

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.

Mr. Ernest Hart seems to be one of those people who can make of the "New Mesmerism" a valuable property. In the "British Medical Journal" he opens a sort of campaign, and this is how he begins:—

I have been spending Christmas week and the early days of the new year in the "Pays des Merveilles." For scenic effects and thaumaturgical performances the wards of Dr. Luys, Membre de l'Académie de Médecine, at the Hôpital de la Charité, surpass those to which we have all been more or less accustomed at the theatres of magic and the conjurers' halls on the boulevards of Paris or in Piccadilly. Ordinary hypnotic performances have still enough attraction to draw large audiences in the provinces, but they are growing somewhat stale and out of fashion in the great metropolitan centres. The Spiritualistic tricks of the Davenport Brothers, the reading of names and dates in sealed envelopes, and the appearance of corresponding writings on the arms of mediums, such as Foster; the materialisation of flowers and diamond rings out of space; the externalisation of the "spirit form" of mediums, such as Katie King; the slate writing of Slade, the levitation of Home, the reinforcement of muscular strength of the Georgia Magnet, have all had their day of sham mystery, of pseudo-marvel, and of profitable exploitation. They have in turn retreated into the shadow of obscurity and oblivion or passed to the platform of other conjurers who "show how it is done." But the love of mystery and the pursuit of the unknown are durable elements in what, in order to be quite modern, must perhaps be called psychology of mankind, and "the public" still clamour to be deceived.

After advertising his lecture given at Toynbee Hall, and so on, Mr. Hart speaks of the Society for Psychical Research as follows:—

The reports of the Psychical Research Society of Great Britain had given only such crude results and inchoate conclusions, that they had never inspired me with much desire to test what I venture to consider the singularly absurd and even puerile demonstrations which they professed to afford of telepathy and thought transference.

And then we get once again all that we have had before. Mr. Maskelyne and Mr. Stuart Cumberland are not the only people who profit by these things.

Mr. Newton Crosland sends a pamphlet which he calls "Transcendental Vagaries." It is to be regretted that Mr. Crosland should have felt constrained to write this book. Mr. Maitland, and those who think with him, are, like all who desire to advance knowledge, open to criticism as to their methods. Sometimes those methods have been handled in "LIGHT." But Mr. Crosland seems hardly to understand fair criticism. His methods are those of the scientific antagonist of Spiritualism of a quarter of a century ago. To call people, however we may differ from them, "metaphysical and mystical busy-

bodies and wisecraces," has nothing convincing about it, except that the writer does not quite appreciate what he is attacking. Mr. Crosland does not like the idea of a fourth dimension, and being a very materialistic person, he cannot realise that what he calls the physical plane is itself more likely than not a spiritual plane—so he treats the fourth dimension in this wise. It will, of course, be seen that Mr. Crosland does not err in the way of asserting superior knowledge, as he says that Mr. Maitland does:—

Seriously speaking, to those interested rudimentally in mathematics, it may be as well incidentally, and by way of episode, to explain that as the well known three dimensions are measures of matter on the physical plane, the introduction of another dimension, to be called the fourth, must be on the physical plane also. If it is meant to be something entirely of spiritual significance we have no right to call it a fourth in sequence to the three foregoing material measures on a different plane. When anyone speaks of a "fourth dimension," we can only understand it as intended to be a physical limitation in addition to the other three limitations; and consequently we have a right to demand a definition and explanation of it in physical terms. When we arrive at this test, a "fourth dimension" becomes an impossibility and an absurdity.

Is not the *we* in the phrase, "we can only understand," a little too comprehensive?

The "Astrological Magazine" gives a map of the planets in the twelve signs of the Zodiac, and the twelve houses of the heavens at the death of Mr. W. S. Moses. The following description accompanies the map:—

The Sun was exactly rising at the time of death, and perhaps an enthusiastic Spiritualist might take pleasure in drawing an analogy between this position of the Sun dispersing the darkness of the world, and the work which "M.A. (Oxon.)" has done, to the best of his ability, to enlighten the world by spreading a knowledge of what he believed to be truth. Our world was entering upon a new day's life, and was not he doing the same at the moment of death?

The Sun, Venus, and Saturn are here in the same houses as those they occupied at the time of his birth, the first, eleventh, and second. The position of the Sun, rising, shows a strong nature, one who will generally work his way to the front, one born to control or direct others; it gives dignity and force of character. Saturn on the cusp of the second house diminishes wealth and causes the loss of this world's goods; but the sextile of Venus, ruler of the second house (wealth), might somewhat counteract this, and it would bring him many faithful friends, especially among poets, musicians, &c., and the opposite sex. These two planets, Saturn and Venus, were in exactly the same mundane position and aspect at his birth.

Mercury rules his mid-heaven, and his occupation accordingly brought him before the public in connection with literature and writings. The opposition of the Moon accords with the relatively unpopular nature of the cause he advocated. Mercury is in strong good aspect to Jupiter and Uranus, which shows his intellectual and literary ability. Saturn rules the fifth house (children), and is, on the cusp of the second (money), well aspected with the planet which rules the sign he is in, Venus; and this agrees with the fact that he worked as a schoolmaster for several years.

The occult planet, Uranus, is in the occult sign Scorpio, and in the third house, which governs short writings, and in our

opinion, includes magazines and newspapers in its scope ; this position, therefore, in sextile to Mercury, would be peculiarly appropriate to the editor of a Spiritualistic paper.

The benelike Jupiter is in the eighth house, that of death, which has a peculiar bearing upon his mediumship and intercourse with the dead.

He had been an invalid some years before he died, and the ubiquitous influenza carried him off. The Moon in the sixth house favours the onslaught of disease.

WHERE IS HEAVEN?

A correspondence is going on in the "Christian World" under the above heading. It began by a correspondent writing to that journal asking for some elucidation of the subject of the Ascension. This considered as an *ascent* into Heaven presented a difficulty to the writer, who, naturally, could not reconcile the notion of "upwardness" or "downwardness" with the Copernican system of astronomy as it is generally accepted : "generally" is used advisedly, for there are still certain curious people who assert that the earth is flat ! The writer of the letter says quite rightly :—

If Heaven is only a state, independent of space, then how comes it that Heaven is so often represented to us in the Bible as though it were located ? Why do we persist in speaking of the "other world," when we are told there is no "other world" in the sense popularly meant ?

No doubt there are arguments that would greatly lessen the difficulty of believing such historical facts as the Ascension and Elijah's translation, but it would be for the common good if they were known.

In an editorial the matter is placed on a footing which is far different from the old standpoint. It is so important as appearing in a journal which, though advanced, is still orthodox, that we gladly reproduce its main propositions here :—

As our correspondent observes, the old-world notion of Heaven as a place localised somewhere above our heads has been destroyed by our present-day knowledge. As dwellers in a spheroidal planet which revolves freely in space, which has inhabitants at the antipodes, and which confronts at every point of its surface a firmament filled with stars, it is evident that the terms "above" and "below" are purely relative to our immediate local position, and can only by accommodation be referred to the external universe.

It follows that Heaven, while not necessarily unrelated to space or locality, is to the modern mind conceivable mainly as a state of being. What we at present know of the universe is strictly limited to the number and power of our faculties of perception. Were a new organ created within us, it is conceivable that it would at once discover to us a world within a world, with inhabitants and modes of being previously unknown. We might come at once upon the actual perception of what Milton poetically suggests, that

Millions of spiritual creatures walk the earth unseen,
Both when we sleep and when we wake.

With these ideas in view, we may conceive of Christ as possessed, after the resurrection, of a spiritual body, or, as Dr. Smyth suggests, of a body in process of Spiritualisation, which had the power of materialising itself, as shown in His appearances to the disciples, and that His ascension was, in actual fact, its final transference to the Unseen Realm. The accounts given in Luke, both in his Gospel and the first chapter of the Acts, may be taken as a statement of the subjective condition of the disciples in relation to the event, about the process of which they were as ignorant as are we.

There is nothing contrary to either science or philosophy in a view of this kind. If it be objected that it suggests what is contrary to the laws of nature, the answer is that the most rigidly scientific thinking, if only carried far enough, brings us inevitably to the same dilemma. Scientific observation has demonstrated that the existing world phenomena can only be accounted for by the supposition that an unseen universe exists, out of which the visible has come, and that the existing order of things has had a beginning in time and will have an end. In other words, modern science demonstrates supernatural order.

The position here taken may meet also the difficulty expressed by our correspondent ; "if Heaven is only a state, independent of space, how comes it that Heaven is so often represented to us in the Bible as though it were located ?" It may be related to space as much as is the earth. It may fill the same space as the visible universe, but have laws and forms of being which at present are unrecognisable by our faculties. Unrecognisable, we may say, but not unfelt. In proportion to the degree of our spiritual development we arrive at an ever deepening sense of its existence, and of the upward lift of its attractive power.

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.

"Modern science demonstrates supernatural order." Yes ; and this must be the keynote of the investigations of the immediate future. Nevertheless, this lucid article does not seem to have satisfied all the readers of the "Christian World," as the correspondence printed in the next issue of the paper, that of January 26th, abundantly shows. An objective Heaven is as necessary to some people as an objective hell.

One writer says :—

Our ideas are bound to provide something objective, and our Lord has set us the example. He knew the glory of God before the world was, and to Him Heaven was the Father's house in which were many mansions.

Your correspondent's letter is a comment on the need of anthropomorphism.

A curious way of regarding the prospect of eternal life. "Our ideas are bound to provide something objective." Would any reasonable being take a house, even for six months, and feel satisfied with his "ideas" as to the objectivity of the water supply ? And the need of anthropomorphism !

Another says :—

Is it not an accepted theory that the whole universe is revolving round some yet undiscovered central sun ? Might not that vast sun be the Royal City of the Material Creation, and thus the statements so emphatically and frequently made by the Apostles be literally true ?

Where is the spirituality of these people ? But they are not all so. Dr. Wyld, for example, takes a different view, and one naturally agrees with him, "that it is of the very highest importance to attempt to give to the supernatural a scientific interpretation." Dr. Wyld's views are well known to the readers of "LIGHT."

Perhaps the writer of the following gets nearer to the truth ; but why that amazing parenthetical condition, "if a believer" ?—

Man is a spiritual, and not a material, being. He is a spirit, clothed upon with a house of the earth, just as hereafter he (if a believer) is to be clothed upon with the Heavenly house, the spiritual body. While on earth, therefore, he is subject to material conditions ; and so was the Saviour while among men. Though, therefore, to Him, essentially a spirit, and actually still in Heaven, while bodily on earth, there was no "up" or "down," yet as to His body there was ; and also to the bodily vision of His disciples. (See John iii. 13.)

I am not by any means a Swedenborgian ; but I think they are clearer on some of these things than we.

Any way, that such a subject should be so talked about in a religious paper is a very serious sign of the times.

THE Right Hon. A. J. Balfour, M.P., has agreed to become President of the Society for Psychical Research for 1893. Mr. Balfour is brother to Mrs. Sidgwick, wife of Professor Sidgwick, the late President.

WHY will you keep caring for what the world says ? Try, oh ! try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss ! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right ? You have no idea what a great deal of trouble it will save you.—GENERAL GORDON.

THE MILAN MANIFESTO.

We have received the following from a correspondent at Munich:—

Dr. Baron von Schrenk, an opponent of Spiritualism in Germany, having written to a Munich paper to deny the statement of a Roman correspondent that the report of the scientific experimenters in Milan was signed by Professor Richet, of Paris, much capital has been made out of the supposed omission of so famous a name. Accordingly Dr. Carl du Prel felt obliged to come forward and explain in the same paper the true state of the case. Professor Richet did not sign the report. The Roman correspondent was mistaken in that, and this slight error has been maliciously perverted to a misuse of Richet's name on behalf of Spiritualism. Professor Richet's signature was not among the others, but he appended it "as having been present at some of the sances." The Roman correspondent naturally thought the expected report was signed by all who took part in the investigation. This is the small kernel of truth which is at the bottom of all the stories about misuse of his name, and which a writer in a Berlin paper calls giving a crushing blow to Spiritualism, proving its falsehood and discrediting its greatest medium. The best answer to these accusations is a letter from Professor Richet himself to Dr. Carl du Prel, of which the following is a translation:—

DEAR DR. CARL DU PREL.—You may be sure I had no suspicion of my name having been mis-used. I have written to Dr. von Schrenk merely to say that I did not sign the report, although it was very well drawn up and perfectly accurate.

I think, indeed, that *au fond* all the phenomena which we saw in Milan are genuine, but I am not certain of it to that degree which is necessary before vouching for such extraordinary things.

I will do all I can to further prosecute investigations of this sort, which there is no doubt are among the most interesting that one can study on this earth.

Believe me, dear Sir, your very grateful and devoted,
Paris, November 25th, 1892. CHARLES RICHEL.

From a second letter, of December 5th, it suffices to quote a few sentences:—

What I saw is quite extraordinary, and a mechanical, normal explanation, equally with the hypothesis of fraud by which we were one and all deceived, appears to me absurd. But the contrary, that is the existence either of spirits or of a force which has escaped the observation of the students of physical science through all time, is also absurd. What can one do in the face of these two absurdities, but reserve one's opinion, wait, and experiment further? My conclusion is therefore, *I do not know*.

Under all circumstances you can state briefly and decisively that I do not claim to have given the lie to the Milan Commission, either directly or indirectly.

You are quite at liberty to publish this letter and the other, &c. . . .

Baron Schrenk finds fault with the Commission for dragging the subject prematurely into the papers, and recommends that the Spiritualistic problems should be "allowed to ripen in the seclusion of the laboratory," to which Dr. Carl du Prel very pertinently retorts, "That is all very well, but where in all Germany is there a laboratory of any professor, in any town, where these problems are investigated?" In a laboratory where nothing is investigated nothing can ripen, and he would be like the peasant in Horace waiting till the river had run past.

Rusticus expectat dum defluat amnis.

A Theosophical Society has been founded in Germany by Dr. Hübner-Schleiden, (President), and Herr Hans von Mosch (Vice-President), and Franz Evers (Secretary), in Steylitz, near Berlin. The programme, bearing the motto "Live according to your highest ideal," has been sent to us. Its object is "to awaken and foster in every individual the consciousness of immortality, and the striving after perfection." Its members aim at:—

- 1.—Truth. (No law above truth.)
- 2.—Love. (Love is the fulfilling of the law.)
- 3.—Freedom. (Ye shall be perfect.)

The Society is independent of any ecclesiastical or political party. Members correspond with the committee, and with each other, through the medium of the "Sphinx." To further the objects of the Society, literature will be distributed and lectures delivered wherever sympathy with the movement is shown.

Membership is free. Expenses are defrayed entirely by voluntary contributions, to be acknowledged in the "Sphinx," which members will be entitled to receive at a reduced price.

In Memoriam.

WILLIAM STANTON MOSES.

EXTRACTS FROM CORRESPONDENCE WITH MRS. STANHOPE SPEER.

April, 1876.

I send you a packet which you will see is "spiritual." It contains a fragment of spirit-drapery sweetened by some spirit musk. Magus is the operator, and I believe Mentor with him. At any rate, those two have been at work. I think that the musk smells more powerfully than usual. I had a long and very beautiful communication from Imperator yesterday (Easter Day) which I am minded to copy out and print. Easter Day seems to be a favourite with them. I have had a message on that day every year. The idea is the passage from Death to Life symbolised by the Crucifixion and Resurrection, and typifying the death of Self Denial and Self Sacrifice leading to the Regeneration or Resurrection of the Spirit from dead Matter to the higher life. It is well worked out, and very striking. There was also a communication written out about the state of affairs in the Spiritual world. You must read what Imperator says. He does not speak hopefully, and wishes us not to meet yet, though he evidently contemplates the resuming of our circle hereafter. But by that time, he says, my physical mediumship will either be absolutely under control so as to be no longer fraught with danger, or will have ceased. The latter seems to be implied, though he seems to hint that material evidence will always be forthcoming. He is very decisive in saying what he does, and says that we are none of us *ever left*. It gives me a very strong idea of pre-arranged plans and of wise and powerful protection. He evidently looks far ahead; his plans now are for the far future, and the *mind is first prepared*. I am quite conscious of that.

I shall probably hear more before we see each other. I heard nothing of the Moravians this year, nor was I conscious of any "presence," which looks like a withdrawal from the objective. But Mentor's drapery and musk are objective enough.

[The letter from which these extracts are taken still retains the scent of the musk referred to at the commencement as "sweetening the spirit-drapery," although it was written nearly seventeen years ago. The drapery is lost, but the strong perfume of musk remains fresh and pungent.]

December 29th, 1876.

I have not done much yet. I have reviewed "Ghost Land." Certainly, when one comes to read it carefully, it is a very wonderful book, and I believe that at root it is profoundly true, though it may be necessary to exercise some discrimination on special points.

I have been reading Mr. Haweis' "Current Coin," an altogether fine book, that must do much good. It deals altogether with social questions, Crime, Drunkenness, Pauperism, Recreation, Emotion, and so on. The sermon on Materialism is there, too, and a very fine one it is.

Bedford, August, 1877.

I have spent three hours this morning writing an account for the "Spiritualist" of what I have seen and done spiritually. You will read it, so I need not repeat myself. But it is right that I should tell you of the third visitant, who is Mrs. B. To make myself intelligible I must go back. For some time after coming here I was very ill; the mere act of reading a newspaper produced violent headache and prostration, and I was good for nothing. As I recuperated there supervened a most beautiful state of clairvoyance. I lived as much in a world of spirit as of matter. When I began to recuperate I went for a few days—Wednesday to Saturday—to town to get books, papers, and change of scene—that as much as anything.

When I went my mother had an old friend who was ill—nothing more—just ill. When I came back, as I entered the room she stood by my mother's side as plain as could be. I did not know her in the flesh, but, instinctively, I knew who she was. "So Miss G. is dead," I said. "Yes, and buried." (The words sounded in my ear.) "How did you know? I suppose you heard as you came up through the town." I did not disturb the idea. I noted the dress, &c., and got it all out of my mother, except a very curious brooch she had on. My mother knew nothing of that. But next day she went to see the lady who was acting for Miss G., and came back with the

identical brooch in her hand. It had been left her as a memento.

All the time there was a form, or rather a presence, which interested me, but of which I could make nothing. It was, like many another I have seen, a *presence* trying to make itself felt. It seemingly failed, until my mother, who was looking at the "Standard" (I had previously been told by Mentor that my attention would be directed to identity of the spirit), read out the notice of Mrs. B.'s death. At once came the voice in my ear, and I knew that the presence was Mrs. B.'s. After, when I went to bed, came musk from Mentor, and then a long written communication (signed by Rector, Mentor, and Magnus), the gist of which only I can give. It said that she is gone from this sphere; that she is reunited to her husband, and that her great delight will be in raising him from the state in which he has so long been imprisoned —. She experienced no pain, but was released with no interval of unconsciousness, being of ripe age. The struggles you describe I asked about, and was told that no pain was connected with them. When they took place the spirit was already in process of being released. They say that the union between her husband and herself was real and permanent, and that he could not progress till her spirit was joined to his. Now they both go on together, and have already left the sphere of our earth. She was never unconscious, even for a moment. I don't think I have left out any very material point. She is gone, and her husband with her. Wonderful reunion! I think I have told you the gist. There is more that you must read, but not anything of moment. What I have written for the "Spiritualist" is very guarded, but you will read between the lines. I have had a wonderful access of evidence during the past week, and am disposed to make much of it. I entertain no doubt as to the reality of all the presences, and believe that similar surroundings would make them more frequent.

SPIRITUALISM IN ITALY.

The following account of Professor Angelo Brofferio's work * on Spiritualism will be read with interest:—

Professor Angelo Brofferio dedicates his book "*Per lo Spiritismo*" "to those old Spiritualists who have never feared ridicule." He himself has had the courage of his opinions, and, like Lombroso, has made a complete *volte face*. Ten years ago Brofferio looked upon Spiritualism as the superstition of the nineteenth century, "a powerful, but transitory epidemic, produced by a species of fermentation of ancient errors caused by ignorance of scientific laws, by the fear of death, and by the passion for the marvellous inherent in mankind." Then came the careful study of psychology for some years, and then he, as he says, "lost the common conception of things, and became convinced of the truth of the German and English idea that, although taste and smell, sound, and colour, and time and space, matter and force exist, yet they are not what they seem; that our life is but a dream, in which only an imperfect image of the reality is reflected, a reality which it would be rash to say is infinite or not; and that the range of the possible is much more vast than that of our knowledge." From these conclusions, the step to the study of magnetism was easy; then in a perfectly natural manner, mental suggestion and telepathy led him on to Spiritualism, and in a short time he convinced himself that (1) spiritual phenomena are real, and (2) that of all the explanations adduced in explanation of the phenomena the spiritual one is the most probable. Then the Professor goes on to describe how he arrived at these conclusions, by reading the standard works on Spiritualism, and then verifying the assertions contained therein by experiment with the famous Eusapia Palladino, and with many other mediums; and then exposing the mass of accumulated evidence to a strict analysis, weighing everything, considering every objection he could find, and shrinking from no logical deductions. So it happens that the book before us is not so much a collection of facts—though we could have forgiven the author if he had inserted more of his personal experiences with Eusapia Palladino—as it is an animated discussion with a stubborn opponent, who, like Hartmann, says that the spiritual hypothesis is the last he will admit, as an explanation of the source of the intelligence which is manifested in mediumistic phenomena.

The various alternative solutions of the problem are examined, and that of the unconscious action of the medium detains the author the longest, being thoroughly threshed out in the tiresome

manner of the logic of the schools. "It is the most probable at first sight because it is the most natural, and the most natural because it introduces no new causes, but explains all the facts with a cause known and admitted (for the existence of an unconscious intelligence discovered by Leibnitz, has now become a dogma for modern psychology)." As only a small part of our thoughts see the light of the conscious; there are then unconscious thoughts and involuntary movements, and therefore if we add that involuntary motion can be directed by unconscious thought, we have the explanation of automatic writing. There is, however, this difficulty about it, the explaining how unconscious thought can be directed by involuntary motion. But, says Professor Brofferio, "all my experience goes to prove that the medium is a condition, not a cause, that he is necessary, not that he is sufficient. Then, after quoting from a letter he had received from Crookes, to the effect that he (Crookes) up to the present time had not been able to obtain a satisfactory proof that the dead return, he resumes: "The spiritual hypothesis is simple, and well explains almost all the facts. It is true, that it is not very natural, it has little analogy with any other natural act, save the spontaneous apparition of the dead, which science does not admit, but of all the possible hypotheses, that of the communication with the defunct is still the least improbable. In fine, the mediumistic facts are facts, and not hallucinations. To get an intelligent reply to a question proves that the thing questioned is intelligent; to see without eyes, and to touch without hands, render it probable that this intelligence is spiritual; to say things that the medium cannot possibly know, and to do things that the medium cannot do, prove that this intelligence is not the spirit of the medium. Further, to assume the living appearance of a given defunct person, and to communicate information that only that person could know, prove it to be a departed spirit. If we add that these intelligences affirm that they are the spirits of the dead, and that what they say renders life less absurd and morality more logical, this theory has only this against it—our inveterate habit of believing that the dead cannot return, and our fear of being deceived by the dread of death. There is only one tenable contrary hypothesis, that of an unknown and unconscious force emanating from the medium, the very least defect of which is, that it explains nothing. If we consider all this fairly and squarely, how can we deny that the souls of the defunct survive and that they can sometimes manifest themselves to us?"

The author thus answers the query of those who ask "that as ghosts pay no dividends, what is the good of Spiritualism?" According to an old Indian philosopher men differ from the beasts, in that the former think of the morrow, so thoughtful men differ from the thoughtless by seeking to inform themselves if peradventure there is a day after to-morrow.

Spiritualism, says Professor Brofferio, "is true, but it cannot be all the truth," perhaps it is a phase of a general law that we cannot yet explain. We may, however, perhaps do like Columbus, who sought a way to the Indies, and discovered America. There is one suggestion in this work, which is worth referring to. It is, that the time is now ripe, for such men as Lombroso, Richet, and perhaps even Charcot, to attack the problem of a probable connection between mediumship and a certain normal and pathological condition of the reproductive functions, having regard to the greater frequency of mediumship among females and in the state of adolescence, and the variations which it undergoes on certain days in the month, and its occasional loss.

In conclusion Professor Brofferio says that if his views now put forth differ in any way from any previously published opinions of his, it is only in the light of increased knowledge. *Nihil nega, parum crede, nisi videas* has always been his motto, and now with Voltaire he prefers to consider obstinacy simply the energy of fools.

TOIL ON I

Each day brings sacred duties, and

The night brings peaceful rest.

'Tis thus home life throughout the land,

Grows better up to best.

Something to make more firm, more fine,

Before we pass away

Into the grander light divine

Of everlasting day.

—HAYTON.

THE divine in nature and humanity is everywhere, if we can penetrate the husk of commonplace and reach the poetry of things.

* "*Per lo Spiritismo*." PROFESSOR ANGELO BROFFERIO. (Milan.)

WELSH GHOST STORIES.

Several of these are given in the "Theosophist" for January. They are Welsh, mainly because the actors are Welsh. The following is asserted to have happened in America:—

Twenty years ago, a well-to-do architect of Mankato, Minn., was burned to death in his barn. It was thought that one of the horses must have kicked him senseless, and also trampled his lantern under foot. Eighteen months from that time my father returned on a trip to that city to dedicate a church, and was made the guest of David E—, the cousin of the burned man. After all others had retired for the night, the host for the first time confided his secret.

"What shall I do?" he asked, "Cousin Lewis is troubling me. No, no, I don't mean his affairs; his property and accounts were adjusted by Lawyer B—. It is Lewis himself that molests me! He has appeared to me three times; the first when I was tending the horses. I looked back, and there he was as natural as life, with the same genial smile on his face. No, it was 'no figment of the brain,' for I am always in robust health, and was not thinking of him at the time. I looked away and back again, rubbed my eyes, but there he stood like a post. I tried my best to speak, but my voice stuck in my throat. Then I turned my back and rushed past, terror lending wings. The second time was at dusk, when milking, I chanced to look up, and there stood Lewis at the head of the cow, looking soberly, as though vexed. It did not take me long to reach the house. The last time was when I entered a bedroom, and at the head of the bed he stood, for the first time looking charred as his body did when found. He had an angry, almost threatening, expression this time. Horror again stopped my voice. We moved away from that house, but he follows me here. I have since heard him pitching hay in the barn when it was locked, and am certain who it was by the peculiar swing of the pitchfork."

The host was admonished that if his cousin appeared again he must muster up courage to speak. Returning confidence would prove it either a creature of the imagination, or a reality. If a reality, no doubt the defunct relative would have an important message to deliver. How would the narrator feel if, upon returning from a foreign clime, all his folks would flee because he was presumed to be dead? David must put himself in the spook's shoes in order to understand the latter's anger. The shade may not have realised the changed condition of affairs. Besides—how could the host have so far forgotten Welsh tradition?—no *yspryd* (spirit) can speak first: the mortal must open the conversation. This is a protection, so that *cythraulaid* (obsessing demons) can get no hold on men against their will. An embodied person's *yspryd* is able to cope with one having no physical body, hence the latter must wait till the magnetic cue is given before announcing its mission.

Whether or not David had another opportunity of speaking to the departed cousin is not known; but his brother acknowledged having seen the apparition on other occasions, though he never summoned sufficient courage to speak to it. The sequel to the story was told in 1884, at Cambria, Wis., by John Griffiths, a dry old soul.

"There is no wonder at all that Lewis appeared to David and John. You know how he adored his wife and child, how he doted on that boy, and intended to give him a first-class education. For this purpose he strove tooth and nail, and accumulated thirty thousand dollars. After his death David and John, as executors, turned over the settlement of his affairs to Lawyer B—, who so manipulated matters that the widow was left with only a little cottage, in which she took in washing to support herself and child. No sooner had this thief of a lawyer 'settled' the estate than he erected a palatial residence for himself, out of whose funds some people had their own suspicions. Was it not enough to make one rest uneasy in the grave?"

Love in the light and nature will bring us peace and joy; will give us inspiring ideals, reveal the good in man, and bring it forth, conquer selfishness, revive faith, and brighten hope. Aye! turn "the winter of our discontent" into sunny-hearted joy in God and man.—J. PAGE HOPPS.

Wish to be a child of God, and then sunshine and frost, and friends and enemies, and youth and age, and business and pleasure, and all things will help to make you. The holy spirit is a spirit, and not one mood of the mind; it is not Sabbatical, but daily; it is not a morning and an evening temper, but a perpetual presence in us.—W. MOUNTFORD.

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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"THE COMING DAY."

"The Coming Day" began in 1893 with a slight decline. Some of its best friends are "dead"; some are now poor; some who are rich have come to dislike its democratic tone; some think there is "not enough for the money"; some "friends of religious liberty all the world over" never understood the liberty of Lea Hurst, and do not relish the spiritual horizons of Norwood Hill. It is unfortunate, for nothing can be altered. Horizons cannot be contracted to suit chapel walls, and the fresh breezes cannot be tempered to the shorn sectarian lamb. On the other hand, we know that many, in almost every part of the world, have been consoled and guided by "The Coming Day"; that many have been saved from agnosticism and pessimism by it; and that it has brought light to "the valley of the shadow of death." It is for the friends of really free religious thought and true spiritual insight to take note of these things. The English-speaking world is being flooded with superstition and nonsense, and to a painful extent those who have found emancipation shrug their shoulders, and cease to care. But there are some who do care, and who are resolute in their determination not to let old pagan survivals and odious fears alone. Yet not so numerous are these as to make it right that even one of the least of Heaven's messengers should be stifled or starved; and, indeed, while I have strength to work for it or money to pay for it this messenger which concerns me now shall live and do its work. Only I do think that there must be many who, if they only knew, would be glad to welcome it, and to feel that they were helping it to be strong and to serve.—J. PAGE HOPPS.

OFFICE OF "LIGHT,"
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ADELPHI, W.C.

Light:

EDITED BY "M. A., LOND."

SATURDAY, FEBRUARY 14, 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. E. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

INTUITION.

There seems but little doubt that physical phenomena are not so common as they were a few years ago. Not so very long since we woke up every morning with the story of some marvel, either true or false; but this has very much passed away. The marvels possibly exist, but we hear little of them. Or perhaps it is that they are more sacred now than they were, and are now only seen in the family circle, whereas they were wont to be evident in a common but vulgar publicity. Now and again, as in Mr. Stead's case, we have a story of spiritual manifestation, which becomes the general property of the world; but such cases are few and far between. Not few and far between where the sifting of evidence is in no wise thought of, as in active American centres, where Spiritualism has been reduced to little better than a scandal, but certainly rarer with us than they used to be when the Dialectical Society had such mediums at its disposition as Home, or even still later when Eglinton was using his marvellous mediumistic powers. Yet the spirit never leaves itself without witness, grieve it as we may. The under-life of all things is ever there, and through the thick crust of earthiness of any kind always pushes its way: and so we have to think in what way the spirit is showing itself now.

In Spiritualism, that is in the cultivation of relation with the unseen, there cannot be stagnation any more than anywhere else. To remain content with rappings, with direct speech, with clairsaudience, or clairvoyance, is no more in accordance with the eternal principle of movement which pervades the universe, than it is to delight in the small experiences of the boy chemist, who amuses himself with the bright burning of magnesium wire in an atmosphere of oxygen, or pleases his family with the explosion of a combination of hydrogen and chlorine in the daylight. Somehow we must get on; the Kingdom of Heaven must be won. We must get into the higher and purer regions of spirit intercourse.

Half-a-dozen men and women sitting round a table, and getting responses by raps or otherwise through that table, are doing little more than work out a scientific experiment. They are proving either that a spirit can act upon and communicate through matter, or they are demonstrating that matter is not what it seems to be. But beyond this there is an interaction between what is and always has been considered—except by some well-meaning and over-zealous materialists—the spiritual part of man, and independent intelligence, which is of a higher and more important nature than anything that can be dependent on the presentment of spirit which we call matter. This interaction is Intuition.

To live in the world and not of it has been the ideal of many men; but how to do it has been interpreted in many and divers ways. With some it has taken the form of a

grinding and bigoted piety, which, in its vain imagining, and paltry holiness, dishonoured the God it was supposed to exalt. With others it has developed into making the best of both worlds, especially this. Again, the ascetic has eaten his herbs and drunk his cold water to the glory of God, forgetting that herbs and cold water may be as material and unspiritual as the flesh of capons, and the costliest wines—a fact which Boccaccio well told the Middle Ages. And then, again, there have been those who, doing and taking all to the glory of God, have had their fill of the good things of this world, and have thought that a small tithe to their suffering brethren brought them into the pin's head contact with God which their small imaginings alone could grasp. But few, indeed, have been those who have recognised that while this world is a presentment of the spirit of God, they can, if they will, hold communion with that spirit independently of this presentment. Yet such must be the lesson which Spiritualism teaches us, if it teaches us anything at all.

How this is not done is evident, when we look around us at the ugliness of things, at the lack of the beauty of holiness, which means a good deal more than the outward and visible signs of spiritual grace as generally interpreted. To close in with the spirit that is the life of all things, is not quite the same thing as gazing at the outcome of its work; it is the linking our spirit with that of those about us who are holier and better than ourselves, and who, because they are holier and better, find it difficult to bring about the presentment which we call material excellence and perfection, but which may be got by a kind of communication which is the best and highest of all, and which we call Intuition. This is the form which Spiritualistic intercourse must take if it is to become a factor in the regeneration of the world. It is in the interaction of spirit, in the joining on to the Comforter, the fellowship of the Holy Ghost, the divine underlying of the subliminal consciousness, whatever may be its name, that the true advance will be found.

THE LATE MR. HENRY DIXON.

It is with deep regret that I record the passing from us of Mr. Henry Dixon, which took place at his house, Chetwynd-road, Highgate, on Friday, January 20th, in his seventy-third year. Mr. Dixon was a younger brother of the late Dr. Jacob Dixon, a frequent contributor to "LIGHT" and the Spiritualist journals which preceded it. An experienced and skilful photographer, Mr. Dixon twenty years ago experimented largely though with slight success in spirit photography, and the portraits of many of the leading London Spiritualists of that day might have been seen at his place of business, Albany-street, Regent's Park. He also photographed a remarkable spirit drawing by the late Mr. George Childs, a full and detailed explanation of which by the late Dr. Hugh Doherty appeared in "Human Nature." Mr. Dixon passed away quite peacefully without a struggle, as a good man should do, and in presence of his wife and daughter. Mr. Dixon had long been firmly convinced of the truth of Spiritualism, and its philosophy was to him a source of deep satisfaction and peace of mind. In my last interview with him, a few months ago, he conversed with much serenity of the purpose of life here as an education for the fuller life beyond. He has now joined the great company of immortals in that fuller life for which, as he rightly considered, our earthly existence is but the fitting prelude and preparation.—T. S.

OUR FATHER'S CHURCH.—Members, friends, and inquirers are invited to a meeting on Sunday, February 12th, 1893, at the Cavendish Rooms, Mortimer-street (near Oxford-circus), at seven o'clock. John Page Hopps will speak on the following subject: "Things we are sure of in these Upbreaking Days," and will read "John Calvin's Dream of Jesus." All seats free. Hymns will be provided. Voluntary offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of a religion which shall be at once rational and spiritual. Mr. Page Hopps (South Norwood Hill) will be glad to hear from any who will assist in the choir (for hymns only).

THE SPIRITUAL MEANING OF MATTER.

AN ADDRESS DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE ON TUESDAY LAST, BY MR. W. PAICE, M.A.

It is with considerable diffidence that I approach the subject announced for my short address to-night. I am not quite sure, indeed, that I am not guilty of considerable presumption in attempting to address you at all on matters so profound and also so solemn; but there are times when, perhaps, it is well to show how such things as the consideration of spirit and matter strike one who has not had the privilege of studying the metaphysics of one or of any school, but who comes to the subject by the way of pure materialistic science illumined by the light of his own experience. This must be my excuse for attempting what I have attempted. The difficulty I propose to talk about, but in no way to solve, goes to the very root of things, and my poor speculations must be taken as little better than surmises, only borne out by what, with our present knowledge, appear to be the facts. I will not even use the common excuse of the lecturer—that he hopes he has set someone thinking about those things; for I know that all here to-night have thought about them, and can rather help me than I can help them.

Had scientific knowledge been as advanced as it is now, when the difference or similarity between mind and matter was first noticed, the question would have been treated very differently from the way in which it was treated. The famous pair of epigrammatic questions and answers: "What is Matter? Never mind. What is Mind? No matter," belong to a time when, even though the effect of the spiritual part of man upon his material part was beginning to be acknowledged, yet the two parts were considered to be perfectly discrete, and no interlocking or interpenetration was recognised. It will perhaps be useful to pass, though with some rapidity, over the advance in physical science made during the early part of the present century, an advance which made possible eventually the psychophysical investigations of our own time. And though speculation had now and again been rife across the ages as to the meaning of existence and so forth, it is really only of late in the Western world that knowledge has been sufficiently advanced to enable men to talk with even moderate satisfactoriness of themselves and what appear to be their surroundings.

It was as late as 1803 that Dalton published his first table of atomic weights, and though Lucretius had in the dim past taught that matter is made up of small indivisible particles, yet it may be asserted without much chance of error that it was Dalton who laid the foundation of such a study of matter as should gradually sweep away every notion of "matter" as it was then understood. It is therefore not quite a hundred years since the first important step towards the spiritual meaning of matter was taken in a quiet Manchester laboratory. Important as was this step, for Dalton taught that matter consists of atoms, the atoms were as yet atoms and nothing more. Each atom had its own particular mass according to the element of which it was an atom. The atom of oxygen, for example, had a certain number of times the mass of the atom of hydrogen.

But the atomic theory of Dalton did not find absolute favour everywhere, for, even in 1869, a distinguished chemist stated that the existence of atoms after all was not proved. There grew up, however, the science of molecular physics, in which certain phenomena of a different nature were investigated, such things as capillarity and the diffusion of gases being the subjects of investigation, and the existence of atoms became more and more to be considered a certainty.

Meanwhile the physicists were not idle in other directions, and the investigations into the nature of light, heat, and electricity went on apace. Though, as usual with such things, the vibratory nature of light had been guessed at in a remote period it was not till about 1820, when Young made his historic interference experiments, that a wave theory of light was found to be necessary for the right understanding of the remarkable phenomena observed by him. Now, waves do not occur in an absolute vacuum, therefore an ether was discovered or invented; and on the hypothesis of this ether in which the luminiferous waves travel, so far all the phenomena of light have been explained, a very strong argument in favour of its existence. Whether the ether is a perfectly elastic solid, or a perfectly frictionless liquid is of no importance here. What is of importance is that light passes through such things as glass, and so Dalton's atomic theory of the constitution of matter

comes in, and we are made to know that the ether passes through what had hitherto been considered as solid matter just as easily at any rate as the wind passes through a grove of trees.

In an address I had the honour of giving before the Alliance in 1887, I observed that at or about 273deg. below zero centigrade, matter, as we know it, would no longer exist. By skilful adaptation of his apparatus, Professor Dewar, at the Royal Institution, has very recently obtained a temperature of 220deg. or thereabout below the zero of the centigrade thermometer. Already the characteristic properties of certain substances are found to have been changed, and, to use the language of a reporter in the "Times," matter is "in articulo mortis." Something which physicists call energy has been gradually taken out of it. Thus, by means of physical experiment, matter, as we know it, is passing away. Such expressions as "the indestructibility of matter," the "eternity of matter," and so forth, become meaningless in the presence of these experiments, for the matter, such as these terms imply, is vanishing out of our knowledge. What we call "matter" is the result of "motion," and that "motion" is the motion of things which are apparently only centres of force. Now the centre of anything is a point, and a point has no magnitude, therefore there is no such thing as matter—if we allow that atoms are only centres of force.

But even supposing that these centres of force are in some way or other material, we have at once another set of considerations before us. We hear a good deal at times about the "microcosm" and the "macrocosm," and it is to be feared that too often these words are taken as having an absolute meaning, yet they can no more have such absolute meaning than the words "great" and "small," which are strictly relative in their signification. Perhaps, indeed, there is nothing more significant of the small mental grasp of some people than to hear them talk of the vastness of space. I should like to point out that any microcosm becomes a macrocosm, and any macrocosm a microcosm, according to the sense perception of the individual regarding it.

And this leads me to a small digression. To those who are not accustomed to the better teaching of chemistry, and to whom oxygen is oxygen and nitric acid is nitric acid, it may be a little surprising that it is not unusual to begin with a description of an imaginary solar system, of which each molecule of a compound, with its constituent atoms, is a counterpart. A molecule, say, of any one of the complicated organic compounds, would—to follow Lord Kelvin's illustration—if magnified until each atom of that compound reached the size of the earth, produce a system of some such complexity as that of which our own sun is the centre. And this is apparently the true state of the case, for if, for example, the planet Jupiter took a different order of rotation, our solar system would be a different solar system, and so if any given atom of this molecule took a different position with regard to the others the corresponding molecule would be changed and a different substance would be produced. It is conceivable, therefore, that the body of each one of us, built up as it is out of these atomic centres, contains an infinite number of universes, and so matter, from all points of view, ceases to be such when viewed in the light thrown on it by the investigations of modern science. I am insisting the more on this now, because from the unhappy relations which used to exist, and even now still exist in some quarters, between the votaries of science and the believers in independent and disembodied intelligence, neither side gave the other sufficient credit for what it was doing.

But if matter is not matter, what is it? Matter, I take it once for all, is a presentment of spirit. And in coming to this part of my subject I think I cannot do better than quote the late Professor Green. *"We have," he says, "come to think of the understanding as specially an agency of our own and of the objective world as specially that which is presented to us independently of any such agency; as that which we find and do not make, and by which we have to correct the fictions of our own minds. When we ask, however, whether any impression is or represents anything 'real and objective,' what exactly does the question mean, and how do we set about answering it? It is not a question whether a feeling is felt. Some feeling must be felt in order to the possibility of the question being raised at all. It is a question whether a given feeling is what it is taken to be; or, in other words, whether it is related as it seems to be related. It may be objected, indeed, that, though some feeling or other must

*"Prolegomena of Ethics," p. 16, et seq.

be felt in order to give any meaning to the question as to the objectivity of the impression or its correspondence with reality, yet still this question may and often does arise whether a particular feeling is felt. This is true, but a particular feeling is a feeling related in a certain way, and the question whether a particular feeling is really felt is always translatable into the form given. Is a feeling, which is undoubtedly felt, really related to some one thinking about it in such a way? If an engine-driver, under certain conditions, permanent with him or temporary, "uses a signal young," as we say, his disordered vision has its own reality, just as much as if he saw right. There are relations between combinations of moving particles on the one side and his visual organs on the other, between the present state of the latter and certain determining conditions, between the immediate sensible effect and the secondary impressions, which it in turn causes, as full and definite—with sufficient inquiry and opportunity, as ascertainable—as in any case of normal vision. There is as much reality in the one case as in other, but it is not the same reality, that is, it does not count in the same relations.

The terms, "real" and "objective," then, have no meaning except for a consciousness which presents its experience to itself as determined by relations, and at the same time conceives a single and unchangeable order of relations determining them, with which its temporary presentation, as each experience occurs, of the relations determining it may be contrasted. In other words, "matter" is a postulate determined by consciousness alone. But there follows immediately on this the question what is this postulate which becomes "matter" in our consciousness? I confess that I am overwhelmed with the difficulty that confronts me. "Matter" being resolved into "motion," by the strictest methods of scientific analysis, we are face to face with a state of things which our faculties would have considered as indicating the development of something out of nothing, and probably would have rejected the scientific results accordingly. We cannot, however, do that, for even to superpose what on what is only to arrive eventually at the same goal.

In the "Philosophy of Mysticism," by Carl de Fret, Mr. Massey's translation,* we get this: "There are two problems with which all philosophising is concerned, the World and Man. Into the one our consciousness seeks to penetrate, into the other our self-consciousness. Philosophising upon the world has taken the following course:—It started with an investigation of the object, and ended by perceiving that the subjective condition of cognition must be investigated first." Exactly so, and this investigation shows that, because of this subjective condition, the object itself does not exist in the form in which our consciousness supposed it to exist; and, therefore, what is it that our consciousness does get hold of? It seems to me, and I say it with all humility, that what our consciousness does get hold of in various ways is a knowledge of God, not of an anthropomorphic God, but of the universal spirit which does not merely underlie, but is, all things. Nor do I see how what is called "matter" can be anything but a presentation of spirit or can be got rid of unless we allow that something which is not spirit can know and be known by spirit.

When a message is sent by one person to another along a telephone line the first person sets in motion a series of changes, which changes are communicated to the person at the other end of the line, and convey to him the message which it was intended should be sent. Can anyone say where the so-called material changes along the electrical circuit cause the changes in the consciousness of the other? We may talk about vibrations being conveyed from the telephone microphone to the auditory nerve, and thence to the brain, but can we imagine an instant when the material change becomes the spiritual? Assuredly not. Then either all is matter, or all is spirit, and as we see that matter as we have hitherto considered it to be cannot be conceived as existent, is it not all spirit? A man may indeed say with apparent pertinence: "If I place my walking-stick into the hand of a friend, do you assert that the action is a spiritual one?" My answer would be "Yes." The walking-stick is no more really material than the rarest gases, and I give what is only apparently material, the act of giving, the act of receiving, and the walking-stick itself being all spiritual, except on the supposition of the existence of ultimate solid atoms which are themselves as inconceivable as are solid stones, but having destroyed the solidity of the one, the solidity of the other must go with it. And as a matter of fact how do I know that the giving of the walking-stick, the walking-stick itself, and the

reception of it have the same meaning in the consciousness of both the giver and the receiver? Even with our limited experience, should the recipient be colour-blind to all except the red and orange, and the walking-stick appeared white to the giver, the receiver would carry off what to him would be a colourless stick, and a third person, colour-blind to all except the blue and green, would see a blue stick change hands. It is all a matter of consciousness, and if of consciousness—of spirit; and if of spirit—of the universal spirit that is under, that is, everything.

Professor Green, whose valued "Prolegomena of Ethics" I again quote, says, in the first chapter of his book, "On the Spiritual Principle in Knowledge":—"A man who is quite at home with the distinction between facts and fancies may think it strange to be told that the distinction implies a conception of the world as a single system of relations; that this is the conception on the strength of which he constantly sets aside as fancy what he had taken to be fact, because he finds that the supposed relations, which for him formed the nature of the fact, are not such as can be combined with others that he recognises in one intelligible system. Such language may convey no meaning to him, but the question will still remain whether, upon reflection, the distinction can be otherwise accounted for. When we analyse our idea of nature of fact, can we express it except as an idea of a relation which is always the same between the same objects; or our idea of an object except as that which is always the same in the same relations? And does not each expression imply the idea of a world as a single and eternal system of related elements, which may be related with endless diversity, but must be related still? If we may properly call the consciousness which yields this idea 'understanding,' are we not enabled to say that understanding is the source of there being for us an objective world, that it is the principle of objectivity?"* And if the answer to this question be, as I should say, "yes," unless understanding itself be a material thing, which it is not, then the objective world is once again the outcome of spirit, it is spirit. But all this argument of Professor Green depends upon the sequences of one-dimensional time, in which the vibrations that give rise to our consciousness of matter take place, being after all only a net of sequences. What would be the form of the phenomenal world in a two-dimensional time condition, where these sequences need not exist?

Mr. Macland, whose insight into these things and deeply suggestive methods must command themselves to all thinking people, says that force and substance are the two indispensable constituents of every entity, and that substance "is not matter but that which subverts matter, and of which matter is the appearance or phenomenon, being produced by the operation of force upon substance." I confess that while all investigation tends to show that "matter" does not exist, and that "force" does, yet one of my great difficulties is the separation of the two, and though I hesitate to differ from Mr. Macland, I submit that substance, if acted on by force, cannot easily be distinguished from what we have hitherto understood by matter. I feel quite at one with Mr. Macland when he says "Matter is spirit projected by force of the Divine will into conditions and limitations," but I take it that everything tends to show that matter is not thus made—externally cognisable. The external world is a world external to each individual, and varies with his consciousness. On the whole, then, I conclude that all matter is spirit, and that what we have hitherto called matter does not exist.

Men find it impossible to believe in God. Why? Because they say, if He is good and if He loves the world, He could not permit such an amount of suffering, such agony, such pain. And this indictment seems to me perfectly valid, if this life is all. Of course, if a man does not believe in God, believes that the universe is only a tremendous, unconscious machine, that there is no one against whom to bring an indictment; and we must bear it as best we can. But, if a man tries to believe in God, then this great fact of human suffering faces him, and he questions it; and it is impossible for us to overcome the difficulty, if this little life here is the end. Why need I suffer if there is no outcome for it except suffering again, until the very last moment of my existence? But, if there be a beyond, a continuance of this life, and I have am only at school, then it may well be that the sorrows and pains through which I am passing are a part of the process of the development and culture of my soul for that which is beyond.—MINOR SAVAGE.

* "Philosophy of Mysticism," p. 71.

* "Prolegomena of Ethics," p. 19.

INDIAN MAGIC.

The "North American Review" publishes an article by Mr. H. Kellar on the above subject. We may have occasion to refer further to the article, but at present we can only call attention to it indirectly, and through the "Daily News" of January 25th. One is always pleased to see the "Daily News" treat such matters. Says the article:—

The singular thing is that Professor Kellar, with all his knowledge of sleight-of-hand and the science of illusion, has been entirely puzzled, mastered, and convinced by the magic of Fakirs in India, and of a Zulu adept in South Africa. For the sake of argument, we assume that the "North American Review" is not "playing it down on us pretty low," but that the narrator is speaking out his convictions. The result is that he more than justifies the tales told in Mr. Rider Haggard's "Nada" and in Mr. Louis Stevenson's "Master of Ballantrae." Professor Kellar has seen the feats of Mr. Haggard's Zulu adept outdone, and the efforts of Mr. Stevenson's Secundra Dass excelled.

The "singular thing" is, perhaps, that the "Daily News" allows that Mr. Kellar was puzzled, and prints the following quotation from his article:—

Fifteen years spent in India and the far East have convinced me that the high caste Fakirs or magicians of Northern India have probably discovered natural laws of which we in the West are ignorant.

Quite so, for the Royal Institution after all *may* not be the "holy of holies" of all knowledge. And so the "Daily News" goes on to say:—

It is historically certain that since Vedic ages, of an unknown antiquity, the Hindoos have believed in these discoveries, and in mysterious gifts gained by austerity. Much later than the Vedic age, the Buddha and his followers worked the same miracles. In the early Middle Ages, a famous Arab traveller saw the cups and bowls circulate in mid air at the Court of Delhi, and beheld the famous rope trick—the rope thrown skywards, a man climbing it, another man following with a knife, the body of the first man thrown down in mangled pieces, the body reunited and revived. The story is told with perfect conviction, the traveller admits that he was ill afterwards, and that a friend and countryman of his own who was present declared that nothing had occurred at all. This naturally suggests hypnotism as the explanation—all was done by glamour. "C'est là le miracle!" The curious will find in Colonel Yule's "Marco Polo" much learned information about these mediæval marvels, while in the collection of the Hakluyt Society is a Spanish missionary's account of similar marvels in early Peru.

About levitation, to the existence of which Mr. Kellar has testified, the "Daily News" is instructive. It says that levitation is "the suspension of the law of gravitation." Of all the feeble things said and apparently thought by pseudo-scientific or non-scientific people, this kind of reference to natural laws is about the feeblest. Natural law has no analogy to municipal, political, or social law, and natural law *cannot* be broken or suspended. Any apparent rupture of the law means that the sequences unfortunately called laws have not followed the ordinary course, and so to talk about "levitation" as suspension "of the law of gravitation" is a little more unreasonable than to talk about the suspension of the laws against pocket-picking, because someone had been caught appropriating someone else's purse. According to the "Daily News":—

Mr. Kellar has seen the thing done in the presence of the Prince of Wales and of many thousand people. The place was the Maidan at Calcutta, the date 1875-76, the performer a high-caste Fakir. The method was as follows: Three swords were fastened points upwards in the earth. A young Fakir was mesmerised; his body became rigid, he was laid on the sword-points, the lowest being at the base of the spine. The swords were then dug out and removed, while the body lay suspended in the air.

That a man was once caught fraudulently appearing to do this trick goes probably without saying; nevertheless the

article goes on almost like the conventional story-teller who believes in nothing and says "but," &c.

Unimpeachable testimony can be offered for the following story: An English officer seeing some ordinary (not high caste) Indian conjurers called them into his compound, where they performed the sword trick described by Mr. Kellar on a woman of their troupe. She wore only a waist cloth; one sword was left in the ground, the point under her elbow. There her body lay in a horizontal position, with no support but the one sword point. The officer and the regimental surgeon closely inspected her, and even felt all round the body, so as to ascertain that there was "no mechanism, no deception," as Bosco used to say. The trick which puzzled Mr. Kellar naturally posed these English observers. Another native trick may be vouched for; it is good, though not so amazing. A female juggler told an Englishman to put a rupee in his hand and look between his closed fingers, so that he might be certain it was there. She then made him turn over his hand, knuckles upwards. She tapped the knuckles with a wand, something wriggled in his hand, he opened it, and a centipede fell out, but no rupee.

The following story from Mr. Kellar's work is also quoted by the "Daily News":—

Mr. Kellar performed some of his own tricks before Zulus in Dunn's Reservation, before the Zulu war. A Zulu conjurer was then induced to exhibit his art. He tied a knob-kerry, or round-headed club, to a short thong of raw hide. A young warrior did the same, and they stood about six feet apart from each other, whirling their knob-keries above their heads. It was evening and they stood in front of the camp fire. When the clubs almost touched, sparks "passed, or appeared to pass, from one to the other. The third time this happened there was an explosion, the young man's knob-kerry was shattered to pieces, and he fell to the ground apparently lifeless." The conjurer then waved long stalks of grass above the young man's head. The grass "seemed to ignite in its flight, and burned slowly, crackling audibly." The conjurer then drew nearer, and waved the flaming grass gently over the recumbent figure, about a foot from the flesh. "To my amazement the body slowly rose from the ground, and floated upward in the air to a height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster." As the grass burned down the figure sank, and, after a few passes from the doctor, the young man leaped to his feet none the worse.

All that the "Daily News" can say to this is:—

Of two things, one—either Mr. Kellar beheld this performance or he has mistaken his vocation, and should write novels of adventure.

The following taken from Mr. Kellar's book is given without comment:—

Many Fakirs danced in an ordinary empty room, till they all blended in one Fakir, who came forward and bowed, in all men's sight, the rest of the room in which he had danced being empty of men and furniture. Then he danced again, and his three friends disintegrated themselves from his person, and again vanished. His friends could not be found in the room, which, in the back part of it, had no doors, windows, or traps.

THE sky is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any part of her works, and it is just the fact which man regards with least attention. Every essential purpose of the sky might be answered, so far as we know, if once in three days or thereabouts a great ugly black rain-cloud were brought up over the blue sky, and everything well watered, and then all left blue again till next time, with perhaps a film of morning and evening mist for dew. But, instead of this, there is not a moment or a day in any of our lives when Nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, and intended for our perpetual pleasure. Yes, the sky is for all, sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments together, almost human in its passions, almost spiritual in its tenderness; its appeal to what is immortal in us is as distinct as its ministry of chastisement or of blessing to what is mortal in us is essential.—RUSKIN.

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.

ANSWERS.

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.

The term "fourth dimension" is applied by certain transcendental mathematicians to an imaginary condition of things based on the argument that as, to an individual compelled to live in a surface state of two dimensions our present three dimensional state would be unintelligible, though we know it to exist, so it is reasonable to suppose that a fourth dimensional state may also exist which is equally unintelligible to us three dimensional beings. Some few years ago a book called "Flatland," published I think by Longmans, put the case for the fourth dimensional people very well.—ALPHA.

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 Heb. iv. 12. But it seems to me that they are employed by many writers as interchangeable terms.—R.S.

Regarding man as the three in one, the soul or "psyche" is his animal nature, his power to love, hate, feel jealousy and so forth. His spirit, "pneuma," is his power of perception with regard to his Creator, and also "the faith that works by love" as applied to that Creator. The body, "soma," is the covering over both soul and spirit. The perfect man is he in whom soul and spirit have so become one, that the psychical nature has been completely permeated by the "pneuma," as iron may be permeated by fire, and whose "soma" most feebly manifests that union to the world. Regarding man as the two in one, the soul is the woman, the softer, more perceptive faculties within him; the spirit is the man, the eternal, more reasoning faculties. Our dealings with the other side may be on the astral, natural plane only, or they may be in "the heavenlies where Christ sitteth at the right hand of God," in the spirit, i.e., within the gates of the city.—Y.Z.

should be glad to see an answer to this question from some one who can speak with authority. For myself I can only venture to offer a suggestion. The Greek word used in the New Testament and which is translated Spirit is "pneuma," and seems to me to signify the very inmost life of man, the Ego; while I am inclined to think with Dean Alford that the word "psyche," translated sometimes "life" and sometimes "soul" generally means "the animal soul, containing the passions and desires which we have in common with the brutes, but which in us is ennobled and drawn up by the "pneuma." It certainly never means precisely, as some appear to think, the same thing as the "pneuma" or "spirit." The translators of the New Testament seem to have felt the danger of such a misapprehension from the use of the word "soul" in some passages in the Authorised Version. In this Version we read "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul," &c. (Mat. xvi. 25-26.) As the same word "psyche" is used throughout, the Revised Version more consistently translates verse 26—"For what shall a man be profited if he shall gain the whole world and forfeit his life?" But even the Revised Version is not always consistent in its translation of "psyche" as could easily be shown. By-the-way, it is interesting to note that St. Paul in 1 Cor. xv. 44 uses the adjectival form of the same word rendered "natural" in the passage "There is a natural (psychikon) body, and there is a spiritual (pneumatikon) body." In other words—there is a body of the animal soul, and there is a body of the spirit.—VERAX.

QUESTIONS.

7.—What is telepathy? Can it be acquired by most ordinary people? If so, how? Could two such gifted persons enter into telepathic communication with each other at any distance apart?—VERITAS.

8.—What is a closed electric circle round people sitting for phenomena?—K.B.

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 Beginning but no End."

SIR,—“G. A. K.” gives up the space-line, but thinks that “a thread of substance having a beginning but no end, or motion from a certain point and continuing for ever, is not an impossible conception.”

The “thread of substance” makes the case no better; it is surreptitiously identified with the line of space. We can only conceive it as infinitely prolonged in the sense that we cannot conceive an end (any more than a beginning) of space. Moreover, the “thread of substance” is here not an individual thing, but an abstraction of the mind, which regards only spatial extent, and not the stationary and point-occupying divisions—the “atoms,” if you could imagine them as spatial at all, which nobody really can.

As for the alternative—motion—that is the mere phenomenon of force; and force beginning at “a certain point” is an impossible conception. A body receives an impulse at a certain point from a pre-existing force, and according to the negative law of Inertia, it will not stop of itself. But its motion only manifests the force imparted to it, and that pre-existed. It is of course not impossible *a priori* to conceive any phenomenal mode going on indefinitely, though every known analogy in nature is against it; but contingency and natural immortality are mutually repugnant conceptions.

On the general question of individual psychical pre-existence, I would repeat what I urged in “LIGHT” several years ago, that the *onus probandi* for Spiritualists—for all who believe in individual immortality—is on those who assert a psychical beginning. If the existence of what we call the self or soul is not dependent on the existence of the physical body, but survives it, why in the world are we to suppose that it originated in, or with, or by, or from the body? Consistent materialism I can understand, but not materialism at one end and spiritualism at the other. I tried in vain to get an explanation on this point from the opponents of individual pre-existence, and can only repeat now that this question claims logical priority over that of Re-incarnation. It is waste of time to urge the presumptions in favour of the latter with those who believe that psychical individuality originates in an act of physical generation. The relation of body to soul is very well denoted in a recent book.* “Matter is not that which produces consciousness, but that which limits it and confines its intensity within certain limits; material organisation does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits.” This is there argued against materialism. To think that it should have to be quoted against so-called “Spiritualists”! C.C.M.

P.S.—The foregoing, not being immediately a discussion of the Re-incarnation question, seems not to come under the Editorial prohibition of further correspondence at present on that subject. But perhaps I may be allowed to refer to the “Note by the Way,” in which you speak of the theory (of Re-incarnation) as having “not a single fact to support it.” Surely the very question at issue is largely whether the “facts” of life are not such as support, even if they do not morally necessitate, the theory. To object to a hypothesis which professes to explain facts, that there are no facts to support it, is to beg the question. Besides, facts only obtain significance through conceptions—a wrong or defective significance in this way, no doubt very often, but just therefore is the critique of conceptions so important and educational. And controversy forces both sides to think more clearly, more logically, more deeply and completely. And the public interest in a subject is generally measurable by the quantity of correspondence it produces in the Editor's box, which you say is large on this subject.—C. C. M.

[The remarks of our correspondent “C.C.M.” must always command respect. We assure him that we did not wish to stop controversy on a subject which *does* appear to very many to be of importance. Some of our correspondents, however, appeared to go a little wide of the mark and to have become too verbose for practical benefit to accrue. Certainly let the correspondence go on, only we beg our contributors to kindly put their arguments into as clear and terse a form as they can.—ED. “LIGHT.”]

* “The Riddles of the Sphinx.” By “A Troglodyte.” (Swan Sonnenschein, 1891.)

"The Dual Church."

SIR,—*Apropos* of the letter in a recent issue, headed "The Dual Church," the symbolism of the Anglican Church points throughout to the duality in the Object of our worship. The pointed east window and the round west window, the bread and the wine, the Alpha and the Omega, as also the double triangle. The two altar lights, especially when they stand before the altar in the sanctuary, symbolise "The two Anointed Ones who stand before the Lord of the whole earth," as seen by Zechariah. The cross, the perpendicular stem of which symbolises the Father, as the horizontal bar does the Mother; the Two in One. The canonical colours are also changing, the blue has been again introduced, and the crimson colour of love has now given place to the royal scarlet. In the light of the Duality the Sacraments receive their true meaning. Water has always, since the world began, symbolised the Mother in God; Mare the sea, hence the name Mary in all its forms. To Her arms we bring the infants at baptism—all the attributes and emblems of the Holy Spirit are feminine—and afterwards, when older, at the altar they receive strength from the Father also, for their fight through life. Besides this, the Lady chapel, saying to all worshippers of the Spirit of life, the spirit of Jesus, "whom therefore ye ignorantly worship, Her declare we unto you," is being gradually revived in the Anglican branch of the Church. The tree of life again confronts the tree of knowledge, so worshipped by Protestantism.

Where is the difference between "the Divine Wisdom" of the East, and all mystics from all time, and "the Spirit of truth"? Said St. Paul "Now the Lord is that Spirit, and where the spirit of the Lord is, *there is liberty*." And again, "Jerusalem, which is above, is *free*, which is the mother of us all." In Rev. xxi. we have the Unity in Trinity and in Duality, under the name of Jerusalem, tabernacled among men, as the Spirit, which is the Lord, and incarnate, under the name of the Bride. And in a spirit of liberty, far-reaching as the limits and needs of humanity, "the Spirit and the Bride say—Come," an invitation which echoes down the ages, as each stage of progress receives it, and passes it onward. It is impossible that by "the Bride" can be meant the Church, for the Church ascends, "caught up to meet the Lord in the air," while the Bride descends. "Behold I make a new thing on the earth, a woman shall encompass a man." Eighteen hundred years ago a man compassed a woman. Christ, the woman, was concealed under the form of Jesus, the man. This time, according to the prophet, this will be reversed—that the form of Christ may encompass the spirit of Jesus. A new thing on the earth hints at re-incarnation. This in no way contradicts the expectation of the Lord as the king and judge. There is such a thing as "the wrath of the Lamb," such a thing as the transformation of the Lamb into the Lion of Judah, for surely it is of the Spirit within the Bible speaks, and not of the outer form. Again: "The Woman clothed with the sun"—and who but the Highest "clothe Himself with light as with a garment"?—brings forth the man child, to rule the nations with a rod of iron. Nine is the number of the king, and have we not felt the descent of the rod, in the troubles of the last three years? May the great High Priest not again be standing between the living and the dead? May not the ark again be floating, but this time on the lake of fire? Y. Z.

"The Substance of Existence."

SIR,—Mr. Strange mistakes me when he understands me not to hold that "pure spirit is uncreated and self-existent and formless, possessing absolute potentiality." For that is precisely what I hold and said. But my intention was to show the nature of the particular potentiality in virtue of which pure spirit creates, or becomes manifest, as matter. And this, I contended, consists in its comprehension of two principles, force and substance, which are by their nature, respectively, of masculine and feminine potency, and by the mutual inter-action of which it finds manifestation in matter, by the process termed generation.

In order to appreciate the value of this definition it is necessary to discard the conventional conception of creation as the making of something out of nothing. Neither in reason nor in Scripture is it used in such sense. The first because we should have to exchange our definition of "Nothing"—namely, that out of which something cannot be made—for that out of which something can be made. And the second because the Bible invariably uses creation to denote manifestation by

generation, as when it says "these are the generations of the heavens and of the earth," meaning the spiritual invisible and the material visible; and calling God Father—a term which implies Mother, whether expressed or not—declares that "we are His offspring." And the express purpose of the mission of the Christ is to demonstrate to men their own equal divine potentialities with himself, belonging to them by the law of heredity—which implies generation—in consequence of the divinity of the substance of existence, he himself being one who, having already realised such potentiality for himself, is qualified to be a personal demonstration of the fact to others. And hence his expression, "My Father and your Father, my God and your God."

The very terms "Father" and "Son" imply "Mother," and are meaningless otherwise. And as the process of creation consists in the projection of spirit as substance into the condition of matter, so the process of redemption, which is by regeneration, consists in the return of spirit as substance into its original divine condition, wherein it is free from material admixture, and is said therefore to be pure or "virgin."

And herein consists the great truth which the Church was originally instituted to teach, but which from the beginning the fallen priesthoods have persistently suppressed, killing both the prophets who proclaimed it and the Christ who demonstrated it. This is the truth that the substance of existence, no less than the force or life of existence, is divine, is Divinity, is God; and that it is in man's power to realise the potentialities thereby belonging to him, by the process of inward purification, this being the secret and method of the Christ. Following which he becomes regenerate, or "born again," and thereby reconstituted of "water and the spirit," namely, the substance and force, or life, of his own system in their original condition of pure spirit as distinguished from their materialised condition into which they have been projected for the purpose of creation and individuation. As pointed out in the writings specified in my former letter, the crowning dogma of the Church, that of the Assumption of the Blessed Virgin Mary, is no other than an authoritative declaration of the divinity of substance, and therein of the soul, when restored to its original condition of purity. And it is of the truth of this dogma that the present age is, as prophesied, witnessing the recognition, the human mind being compelled thereto by sheer force of reason. With materialism played out and matter deposed, substance is exalted to her proper throne and, as the soul becomes queen, giving man a living universe with boundless potentialities of unfoldment, instead of one merely mechanical or chemical.

But to be capable of the thought which can successfully penetrate into the region of the substantial and transcendental, it is necessary to be, in some degree at least, "philosophically minded." And it is for this reason that I addressed my former letter to those of your readers who belong to this category. How, then, Mr. Newton Crosland, while avowing himself to be not of this category and therefore to be constitutionally disqualified for dealing with the subject, justifies his obtrusion upon the discussion of it of a letter, the sole effect of which is to demonstrate the accuracy of his own description of himself, is a matter for himself, and not for another, to explain, and is best left to him.

January 28th, 1893.

EDWARD MAITLAND.

Ancient Egyptian and Modern Religious Beliefs.

FRIEND,—In the unpublished work on the Spiritual Symbolism of the Great Pyramid, referred to in "Notes by the Way," I have dealt with this subject a little, and so have some right to speak. I have there, indeed, presented evidence of the ancient mystical knowledge or true religion there was in Egypt, so that I shall not be thought to ignore or be ignorant of this; but still I maintain—and it is of much importance—with the Scriptures, that it was a land of darkness, as it now is, even proverbially so for thousands of years. Its own name, *Kemi*, means darkness, and the Great Pyramid, which has been shown to be so anomalous in Egypt (though its chief and noblest monument), curiously enough, they call *Khuts*, Light. It has been shown to be in, but not of Egypt—even as the Christian is in, but not of, the world. The others, indeed, resemble it superficially—since, it being the first, they are its copies; but not one resembles it *within*. This monument undoubtedly enshrines mystical and eternal truth; the others are tombs.

Ancient Egypt had, indeed, conceptions of a high order, notions of regeneration, of futurity and so forth, but not it alone. India had them as much. They were not, I contend, universal among the people, but rather the possession of the

Hierophants and Initiates (whom all countries have), and they became sorely corrupted, and declined. They, doubtless, came down from the original Oriental cradle by tradition, but herein Egypt was not peculiar; the same applied in every other land, and the positive Idolatries that arose everywhere were but the corruptions of *this* and its remains after long lapse of time.

The sentiment Wm. Oxley remarks in the votive address relative to the dead is, I think, less expressive—not “more”—of their pious beliefs than what is furnished by “our modern gravestones,” and I am unable to see any evidences of real or intrinsic resemblance between ancient Egyptian and modern religious beliefs in his paper. He points out that they were mistaken in their idea as to the return to those bodies in three thousand years, which implies they might be in all the rest, and I gather that he instances that error with this view.

In Scripture Egypt is always a proverb of opposition and darkness. The going “down to Egypt for help” was denounced, and perhaps might justly be still. That it was wise, which was eminently its character, is no disproof or contradiction of this; for it was evidently the typical sphere of that wisdom of this World which comes to naught, and is foolishness, by which the true mysteries, or the mysteries of truth, cannot be known or received. The wisdom of *God* is spoken “in a mystery” as of old it was, and received by “babes,” and “not many wise.”

So it pleased God to cause to be strangely built, in immemorial time, a testimony unto *Him* in Egypt, which is the explanation of the one most anomalous, yet most notable, monument—the great pyramid, sealed up so long and a perplexity to the world (as the oldest writers assure us) in most ancient times. To it the prophecy evidently alluded that “there shall be an altar unto the *Lord* in the midst of the land of Egypt, and a pillar (pyramid) at the border thereof unto the *Lord*, and it shall be for a sign and for a witness unto the *Lord* of *Hosts* in the land of Egypt.” (Isa. xix. 19.)

It has been shown geographically that the precise spot it occupies is rightly describable as both at the border and in the midst of this land; nor could these conditions be fulfilled at any other site. In the current quarterly statement of the Palestine Exploration Fund I have, in treating of the mystical map of Canaan, shown that Ezekiel established the true sacred standard of the cubit which this pyramid impresses—contrary to the profane Egyptian and Babylonian ones—by its measurements.

They knew of futurity and of recompense; but to show that the Egyptians were convinced of the world of spirits is not enough. For to believe in this, and even apply to it and be much interested in its phenomena and proofs, is not *salvation*, neither can it bring it; and this is and will ever be man's need. To know where this is, and to find it, is the concern for us all. It is important, therefore, that our views be clear and correct.

Martock, Som.

C. Fox.

1st Month 1893.

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Service each Sunday at 7 p.m. Speaker for next Sunday, Mr. J. Butcher. After the address, Mr. W. Jeffery will exhibit spirit drawings. The committee tender their thanks to the speakers for their services in the past month. Committee meeting on February 12th, after the usual service.—J. RAINBOW, Hon. Sec.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD, W.—Next Sunday, at 7 p.m., Mr. F. W. Read will lecture on “The New Spiritualism.” At 11 o'clock a.m. Mr. A. M. Rodger will hold a séance. There will also be a séance after the evening meeting. On Sunday, February 12th, Mr. A. M. Rodger will lecture on “Our New Philanthropic Scheme.” All Spiritualists invited.—A. F. TINDALL, A.T.C.L., Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday Mr. Wyndhoe delivered an excellent discourse upon “The Past Year and some of its Lessons,” referring principally to the comfort derived by a knowledge of the truth of spirit return. Sunday next, at 7 p.m., Mr. H. Towns, séance. Tuesday, at 8 p.m., séance, Mrs. Mason. February 12th, Mr. C. White, 58, Tavistock-crescent, Westbourne Park. Saturday, at 8 p.m., Mrs. Mason.—J. H. BANGS, Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—An interesting address was given on Sunday by Mr. W. T. Cooper. Referring to Biblical manifestations of spirit, he contended that many of them were identical with those occurring at the present day. He also told his hearers that modern Spiritualism, especially the messages received at his own private circle, with other reasonable evidences, had opened up to him a new life—knowledge being more than belief. Sunday next, at 11 a.m., Mr. Bowen and friends; at 7 p.m., “Spiritualism,” by various speakers. Friday, the 10th inst., monthly re-union of members and friends; music, coffee, and light refreshments. Free admission. No collection.—C. I. HUNT.

CARDIFF.—On Sunday last Mr. F. B. Chadwick gave an excellent address, in which he ably showed the untenable attitude taken up by various classes of “objectors to Spiritualism.” The after séance, which was largely attended, was led by Mrs. Billingsley, some of whose clairvoyant descriptions to strangers were exceedingly good and promptly recognised; all, except one, were recognised before leaving the hall. The Cardiff Photographic Society have been kept *en evidence*. On Friday evening last Mr. Richard Phillips, one of our esteemed members, exhibited at their rooms, by means of a powerful limelight lantern, about eighty photographic slides prepared by himself, containing views of the people and country of tropical Queensland. The views were deeply interesting from an artistic point of view, and evoked unanimous and hearty commendation, enhanced as they were by Mr. Phillips' personal association therewith, and his lecture was much enjoyed.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Wednesday, the 25th ult., our social evening took place, and was a great success, thanks to the ladies and friends who took such a prominent part, both in providing refreshments and musical talent. On Sunday last we had the pleasure of hearing an able address from Mr. J. T. Dales upon “The Sun and Planetary Influences on Character,” after which our annual committee meeting was held, when the following officers were elected: President, Mrs. Gunn; Vice, Mr. Elphick; Secretary, J. Bliss; Assistant, A. Vincent; Treasurer, R. Harn. The members of the society take this opportunity of tendering their heartfelt thanks to Mr. Bertram (the late President), for the manner in which he has conducted the meetings for the past four years, and wish to say that although he has given up the post of President, he still remains a working member of the society. Sunday, February 5th, Mr. Butcher, at 7 p.m., trance address. Thursday, February 9th, Mrs. Bliss, at 8 p.m., séance.—J. B. Hon. Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Next Sunday, at 7 p.m., anniversary celebration of the Children's Lyceum, when a special and varied service will be held. The anniversary celebrations on Sunday last were very largely attended. Mr. Wyndhoe and Mrs. Bliss gave evidences of spirit life and communion, while addresses were delivered by Mrs. Stanley, Mr. Butcher, Mr. Percy Smyth, and Mr. Humphries. Mr. Long presided, and gave a résumé of the society's work, which has been very active in the locality during the past year, and we are looking with every confidence to the future. Many were with us on Sunday who during the past year have learned the truths of Spiritualism, and who heartily assisted in the day's spiritual exercises. Inquirers are invited to attend the circles on Sunday morning at 11.30, and on Wednesday at 8.30 p.m. We desire to appeal to your readers for any old books and spare literature, which are badly needed in public propagandism. We are now commencing our seventh year of Spiritualistic work amongst the working classes, and should be grateful for any help that sympathetic friends will afford us.—W. E. LONG.

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-niche,” 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, Middellaan, 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.

NEW YEAR BALL.—This ball took place on Monday evening, January 23rd, at the Portman Rooms, Baker-street. There was a good gathering of friends, and all the arrangements were carried out with perfect satisfaction. The committee may be congratulated in having secured the services of Mr. Austin's famous string band, which gave evident delight to everyone present. In deference to a generally expressed wish, the committee have decided that a ball shall be held annually. The committee beg to thank very heartily the editors of “LIGHT” and “The Two Worlds” for their kind courtesy in giving publicity to the various announcements in connection with the dance. It has been proposed that the proceeds, after expenses are paid, shall go towards forming a fund for Spiritual workers.—ALFRED J. SUTTON, Woburn House.

AMONG the great teachers of the world there is hardly one whose chosen pupils have received so few tenets in a formulated shape as those of Christ.—DR. LATHAM.