at the appointed time. On a papyrus in the Louvre (Paris) is given the experience of the *Ka* of a deceased lady called Isioor. It is illustrated by drawings showing the *Ka* hovering over the mummified body, and finishes with the prayer to the great God Osiris, "May I accomplish all my transformations, and power be given me by which I may go wheresoever I will, and all my substance be transformed into thy glorious likeness." Such instances may be multiplied, but these are sufficient, to those who can read between the lines, to show that "Spirit Communion," in several forms, was not unknown to the votaries of this ancient religious system.

We have delineated the "beliefs" on which the Osirian religion was based, and we have now some historical evidence as to the outcome of such beliefs. Three thousand years were to elapse between death and resurrection of the body; and within the last few years several royal and priestly bodies have been discovered, some of them pertaining to the kings of the great eighteenth and nineteenth dynasties, whose bodies were embalmed over 3,000 years ago, but the *Ka* or spirit which was projected from the bodies has not returned to claim and re-enter them. And this "belief"—which formed the most important part of their articles of faith—has been demonstrated beyond question to have been baseless. Of the others, we cannot, of course, pronounce so decidedly, but from what can be gathered from the narratives of some who have entered the future life and testified of what they saw and experienced we shall be justified in saying that they also "must go by the board," and be pronounced equally without foundation.

If this be true in regard to the parent system, what of its offspring—the Christian system of thought and beliefs? Are the God Jehovah and His Son Jesus any more actual than the God Osiris and his son Horus? And have any Christian *Ka's* ever returned to tell of the actuality of their heaven and hell? Until "scientific" proof can be afforded, the probability—I would venture to say the certainty—is, that the "articles of faith" on which Christianity is based have no more real nor substantial foundation than Osirianity, which for more than four thousand years supplied comfort and religion to the millions of people who composed the ancient Egyptian nation.

The awakening process has begun, amongst the Protestant sections especially; and unless the hands of time can be turned back, and the spiritual evolution in human mentality and intellectuality be strangled and stamped out, it must go on till the struggle for liberty and truth, *versus* (ecclesiastical) bondage and speculative beliefs, so deeply involved with personal vested interests, ends in the emancipation of the human mind from ignorance by the acquirement of true knowledge concerning the here and hereafter. All who value the assertion of the human birthright will join in—Speed the time!

(To be continued.)

SOME MAGAZINES AND BOOKS.

The "New Review" is very good. That Charcot, Ibsen, Roden Noel, and Archibald Forbes should be found side by side means much. Of Charcot's article we have treated elsewhere.

"The Fortnightly" has a variety of articles on various subjects, from Michelangelo by way of the South Meath election to "Ghosts and their Photos."

The "Idler" is perhaps a little less the Idler than usual. There is an amusing story of a double, inspired apparently by "Dr. Jekyll and Mr. Hyde," and a most gruesome and horrible picture of life—God save the mark—in the Chinese quarter of New York.

We have also the "Picture Magazine," a new venture of George Newnes, and last but not least, a charming Birthday book, where the language of flowers is the key-note, the verses for every day being by Emily Reader, and the illustrations by Ada Brooke.

Of Books and Pamphlets, as distinct from Magazines, we have received many; a compact edition of Mr. Roden Noel's poems among others. "Janet Smith," by Saladin, is a vigorous attack on some of the shams of the day. "Yorkshire Ghost Stories" are good, but are by no means ghost stories.

From France comes an announcement of "La Haute Science," which is to be a "Review of Esoteric Tradition." The Review will begin with a French translation of the Zohar, and of the Brihadāranyaka-Upanishad.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXXVII.

FROM THE RECORDS OF MRS. S.

August 31st, at Shanklin.—After five weeks cessation the circle this evening renewed its sances. We met under the usual conditions. Raps came quickly, and very sweet verbera scent, made from leaves that were in the room. G. and the other musical spirits manifested. We saw much spirit-light, and one column of light remained near Dr. S. for some time. Chom told us it was a spirit that wished to communicate, but would have to wait; he said it was a "big spirit." He answered more questions, and suddenly left, saying, "I go, Chief is coming." We then heard Imperator's voice saying he could not allow the circle to resume its sittings without coming to give it welcome. He answered many questions. We saw a beautiful pillar of light standing near Mr. S. M. We spoke of it. Imperator answered, "Wait, friends," and in a few moments H.'s flashing light was visible. Kabbila then manifested, and Imperator closed the séance with a short prayer.

September 1st.—This evening the raps came soon after we had settled ourselves, and much spirit-light was visible, especially in one corner of the room. By raps we were told that a strange spirit wished to communicate, and would do so during the séance, G., Chom, and Saida all manifested by making their different musical sounds. After playing for some time G. rapped out, "We have done." The table then began to quiver as if alive. It was a heavy, solid, old-fashioned, round table, difficult to move, but it was raised several times, and a spirit rapped on it with much energy, asking for the alphabet, and when it was called gave the name of "Abraham Florentine."* We asked, "Where did you live?" "Brooklyn." And then followed, "I fought in the war of 1812." "When did you pass away?" "I passed August 5th, 1874." "At what age?" "Eighty-three years, one month, seventeen days." This information was given in a most excited manner, and the table was violently shaken when we did not quite understand the answers. Great power was taken from each of the circle, and we were so upset by the constant violent movements of the table—producing, each time it was moved, a kind of electric shock through us—that we had the greatest difficulty in taking the information through the alphabet. The spirit at last ceased, and our friend G. came to the rescue. He informed us that the spirit had been chosen by Imperator to give us another proof of identity, and that he had been a Spiritualist in earth-life. We were then deluged with scent and told to cease. Mr. S. M. was in deep trance during the time the information was given.

September 2nd.—This evening the scent was exquisite; raps came quickly and with them several musical sounds. All the stringed instruments were heard, and a new sound like a drum. This, we were told, was a manifestation of Kabbila's. He and H. showed their lights. Abraham Florentine came again, we recognised his presence at once by the violent trembling of the table. We rather objected to his rough manifestations, as he used up so much power. G. then interfered and told us the spirit wished to say the "one month and seventeen days" referred to his age. We had not perfectly understood this on the previous evening. Catharine then rapped "Cease."

September 5th.—Mr. Percival having come to Shanklin for a short time sat with us this evening. Scent came quickly, and the peculiar grinding sound we had previously heard at former sances. We tried to open communication, but failed. G. then stepped in, giving three musical notes. They sounded very mournful. We asked, "Do you know the spirit?" "Yes." "Was he with us here last winter?" "Yes." "Who is he; can you give name?" To our dismay he answered by raps "Woe." We did not understand what this meant, until it flashed into the mind of Mr. S. M. that this was the spirit's name. "Will you give his other name?" "We can hold no communication with him." Dr. S. said, "Will you embody in one word the fault that has brought him to this sad condition?" A pause—and then the alphabet was asked for, and the word "Greed" was spelt out. We all felt the influence very disagreeable; it made us feel very cold, shivering, and unhappy. Then musical manifestations followed, but we all felt anxious to cease and let in the cheerful light. The next evening we met and had the usual manifestations of raps, scent, and music.

* All the details given were afterwards completely verified. No one present at the séance knew anything about Abraham Florentine.

September 7th.—This evening we had the usual manifestations of scent and music, but something seemed wrong, as they did not come freely, although from the quantity of light in the room many spirits seemed present. After some time we were able to open communication with G., who told us to change the air in the room, and leave for a few minutes. He said Imperator was with us, and that the manifestations were retarded on account of the bad state of the weather, and the medium's ill-health.

On returning to the room H. showed his flashing light, and Mentor soon controlled Mr. S. M. He told us he had come to show us lights; that they would be much better but for the bad medium; that the Chief would not allow a large light to be made; that we must rub our hands and lay them flat on the table. We obeyed, and soon a bright cake of light appeared, much smaller than usual, but very bright and clear, surrounded with fine soft drapery, which brushed over our hands and faces many times. Mentor would not allow me to touch it. The last light he brought remained moving about the room and circle for nearly half an hour. Mentor then said, "My light go, wait, and look." I felt his hand very distinctly when he passed the drapery over mine. H. then brought his flashing light on one side of the medium, while Kabbila's dimmer light appeared on the other. They moved about in every direction. This manifestation lasted for some time. When the lights had vanished, Mentor spoke through the medium, telling us that the two previous sances had not been very good, as he and the other spirits had been trying experiments which had failed; he should remain at Shanklin as long as the medium stayed; he had made us scent and would bring us musk.

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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NOTICE TO CORRESPONDENTS.

J. J. BELL is thanked.

F. B. DOVETON.—Not suitable.

Vox.—The project is impracticable.

P. HEATHCOTE-SNAPE.—We do not quite understand.

Y. Z.—We fear your letter too nearly approaches the boundaries of religious controversy for its publication in "LIGHT."

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.

Light:

EDITED BY "M. A. LOND."

SATURDAY, JANUARY 21st, 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 BEGINNINGS OF PROSPERITY.

The trouble of prosperity is already somewhat in evidence. The magazines and newspapers are producing articles and letters involving questions as to the occult, and already also the chaff is seen to be mixing seriously with the seed corn of the wheat. Therein will lie one of the great difficulties of the immediate future. Positive denial can be met with positive assertion, but half truths are as bad to deal with as half lies. The great singer who passed away last autumn told us that the "lie that is half a truth is ever the worst of lies," and so the truth which is half a lie is ever the worst of truths. The "halfness" is its difficulty, for the "truth, the whole truth, and nothing but the truth" is the supposed desire of the average thinker, as the "lie, the whole lie, and nothing but the lie" is what he really hopes to get. The end of 1892 and the beginning of 1893 were signalised by the great journal, of which, whatever may be our political opinions, we are proud, giving apparently unqualified testimony to the truth of some of those strange phenomena that are the outward and visible sign of the borderland between what is called matter and what is called spirit. One naturally rejoiced that this evidence of changed opinion was so presented to the world, when suddenly we found that the narrator of the phenomena himself, as well as other independent investigators, threw grave doubts upon the genuineness of those same phenomena, described at first with so much minuteness and appearance of truth. Not that all the things were false, not that the observer was an inexperienced observer, but that there was fraud somewhere is the burden of the story; and that fraud *somewhere* will be one of the difficulties that we shall have to fight with as we go on. Deliberate and unqualified denial will not now be the rule, but we shall get such a carping and ungracious acquiescence as will be not so very much better than that straight denial itself. Yet, though not so *very* much better, it will be better.

Salvation either of the individual or of the race is not to be won in a moment. That a nation should be born in a day was one of the poetic fancies of a Hebrew seer, but the story of all time tells us that true and lasting progress is never sudden. The conquest must be gradual to be secure. It is conceivable that if a materialised angel were to hold his court for a week in front of St. Paul's, the whole city would rush to see him and even to worship him, but it is quite certain that if the angel stopped there, there would be a reaction at the end of the week, and of those who at the first were the most en-

thusiastic, some would be ready to apply to the Lord Mayor for a warrant on the ground of obstruction, while the newspapers would head their placards with the legend "Bursting of the Angel Bubble." How many of those who profess to believe in Jesus now would have hesitated to work out the tragedy of Calvary as soon as they had got over the surprise of the miracles they had seen! "There is something in it all" people will begin to say now quite easily, "we have known of it all along." But that *something* will be thrown aside quite as easily when it is found to be overlaid with falsehood and fraud. It will not be easy to separate the kernel from the husk. To separate that kernel from that husk, however, must be our task.

We are not in the position of the scientific investigator of the lower grade, who, having decided what he means by a "metal," what are the exact properties which define a metal, knows at once when a certain substance, whether discovered by spectroscopic analysis or other means, is a metal according to his definition. We are not in the position of the paleontologist, who, having become sure in his own mind that such and such a bone could only have belonged to such and such an animal, therefore proceeds with pleasant self-approbation to reconstruct the animal as he believed it to have existed, no one being easily able to contradict him; but rather we are in the position of the physicist, who, beginning to doubt whether his conceptions of things are true, works on the confines of his phenomenal knowledge, and finds results which begin to contradict all his preconceived experiences, and which he can only put down as doubtful until he knows more. Somehow he knows there is truth in his results, but how much he is not sure, and the small fry who have wobbled about in the fringes of his subject begin to jeer at him because he does not produce a new and fully developed Pegasus from the stable of his investigations. That the unseen exists will not be, indeed is not, doubted, but its existence will be so overlaid with falsehood that the truth will not at first be easily arrived at, though it will come at last.

Rough and ready methods are good enough in the face of rough and ready denial; but the subtle and delicate attacks of the adversary where some truth is allowed to be seen, but falsehood far greater is shown to accompany it, will require a subtler and a more skilful method of defence.

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

The next meeting of members and friends of the Alliance will be held at 7.30 p.m. on Tuesday week, January 31st, when Mr. W. Paice will give an address on "The Spiritual Meaning of Matter." We are glad to be able to report that Mr. Page Hopps, who would have given an address on Tuesday evening last but for ill-health, is considerably better, but he is unable to fulfil his engagement just at present.

WHAT is this thought that is now here, and now leaps across the profound abyss of space with a velocity that leaves lightning and light itself hopelessly behind, to plant its foot on Sirius; that travels so far in an instant, though the light that reveals one of those heavenly bodies must be thousands of years in crossing the heavens before it can become visible even to the mightiest telescope? What is this power of dreaming, which, when we are unconscious, plays its mad pranks, takes these long journeys, builds these wonderful structures, revels in lawlessness and disorder, and pleases itself with wondrous fancies, and makes us, for a time at least, the inhabitants of a world whose light has never yet shone on sea or land? And what is this power of waking dreams, this idealising faculty of ours? What is the process going on when a man leans his face on his hand and his elbow on his desk, and then reviews all the past, visits the places with which he is familiar, communes for a time with those who are living no more, creates conditions that the human race has not yet attained, and seeks comfort in these creations? What is this power? No science, no philosophy, understands it.—MINOR SAVAGE.

THE NEW MESMERISM.

In last week's "LIGHT" extracts—accompanied by a few comments—were given, from the two remarkable articles which have been printed in the "Times" on "Mesmerism as Practised in Paris." These two articles appeared, as was noted in "LIGHT," on December 28th, 1892, and January 5th, 1893. Six days afterwards, on January 11th, there appeared a third and presumably concluding article by the same pen, and it is to this that especial attention is now called.

The "Occasional Correspondent" of the "Times" had given a circumstantial account of the things he saw done, especially by Drs. Bernheim and Luys. Certainly his comments were not very numerous, but, in that he spoke very disparagingly of the experiments of the former and not of those of the latter, one could only draw the inference that, while he condemned Dr. Bernheim, he did not condemn Dr. Luys. But it seems that we were all wrong. He was revelling in his contempt all the time. It has been said that the postscript is always the most important part of a woman's letter, and so it would seem to be of this "Occasional Correspondent's." In a postscript to his last communication he says, having read Mr. Ernest Hart's letter: "He quite confirms my own impression about the proceedings in question. To my mind, they stood so self-condemned as to be not worth testing, and I have no doubt that the results of investigation are as he says." It seems a pity that the "Occasional Correspondent" did not give his opinion at once; it would, for instance, have saved Dr. Bucknill the trouble of writing as he did about inadequate observation. Instead of this, however, at the end of his description of the marvels about which he had indeed waxed almost eloquent, this ingenuous Correspondent says that the superiority of the present practitioner over Mesmer "lies in the superior point of view which the present generation owes to an intervening century of scientific discovery." Absence of adverse comment does not, as we all know, mean approval, but if that absence be replaced by assertions that the phenomena were genuine, after the manner of this writer, we may be forgiven if we did not see that after all he was trying to produce something not very distantly related to a practical joke. As a matter of fact, in a subsidiary letter, which appeared on January 9th, a letter instigated by the comments of Dr. Bucknill, the Correspondent says:—

I described nothing but what I saw; that the proceedings were too plain to admit of any mistake; that they were not got up for anybody's benefit, but were, on the contrary, brought rather angrily to a conclusion on the ground that *trop de monde* (four or five persons) were present; that similar experiments have been carried out on other subjects and described by other independent observers; and, lastly, that they are susceptible of a perfectly rational explanation.

Putting aside the politics of the great journal, one does look to it for accurate information, so that regret and disappointment are very natural when one finds phenomena described as genuine which the describer all the time knew "to be so self-condemned as to be not worth testing." We have, it appears, "misunderstood his manner of approaching the subject." In any further scientific communications another "manner" might be used with advantage.

A letter from Mr. F. W. H. Myers, which appeared in the "Times" of January 14th, and which is reproduced here, is of far more value than anything that has been said by this vibratory Correspondent. It is to be regretted that it did not appear earlier:—

SIR,—With reference to the articles and letters which have recently appeared in your columns on "The New Mesmerism," and which have dealt mainly with the experiments of Dr. Luys; perhaps you will allow me to avert a possible misunderstanding

by stating that Dr. Luys is in no way a representative of modern hypnotism.

The untrustworthiness of many of his results was amply demonstrated in the report presented by M. Dujardin-Beaumetz to the Académie de Médecine, Paris, on March 6th, 1888; and since that date most persons conversant with the subject have recognised that no conclusions, positive or negative, as to either the therapeutic value or the psychological import of hypnotism can safely be drawn from the experiments of the ingenious but incautious physician of the Charité. For instance, at the recent International Congress of Experimental Psychology, hypnotism was discussed, mainly, of course, from its psychological side, by leading authorities from France, Germany, Holland, and other countries. But no allusion whatever was made in public, nor, so far as I am aware, in private, to any of Dr. Luys' experiments.

The statement of Mr. Ernest Hart is that being in Paris at the Pasteur celebration he visited the Charité, and, believing that fraud was being used, especially as Dr. Luys would take no proper precautions against it, he determined to investigate further. He says:—

Subsequently to this I secured the attendance at my apartments of five of the persons on whom Dr. Luys had been accustomed, and is still accustomed, to give his demonstrations in the wards, and who have been the chief subjects of his *Leçons Cliniques*, of which I have before me the printed volumes, containing reports of the marvellous phenomena produced, with photographic representations of many of them. I had in all nearly twelve sittings with these five subjects, among them being the persons shown to your correspondent and going through the performances which he describes. At all these sittings there were present medical and scientific witnesses and independent observers of undoubted competency. Among those who were present at one or other of the sittings were Dr. Louis Olivier, Docteur-des-Sciences, Directeur de la "Revue Générale des Sciences"; Dr. Lataud, Editor of the "Journal de Médecine de Paris"; Dr. Sajous, Editor of the American "Annual of Medicine"; M. Crémière, of St. Petersburg; Mr. B. F. C. Costello, of London, and others whose names I need not at present mention. They have signed the notes of the various test experiments. These notes are too numerous and too detailed to permit me to venture to burden your columns with them: I shall shortly publish them in detail. I need only say here that the whole of the phenomena were reproduced with sham magnets, with substituted figures, with misnamed medicinal substances, and with distilled water, and with sham "suggestion," opposite suggestion, or none at all. Everyone was able to convince himself that all the results so shown were, without exception, simulated, fictitious, and fraudulent. That some of the patients were hypnotic and hysterical in a high degree does not alter the fact that from beginning to end they all showed themselves to be tricksters of the most barefaced kind; some of them very clever actors, possessing dramatic powers which might have been turned to better purposes, most of them utterly venal, and some of them confessing that they played upon the credulity of Dr. Luys for their own purposes.

Mr. Ernest Hart, we are glad to see, promises signed details of these experiments. Against Mr. Hart it must, nevertheless, be said that he is not an unprejudiced observer. Speaking of these same details he says:—

I think they will convince even the most credulous apostles of the new mesmerism that we have here to deal only with another chapter of human folly, misled by fraud, a reproduction of the old frauds of Mesmer, of the self-deceptions of Reichenbach, and the malpractices of sham magicians of the Middle Ages who have still their ingenious imitators. These impostures and this self-deception mask themselves now under a new nomenclature, and avail themselves of recent developments of psychological investigation in order to assume more plausible shapes and a pseudo-scientific character. But when the authentic details of their separate and combined simulations are read, it will only remain to regret that so much prominence has been given to so sad a page in human wickedness and folly, and that men of distinguished position and good faith have allowed themselves, by carelessness and persistent credulity, to be made use of as propagators and apostles of wild follies and vulgar deceptions.

But whatever may be Mr. Hart's or anybody else's conclusions as to the methods or meaning of the New

Mesmerism, his concluding remarks are but too serious, and, we fear, but too truly founded:—

There is a still more painful, social, and moral side to this matter, to which I can here only distantly allude, but which confirms me in the belief that the question is at least as much one of police as of science, and from that point of view deserves the attention of the lay authorities of the Paris hospitals and of the correctional tribunals.

Two things are apparent nevertheless from this controversy—first, that there is now a recognition of a true hypnotic state; and next the grave responsibility which rests on those who induce that state for any purposes whatever.

THE FAITH CURE.

Anything that is said by Dr. Charcot is worthy of attention, and the article on the Faith Cure in the current number of the "New Review" is perhaps more worthy of notice than usual. The main consideration is that Dr. Charcot accepts the validity of the Faith Cure in very many cases, indeed, in all cases where the disease is the result of nervous disorganisation, that is, when the ailment is of a nature to be dependent in any way on idea. At first sight this would seem seriously to limit the area of operation. That limitation, however, is not so great as might be supposed, for there are very many cases of disorganisation which, though apparently due primarily to organic lesion, are so really only in a secondary degree, the first cause being a neurotic disturbance which has brought about the organic disruption. Such cases include "muscular atrophy, œdema, and ulcerated tumours." That these last should be so curable has been one of the *crucis* of the disciples of faith-curing, the truth of the cures having been constantly asserted on one side, while their impossibility has been asserted with equal force on the other. Dr. Charcot, however, is of opinion that very often these ulcerated tumours are themselves the outcome of neurotic disturbance, just as much as is that which Dr. Russell Reynolds has called "paralysis dependent on idea."

At once it may be said that Dr. Charcot allows of no such assumption as that of miracle. Whatever and however obscure may be the operation of the cure by faith, it is the outcome of law, natural, though but imperfectly understood, so that he makes no distinction between religious and lay faith cures; "the same working of the brain produces in each case the same effect." That science cannot immediately explain the result is no stumbling block, for "science in the process of evolution makes no pretence to solve every problem. If it did, it would stultify its own evolution. It offers an explanation, reasonable in proportion to its discoveries, and that is all. In every case it is a foe to systematic negation, which the morrow may cause to melt away in the light of its new triumphs." This is indeed the right way of estimating science; unfortunately it is not the way always adopted.

In investigating the scientific position of the faith-cure, Dr. Charcot naturally begins with the religious shrines, where it is found in the fullest vigour. He traces shortly the history of these shrines, by illustration commencing from a distant antiquity, and of them he says: "They have been the same from the most remote periods of history up to our own day, copying one another, so to speak. That is to say, that through all the ages, among the most diverse civilisations, in the midst of religions apparently most dissimilar, the conditions of the miracle of healing have remained the same, its laws of evolution immutable." As an example of this "solution of continuity," Dr. Charcot takes the Asclepeion at Athens, and compares the usages of its devotees and officers with that of others at different shrines and different epochs. He says:—

Let us examine the Asclepeion at Athens, a direct descendant of the shrines of ancient Egypt, since the healing god of the Asclepeion shows the very lineaments of Serapis, the thauma-

turgo of the Pharaohs. At the bottom of the shrine stands the miracle-working statue. Among the servitors of the temple are the doctor-priests, who are charged with noting and aiding the cures—that is to say, the Medical Board, which the shrines of to-day never fail to maintain if they are of sufficient importance.

Again, we find beneath the porticoes of the Asclepeion a very curious class of persons—namely, the intercessors—whose business it is to approach the healing god in various towns, and implore his protection for their clients vicariously.

All through Poitou there exists a class of old women, whose ordinary business it is to go in like manner and intercede at the miraculous tomb of St. Radigunde for those who, although believers in the faith-cure, either will not or cannot go themselves.

We may leave these intermediaries, and consider simply the suppliants who come in person. From every deme of Greece those who believed in the faith-cure journeyed to the shrine to obtain relief from their ills. On their arrival they placed rich presents on the altar of the god, and plunged into the healing spring which bubbled up before the temple of Æsculapius.

"By Zeus," exclaims the worthy woman to whom Charion the servant, in Aristophanes' comedy, tells the allegorical adventures of Ploutos, "it's a queer kind of kindness to dip an old man into cold water!" Centuries have passed, but the sacred stream flows on still.

After these preliminaries the suppliants are admitted to pass the night under the porticoes of the temple. Thus the *incubation* commences, the nine days' propitiation, during which the healing virtue of faith rises ever higher and higher by the power of *auto-suggestion*; each one is infected by his neighbours with an unconscious enthusiasm, and the cure takes place if it comes off at all.

Dr. Charcot then goes on to point out that those who were cured at the Asclepeion "adorned the walls with votive hymns engraved on marble" and various other memorials in exactly the same way as are modern shrines. As to the operation itself, moreover, Dr. Charcot has also something to say. When a man in grave case is advised to go to a certain shrine—

It is very rarely that he yields to the temptation to go there at once. A thousand material difficulties stand—at least temporarily—in the way of his moving; it is no light matter for a paralytic or a blind man, however well off he be, to start on a long journey. He questions his friends; he demands circumstantial accounts of the wonderful cures of which rumour has spoken. He receives nothing but encouragement, not only from his immediate surroundings, but often even from his doctor, who is unwilling to deprive his patient of his last hope, especially if he believes his malady to be amenable to the faith-cure, a remedy which he has not dared to prescribe himself. Besides, the only effect of contradiction would be to heighten the patient's belief in the possibility of a miraculous cure. The faith-cure is now born, and it continues to develop. The forming of the plan, the preparation, the pilgrimage, become an *idée fixe*. The poor humiliate themselves to ask alms to enable them to reach the holy spot; the rich become generous towards the poor in the hope of propitiating the godhead; each and all pray with fervour and entreat their cure. Under these conditions the mind is not slow to obtain mastery over the body. When the latter has been shaken by a fatiguing journey the patients arrive at the shrine in a state of mind eminently receptive of suggestion. "The mind of the invalid," says Barwell,* "being dominated by the firm conviction that a cure will be effected, a cure is effected forthwith." One last effort—an immersion in the pool, a last most fervent prayer, aided by the ecstasy produced by the solemn rites—and the faith-cure produces the desired result: the miraculous healing becomes an accomplished fact.

All seems fairly easy as long as the diseases are of the convulsional or hysterical kind, but the cases of tumours and ulcers, before adverted to, are more difficult. Yet of these Dr. Charcot says: "The faith-cure has healed tumours and ulcers from all time; and the cure has, from all time, as well as to-day, been effected under well-marked conditions, of which it is quite possible, in the majority of cases, to give an exact analysis." The instructive instance, that of

* "Lancet," November 20th, 1878.

Mlle. Coirin in 1716, which Carré de Montgeron describes, and which Dr. Charcot gives at length, is too long for insertion here, but if the story be true, and Dr. Charcot apparently receives it as such, there can be no doubt of the cure by faith of a cancerous disease of the breast. However, Dr. Charcot is careful to differentiate this case of "cancerous disease" from that of "cancer" in the modern histological use of the term. Such cancerous disease, Dr. Charcot avers, could be produced by hysteria. "Persistent ulcerations of the skin are not uncommon in derangements of the nervous system, as witness the sores of St. Francis of Assisi, and the scabs of Louise Sateau." In further justification of this position, Dr. Charcot quotes Dr. Fowler of New York, who subjected his hysterical patients suffering from tumour of the breast to "a course of treatment in which, so to speak, the psychical element was made the chief point, and tumours which had been pronounced reducible by the knife alone vanished as if by magic."*

In further support of his theory that "miracle" is not involved in any of these cases, Dr. Charcot points out that though the cure is "apparently" immediate it is not really so:—

Under the influence of the faith-cure, or of any other cause which is considered more or less miraculous, the rigidity ceases and the muscles can be employed again. At the moment and during the days immediately following, an attentive examination will show that a lack of sensibility and an exaggeration of the reflex tendency, the ordinary concomitants of contraction, remain in the limb which has suffered. It is a physiological law that these phenomena do not disappear immediately, and that, as I have often pointed out to my clinical staff, a return of paralysis, or nervous contraction, is to be feared in direct ratio to their persistency. It is not to be expected that these phenomena should be looked for by those about the shrines, but I have noted them as frequently among the patients who have been cured at a holy place, as among those whose cure has been effected at the Salpêtrière. The difference is not in the facts themselves but in the interpretation thereof.

Dr. Charcot concludes:—

Can we then affirm that we can explain everything which claims to be of supernatural origin in the faith-cure, and that the frontiers of the miraculous are visibly shrinking day by day before the march of scientific attainments? Certainly not. In all investigation we have to learn the lesson of patience. I am among the first to recognise that Shakespeare's words hold good to-day—

There are more things in heaven and earth, Horatio,
Than are dreamt of in thy philosophy.

A PHOTOGRAPHIC GHOST STORY.

On November 12th, 1892, there was published in "LIGHT" a story with the above heading. It was about a photograph that had been taken of a woman who had been dead four or five years. The story was copied from the "Religio-Philosophical Journal," as was stated at the time. This latter had copied it from the "Neue Spiritualistische Blätter." A letter has just come to "LIGHT" from Stockholm, with the well-known signature, "A. E. Tornëbohm," giving some very unpleasant information as to the genesis of the story. One or two points about the story appearing suspicious, Professor Tornëbohm wrote for a copy of "Anzeigblatt für Photographie," to which the "Spiritualistische Blätter" professed itself indebted for the account. In the issue of that paper containing the narrative, says our correspondent, "I found to my utter astonishment that there the story was distinctly pointed out as a fiction, got up for the amusement of the readers of the 'Anzeigblatt.' At the end of the article there appeared this passage, 'The man who told the story seemed to be drunk.' That this story appeared in 'LIGHT' is to be regretted, but it is the 'Neue Spiritualistische Blätter' which is to blame, as it should have seen that the thing was a joke. It is such things as this that help to bring discredit on accounts of Spiritualistic investigation. At the same time it may be of use in showing, to those of our correspondents who feel aggrieved at apparent severity, how necessary such caution really is. The 'Neue Spiritualistische Blätter' should have been above suspicion.

* "Neurotic Tumours of the Breast." Read before the Neurological Society, Tuesday, January 7th, 1890. "Medical Record," February 19th, 1890, p 179.

A PROPHETIC VISION.

In his editorial notes Mr. B. O. Flower, the Editor of the "Arena," asks the question, "Are we on the threshold of a new world of Truth?" and as illustrative of an affirmative answer gives several psychical experiences. One of these, which may be considered as a prophetic vision, is the narrative of Mr. David Van Etten, an attorney of Omaha, enjoying a very large and lucrative practice in the Supreme Court of Nebraska. In a personal letter to the Editor of the "Arena" Mr. Van Etten says:—

I am willing to make an unqualified affidavit of the entire and simple truth of every statement I have made in the following recital, which is only one experience of many quite as marvellous which I might relate. I have never spoken of them to others, as people would be apt to regard me as superstitious or Spiritualistically inclined. I am prejudiced against Spiritualism. I have not prepared this recital for publication, and have therefore penned facts exactly as they occurred to me, without any effort at literary embellishment or the employment of technical or psychical expressions. I however have no objection to your publishing the article if you desire.

In 1867 I left the home of my nativity, Kingston-on-the-Hudson, and have never returned. In 1869 I settled in Nebraska, removing to the Republican Valley, in that State, in 1870-71, where I remained until October, 1875, when I removed to the city of Omaha, and where I have ever since resided and still reside. During all the time I have been in Nebraska, until 1884, I have not heard of, or from, any person in or from my native home, or directly or indirectly of, from, or concerning the person I herein refer to, or of, or from, any person related to her, or who had the slightest acquaintance with her, or who ever knew of the existence of such a person. She was my cousin, several years my senior, good, honest, faithful, unpretentious, and an industrious farmer's wife, respectably married, with a pleasant and affectionate family, consisting of her husband and two girls, about six and ten years of age. In fact, I had only seen her a few times in my life, except in the summer of 1861, when I spent a few days of my summer vacation at her home, hunting in the woods and fishing in the streams of the foot-hills of the Catskill Mountains, and never so much as once had a conversation with her beyond a few minutes' duration, and then always with and in the presence of her family. I am thus minute to show that there could not possibly have been any psychological affinities between us; indeed, she had always been very much as a stranger to me. This was the state of affairs, when, one night in the summer of 1873, in a dream—many would call it a dream—lying on my bed as far as I know, asleep in my house, in the Republican Valley, fifteen hundred miles away from this lady, not having so much as thought of her for years, she appeared present with me. It seems I went into her room as if called there, she lying on her couch, bolstered up by pillows, in great distress, seemingly appealing to me, as if I might save her from her terrible agony of pain. Her left breast appeared almost, in fact entirely, eaten away, torn, raw, and flayed. It almost sickens me now as I recall that scene, so vivid and real was this terrible condition presented to me, and yet I did not see it, for she was fifteen hundred miles away, and it had not yet occurred. Remember, this was in 1873. Of course, when I awoke, my dream, if it were a dream, deeply impressed itself upon me. I can see the whole scene yet, seemingly as I did that night. To see a woman in such terrible condition, such frightful agony, an acquaintance, a relative—I could scarcely sleep any more that night, and yet I regarded it then as merely a dream. I did not learn until 1884 that my cousin was dead, died of a cancer in her left breast; "her left breast all eaten away, raw and flayed," and died in terrible pain and suffering, and only on August 3rd, 1892, learned she so died on the morning of July 19th, 1878, five years after "my dream," if it were a dream, and precisely as I dreamed it five years before.

Not our dreams of goodness, but our earnest resolves and constant efforts to be good and to do good, save us from ignoble living. We must do something more, therefore, than merely make ourselves ready for the soul's higher moods, prepared to receive the messengers of the Divine Spirit. We must learn to put to noble uses the spiritual quickening, the moral inspiration. The heavenly vision, the religious insight, the great hope—these are given us, that, while we are under their spell, we may will to do divine and heavenly things.—H. G. SPAULDING.

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.

5. Will some one explain the meaning of the word "dimension" which is often used by correspondents in "LIGHT," especially in connection with the expression "fourth dimension"? The dictionaries are of no use.—K.

6. What is the difference in meaning between the terms "soul" and "spirit"? They are both used, apparently with different significations, in 1 Thess. v. 23, and Hebrews iv. 12. But it seems to me that they are employed by many writers as interchangeable terms.—R. S.

ANSWERS.

The following additional replies have been received to questions 1 and 2.

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

An "astral body" is so called because of its starry or self-luminous appearance sometimes when seen by clairvoyants. Its connection with the stars will be seen when it is remembered that the astral body is really the formative part of man. It antedates the formation of the physical body, which is built up around it in the womb, and it acts as a vehicle for conveying to the body the influence of the life energy, and of the emotions, thoughts, and desires. It is therefore the pivot on which turns in some measure the whole nature of man while he remains upon this lower plane. It is more especially the centre of man's lower nature or personality. It collects into a focus, and reflects on to the astral and physical planes, all the influences of this lower nature, just as the moon focuses and reflects light on to the earth which she receives from elsewhere. Now, when we remember that these influences of the lower nature which the astral body receives and transmits are only the human (microcosmic) correspondences of forces which in the universe (macrocosm) are exactly represented and counterparted by the attractions, motions, positions, and aspects of the planets, we can easily see what an important part the astral body must play in occult astrology. Every planetary and other influence must pass through the astral body as a vehicle before it can become potent upon the physical plane.—LEO.

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.

A similar question might be put as to the reason for the astrological influence of each one of the planets; and I think "A. C. M." will have to dive somewhat deeply into occultism to get a complete answer. According to the Greek myth, Saturn was the supreme god; his sons rebelled against him and cast him out of heaven on to the earth, where he inaugurated the Golden Age. Anything that is thrown out of heaven or out of the spirit, evidently is of a material nature. In astrology Saturn is an earthy planet, and, when well placed in a horoscope, gives success in dealing with land, houses, farming, building, mining, and operations closely connected with the earth; he is prudent, cautious and miserly in his nature, and therefore (when in a good humour) can give material advancement and prosperity. He is said to be the planet of the Jewish race, which is significant in this connection. Some very suggestive thoughts on Saturn will be found in Dr. Anna Kingsford's "Secret of Satan," in "The Perfect Way" and "Clothed with the Sun." There is more than one interpretation of the myth. From one point of view it refers to the world-wide legend of the "Fall of the Angels." Conscious intelligence is bestowed upon mortal beings at a certain stage in evolutionary development; and this intelligence which they gain is said allegorically to fall from and be shut out of heaven, as it certainly is for the space of earth life. This intelligence is given to man in order that he may reign over and control the passions and emotions of his lower nature, and so inaugurate a "Golden Age" on earth.—LEO.

SPECIAL NOTICE.

We beg to remind those Subscribers to "Light" and the London Spiritualist Alliance who have not already renewed their Subscriptions for 1893, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke Street, Adelphi, W.C.

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.

A Dream.

SIR,—On the night of December 11th I dreamt that I happened to have a serious accident. I don't know how, but my limbs were nearly severed from my body, and I sank down, while the blood gushed through my muslin gown. So intense were my sensations, that I awoke and shuddered; furthermore, I had the conviction that my dream was ominous and prophetic. In the morning I told my husband, who, if he doesn't as yet quite believe in, is however sympathetic towards his wife's abnormal idiosyncrasies. It happened, notwithstanding the night's experience, that I was particularly well and lively that day. Nevertheless the dream would recur, and each time I wondered "What *will* it be?" When I nearly cut my hand in halving a lime, and the usual shudder went through me, I thought "Was it merely this?" Later, when the horsekeeper was thrown while exercising my mare, I asked myself the same, but *knew* immediately it was neither of these. When my husband came home we went with our little fox-terrier, Nello (my companion and pet), for a walk to Mount Lavinia, and, as it grew dark, I said with a sigh of relief, "The day is nearly over, and nothing bad has happened." Strange, "such dreams with me are always true." After turning homewards, we heard the Colombo train approaching, and as usual called "Nello." Galloping in answer, the little dog got in the rays of light from the engine, and, apparently bewildered, halted on the rails, right in front of the train. Too late! I felt the shock, the sensations, just as in my dream, and with a cry sank on to the grass. It was as though my limbs were severed from my body, and my hands instinctively felt down my dress, though, of course, there was actually no blood on me. My little "Nello" was killed, mangled before my very eyes!

Dehiwala, Ceylon.

CAROLINE CORNER-OHLMUS.

The Substance of Existence.

SIR,—The issues involved in Question 4 are so vast, a correct definition is so indispensable to a sound system of thought, and the solution contained in "Clothed with the Sun" (Part II., v., vii., viii., ix.) is so complete, as to make me confident that the following account of that solution will make for the more philosophically minded of your readers a welcome addition to the reply formulated by "Alpha."

The unity of original being follows necessarily from the self-evident impossibility of conceiving of the table of numbers as beginning with a *two*. But while all things must spring from an original unity, it is no less necessary that there be also an original duality. This is because creation, which is manifestation, occurs necessarily by generation, and "generation is not of one, but of twain."

The duality, however, subsists in the unity, and consists in those two indispensable constituents of every entity, force and substance, which last is not matter, but that which *substands* matter, and of which matter is the appearance or phenomenon, being produced by the operation of force upon substance. Wherefore, regarding force and substance as the two first principles or "persons" in every entity, which are themselves unmanifest, and matter or phenomenon as the third principle or "person" in, by, and through which they become manifest, we recognise as indefeasible truths the Hermetic axioms, "every entity, or unity, that is manifest is manifest by the evolution of its trinity" and "these three, force, substance, and phenomenon, are not three entities, but one entity."

Being in themselves unmanifest, force and substance are spiritual, are spirit. And, as the two modes under which spirit subsists, they constitute the duality of the original unity. And inasmuch as force is that which acts and substance is that which is acted upon or in, of which action the result is matter or phenomenon, force is that which makes manifest, substance is that which is made manifest, and their resultant phenomenon is that which is manifest. And since substance is spirit, matter is definable as "spirit projected by force of the Divine Will into conditions and limitations, and made exteriorly cognisable."

But more than this. Being spirit, matter is capable of reverting to the condition of spirit, ceasing to be as matter. Or, precisely stated, substance is capable of reverting from its accidental, secondary, material condition to its essential, primary, spiritual condition. But equally through the operation of force,

the direction only being changed, namely from outwards to inwards, centrifugal to centripetal, evolutionary to involutional. And it is this reversion of spirit from matter in the individual that constitutes the "great work, the work of redemption," which is the object of that "higher Alchemy" which occupies itself with the regeneration of man, and which is the secret doctrine of the Bible, the Christ being the personal demonstration of the process. They are the force and substance of being which are variously called in the Bible spirit and the waters, spirit and water, the blood and the water, spirit and bride, Holy Ghost and Virgin Mary, and are the spirit and soul in man, and the Eucharistic elements, the wine and the bread. And whereas force and substance are respectively of masculine and feminine potency, He is the father and She is the mother, their offspring or resultant expression or "word" being the "Son," who has the potency of both in himself, according to the plane of activity. From which it is clear that in no region of being is there escape from the doctrine of the unity, duality, and trinity, and also of the spiritual nature of existence.

Of course, matter or body is not the immediate resultant of the interaction of force and substance in their original pure and divine condition. There are many stages to be traversed before these, their lowest expression, are reached. Original being, moreover, subsists under two modes, the unmanifest and the manifest, the interval between the opposite extremes of which constitute a stupendous ladder, the whole of which, nevertheless, is within man.

This exposition might be extended indefinitely, so comprehensive is the scope of its application, being nothing less than universal. But it will suffice to show, among other things, that while matter is eternally the mode of manifestation of spirit, matter is not itself eternal. For spirit is under no compulsion to be always manifest. Rather is it as mind which must always be capable of thinking, but need not always be thinking.

EDWARD MAITLAND.

Re-incarnation.

SIR.—I fully agree with you that "the mere belief in Re-incarnation does not make the Re-incarnation itself a fact," but neither does it do this in regard to the sun giving light to the earth, and I purposely used the words "the idea of Re-incarnation," which, whether true or false, is a "comforting belief," as you suggest, to me, and may be so perhaps to others. "Previous existence" and "Re-incarnation" may not be convertible terms, as you point out, but if the latter be true, the former must be so likewise, as I look at it, for what is it that is re-incarnated but the Spirit of the Man within? I believe that Jesus was teaching this when He said to Nicodemus: "Verily, verily, I say unto you, except a man be born again he cannot see the Kingdom of God." We gather from his reply that Nicodemus thought he meant this earthly body should be born again, and, in spite of all explanation on the part of Jesus, he ends by saying "How can these things be?" to which Jesus replied: "Art thou a Master of Israel, and knowest not these things? That which is born of the flesh is flesh and that which is born of the spirit is spirit"; and to me it seems an absolute necessity that the Spirit that is in every human being should be born again and again into this life, in order to fit it for that higher life which every true Spiritualist looks forward to attaining to, and which Jesus speaks of as "The Kingdom of God."

T. L. HENLY.

SIR.—Will you kindly allow me to comment on your brief "Notes and Queries" on my last letter? First, the only key which meets every problem presented by human existence is certainly re-embodiment. I have never seen any real attempt made to deal with such in any other way, from all points of view. For this there is the same kind of evidence as that which the astronomer accepts in postulating the existence of an unseen planet by the significant movements of adjacent bodies. Second and third, immortality which preserves the individuality of the higher self is something which we earn by our own efforts. Hence pre-existence must involve consciousness, and that consciousness is slowly evolved by contact with matter through prolonged periods until true knowledge dawns upon the Ego. A ray of the Divine Spirit suddenly incarnated in the human form would violate all the laws of evolution; there would be no antecedent cause for such a sudden manifestation, neither would the consequence be such as would justify it. The reason why man needs a prolonged acquaintance with the plane of life created by the possession of the body is surely obvious. "A

perfect man must have experienced every type of earthly relation and duty, every phase of desire, affection, and passion, every form of temptation, and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience. We can readily see that some of the richest soul-acquirements come only through contact with human relations, and through suffering from ills. Of these, sympathy, toleration, patience, energy, fortitude, force, sight, gratitude, pity, beneficence, and altruism are examples. The fact that so many of us rebel against the idea of other lives in the human form proves their necessity, since we have attained no real victory over that lower nature which has created our sufferings. And, indeed, fully a third of our race never even lives beyond childhood, and their knowledge of planetary life would be less—to give an illustration—than that of a traveller who spent five minutes in an Eastern country by way of acquiring experience about the East.

It is impossible, however, to deal with such a vast question related to so many other questions in a brief letter, or even in a series of letters. Words teach less than intuition and observation. I have been a Re-incarnationist for years, and have continually recognised its truth in witnessing the phenomena connected with the lives around me. It furnishes an explanation in innumerable cases which otherwise could only be met by silence. Moreover, it is quite possible to verify Re-incarnation either through acquaintance with those who remember some of their past lives, and the relation of these to the present, or by the process of occult training which confers the recollection. It is through a knowledge that this is possible, and also an acquaintance with various psychic facts not always accessible to the majority, that Mrs. Besant has written the handbooks of so-called "dogma" to which I referred. She has sought to popularise the statements they contain, as well as the reasons furnished to the degree they can be, but none of us can proceed far in self-knowledge without certain efforts in self-development which clear away some of the illusions presented by physical life—educational and necessary though they are—and enable us to attain perceptions of a spiritual order, so that each may say for himself: "Whereas I was blind, now I see."

I think we may all look forward with satisfaction to incarnation in a more perfected form of humanity than in the present race, which is in its spiritual childhood, and that we may well enjoy a share of work and employment in that millennial age of our planet which has been foretold by poet and seer, in modern and in ancient and sacred writings. We are creators of our own miseries through ignorance, and we are capable of becoming creators of our own heaven through wisdom. And the possession of the body is a most important factor in the attainment of that wisdom, since it is the reservoir of forces contributing to the development of Soul, which must necessarily, like the Christ, be victor on all planes of life. We are incarnated not to be impotent in our contact with matter, but to obtain dominion over it. For man is the microcosm, and conquering himself he knows and conquers all.

EQUALITY.

P.S.—I have just read "G. A. K's." letter. I have only space to say that he does not seem to be aware that very many mediums teach Re-incarnation, being thus instructed by their controls, so that "doctors differ" in the spirit-world. And further, that the principles of Theosophy rest not on blind assertions, but on the concurrent testimony of generations of trained seers, who possess, and have proved that they possess, powers of perception far beyond the psychic gifts commonly known. The secret signs of this knowledge are to be seen (and interpreted by those who understand them) in the oldest monuments in the world. This knowledge relates for the most part to the history and the nature of man, and self-knowledge is the only avenue to truth, either concerned with this life or any other. Animals do not suffer nearly as much as mankind, for mental sufferings far exceed physical, but even for these there is the law of evolution and compensation. Nothing suffers in vain. Finally, the condition of Devachan, of which your correspondent complains, is far more real to those who enter it than our physical life. The time occupied is simply determined by the stage of evolution reached by the Ego. Those who are deeply engrossed with the circumstances of their earthly lives naturally require time to exhaust a certain phase of the love and interest these have inspired. When this grows weak "the Ego," as has been well explained, "is drawn by irresistible affinity to the circumstances that yield opening for its further evolution. The desire for sentient life, the desire for objective expression, the desire which set the universe a-building, impels it to seek renewed manifestation,

and on the plane which offers attractions (notwithstanding sufferings) to it, and is connected with forces of its own creation. A sufficiently developed Ego can incarnate at will, and preserve an unbroken memory from one incarnation to another until the necessity dies out.

Immortality and Pre-Existence.

SIR,—Your correspondent "G.A.K." considers the proposition that immortality necessitates pre-existence by no means self-evident, and adduces in support of this doubt the case of a line in space, with a *terminus a quo*, but with the possibility of infinite prolongation in one direction. But this possibility of prolonging a line in *infinitum* is only the impossibility of putting a limit to space. We merely identify the supposed line with a direction in space. We take our stand at a supposed point in space, looking one way, and forgetting that as the space, so our supposed line, is equally producible the other way. We get the "beginning" of the line only as we get the beginning of the space, of which the line is the mere direction, by a position which is no more a limitation of the "possibility" of producing the line in one direction than it is of producing it in the other. There is no natural point, or *terminus a quo*, in space. We feign that. If, however, we suppose a beginning of motion, we at once see that its continued progress is contingent, and all we can say is that empty space will not arrest it. On the other hand, we can only assert the immortality of a being on the ground of its necessity. Otherwise we must confess the duration of its life to be contingent, even though our ignorance cannot assign to it a definite natural term. A being, or mode of being, originating in time, has no intrinsic necessity, because there was a time when it was not, and therefore we cannot attribute to it a natural immortality. C.C.M.

The Late Mr. Towns.

SIR,—Kindly allow me to state in reference to the numerous letters of sympathy for myself and family on the decease of my beloved husband, the late W. Towns, that I am unable to answer them personally, and take this means on behalf of myself and family of expressing my grateful thanks.

124, Portobello-road, Notting Hill.

M. Towns.

SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

18, CLARENDON ROAD, WALTHAMSTOW.—The address given last Sunday by Mr. Brailey's guide on "Progression Here and Hereafter" was well received by the friends present.—W. R. B.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Several speakers will address the meeting next Sunday on "Is Spiritualism Fact or Fraud?"—J. RAINBOW, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday evening Mr. Dale, at short notice, gave an instructive lecture on "Astrology," illustrated by coloured diagrams. In the morning Mr. W. H. Edwards lectured on "The Life and Works of Thomas Paine," and will repeat the address next Sunday evening at 7. Sunday morning next, at 11.15, Mr. Veitch.—J. T. AUDY.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last Mr. Pursey delivered a very instructive discourse upon "The Wonders of the Globe." Miss Cope's guides followed with excellent clairvoyant tests, and good advice upon health. Next Sunday, at 7 p.m., Mr. J. T. Dales. Tuesday, at 8 p.m., séance, Mrs. Mason. Sunday, 29th, Mr. Wyndoe.—J. H. B., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last, Mr. H. J. Bowen gave a good address on "Spiritualism," urging his hearers to stand by its facts, and to exemplify its teaching in daily life. Sunday next at 11 a.m., Mr. Bowen; usual meeting, at 7 p.m., Mr. C. Petersiloa on "The Fallacy of Re-incarnation," preceded by "Why I am a Spiritualist." Mr. T. Everitt in the chair. Friday, Mr. Horatio Hunt on "Nero." Tickets 6d., at the Hall, or of the Committee.—C. HUNT.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD, W.—Next Sunday, at 7 p.m., Mr. J. A. Butcher will give a trance address. On Friday, the 27th, at eight o'clock, a meeting will be held to consider the practicability of forming a philanthropic fund for aged Spiritualists and mediums when in distress. On Sunday, the 29th, Mr. Dever-Summers will lecture. During February, on Friday evenings, I shall give a course of four lectures on "The Esoteric Spiritual Religion Revealed by Occultism." Further particulars later on.—A. F. TINDALL, A.T.C.L., Hon. Sec.

CLAPHAM.—A few Spiritualists residing in the district of Clapham have resolved to form an association to be called the "Clapham Society of Spiritualists." Spiritualists living in the neighbourhood, who are willing to co-operate in active work, are particularly invited to attend at 32, St. Luke's-road, Clapham-road, S.W., on Friday, the 27th inst., at 7.45 p.m., when the rules and constitution will be settled. On subsequent Friday evenings, Spiritualists, inquirers, and others in sympathy with various reforms will receive a hearty welcome.—F. T. A. DAVIES, Organiser.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—The anniversary services to commemorate the opening of our seventh year of spiritual propaganda will be held on Sunday, January 29th. Séance at 11.30 a.m., Mr. G. D. Wyndhoe; at 3 p.m. séance, Mrs. Bliss; and service at 7 p.m. Many mediums and speakers will be present. The tea and social gathering will be held on Tuesday, January 31st; tickets, 6d. each. Tea at 7 p.m. On Sunday last the unpardonable sin against the Holy Ghost was explained. Communication should be addressed to the Hon. Sec., Miss E. Wastcott, at the above address.

CARDIFF.—On Sunday last we were again privileged to listen to two excellent discourses by the guides of Mrs. M. H. Wallis, of Manchester. In the morning, the discourse on "Progress, the Law of Life" was a masterful effort, in which the various vicissitudes and experiences of the past were ably summarised, and shown to be so many unmistakable evidences, in the grand march of being, that "Progress" is "the law of life. In the evening, to a crowded meeting, Mrs. Wallis delivered an address on "Our Mission to the World," which was a clear and eloquent statement of the advanced position we claim to occupy in the religious thought of the age. Clairvoyant descriptions were given after each address, the majority of which were recognised. On Monday evening we had trance replies to written questions from the audience, concluding with clairvoyance.—E. A.

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. Woodstock, "Water-nicho," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlosaur, 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. Also the first Sunday in each month, at 7 p.m., inquirers' meeting.

MY LITTLE MAIDEN.

There's a fair little maiden that loves me so well,
And I know that her heart is true,
With heaven's light gilding her flowing hair,
And leaping in eyes of blue,
And heaven's truth shining in her sweet face,
With a radiance so bright and rare,
That when she greets me with fond embrace,
I feel I am wafted there.

Oh, a doubt may darken a deep true love,
And shadow o'er sunshine fling;
But no doubt can come when the heart is pure,
As the songs that the angels sing.
And this maiden I love with the holiest love
That a mortal heart can hold;
For she nestles close to a father's breast,
And she's seven bright summers old.

Oh, the sunshine that floats from this fairy maid,
And streams all the household o'er!
Oh, the music sweet of the pattering feet
That hurry to open the door!
Oh, the rippling laughter upon her lip,
And the talk of her dainty tongue!
They fill my soul with a melting bliss
That can never be said or sung.

And if heaven may list to a sinner's cry,
And answer a sinner's prayer,
How free shall this maiden be from pain!
And how glad will I take her share!
But I teach her to pray with her own red lips,
And when her sweet voice floats above,
Then heaven will answer my little maid,
If there be a God of Love.

—DOUGLAS B. HART.