

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. Burrows, in his letter which appeared in last week's "LIGHT," says:—

Take Mr. Stainton Moses's "higher controls"—"Imperator" and others. Where is the high teaching that they gave? Did they give any that was not in men's minds before? Has any such teaching been given by Spiritualism? I humbly submit that these are crucial questions—they are perfectly plain and should admit of a plain, categorical answer:—

We also "humbly submit" that these are *not* crucial questions; moreover, though perfectly plain, they do not admit of a plain, categorical answer. To say that any teachings got from communications with "Imperator" and others, did or did not exist in the world's thought before, would be evidence of something not unlike omniscience on the part of the man asserting it. Moreover, after all it is not the teachings themselves which are of prime importance, but the fact which we hold to be proven, that intelligence—to us—does exist outside ourselves in a disembodied state. The theory of the subliminal consciousness, so admirably worked out by Mr. F. W. H. Myers, covers a great deal of ground, and many so-called Spiritualistic phenomena may be explained on that theory, but not all; and so Mr. Burrows expressly shows the weakness of his argument when he admits that in Theosophic teaching we have an explanation of "nearly" every case that Spiritualism can bring forward. "I should be foolish," he candidly allows, "to say there may be no rare exceptions." But if there are these rare exceptions, how about the general application of the theory?

The paper by Mr. Minot Savage, which is printed in another column of "LIGHT," valuable as it is for English readers, must be of even greater importance for American Spiritualists. Each mail brings to England accounts of trance-addresses by persons great and small, who have passed on, all of them pouring out the dreariest platitudes; accounts of slate-writing by eminent personages; or a description of spirit photographs—all of which are taken for granted as being of perfectly honest origin, no question apparently ever being asked. It is this kind of thing that has so discredited all investigation into the unseen, and it was this that the late Colonel Bundy set himself so vigorously to repress. The St. Louis "Globe Democrat," for February 12th, contains an excellent illustration of what we say. There appears to be in Washington, D.C., one Dr. Hansmann, who gets wonderful, very wonderful, slate-writing, and the journal mentioned prints some of this person's messages, under the appropriate heading of "Spiritualistic Curios." Garfield, Longfellow, Christopher Columbus, Galileo, Tom Paine, Sir Moses Montefiore are a few among these communicators. This is the message from Columbus:—

I have not come before; I had no idea my fame would be

so widespread. I am now exploring celestial seas, and discovering new isles in the promised land.

The following, which is taken direct from the St. Louis paper, is on the whole the most instructive:—

Perhaps chief among his treasures Dr. Hansmann counts the spirit picture of the Virgin Mary. He obtained it early in his Spiritualistic experience.

"When the Empress Josephine," he explained, "came to me on one occasion, she said:—

"Your wife is here with the Virgin Mary. She will give you a picture of Mary."

"Well," I thought to myself, 'this is odd. Here am I a Lutheran to be given a picture of the Virgin. Some time after I had this communication I went to Onset. The promise of the Virgin picture was not in my mind at all. Yet I got this, by Murillo, the Spanish artist. You see his name below. Murillo in his life had painted the picture of the Virgin. His spirit made this for me. There are twenty-two angels around the picture. You see it is done in gold.

"Well," the Doctor continued, "that isn't all. I carried this picture home carefully and put it away. These things were stranger to me then than they are now. The picture was obtained through the mediumship of Dr. Stansbury. In the evening of the same day I went to a séance given by Mrs. Fay, a materialising medium. Mrs. Fay did not know me. In the course of the materialisations the cabinet spirit said:—

"The Virgin Mary is here and wants to see Dr. Hansmann."

"People laughed and made some funny remarks. I went to the cabinet. Mary came out looking as you see her in this picture. The laughter stopped. Mary said she had that day given me her picture. I said that I had received it, and I thanked her and she disappeared."

What is called Free-thought has its votaries in Canada as well as in England. It would be interesting to know where the freedom of thought comes in, in connection with the following list of "principles" enunciated in "Secular Thought" of Toronto. Some definitions seem lacking. What, for example, is "reason"? and what the "general well-being"?:—

1. That the present life being the only one of which we have any knowledge, its concerns claim our earnest attention.
2. That reason, aided by experience, is the best guide for human conduct.
3. That to endeavour to promote the individual and general well being of society to the best of our ability is our highest and immediate duty.
4. That the only means upon which we can rely for the accomplishment of this object is human effort, based upon knowledge and justice.
5. That conduct should be judged by its results only—what conduces to the general well being is right; what has the opposite tendency is wrong.
6. That science and its application is our providence, or provider, and upon it we rely in preference to aught else in time of need.

The "Revue Spirite" publishes the following note, signed by P. G. Laymariein, connection with the Congrès Spirite et Spiritualiste of 1894:—

The comité de propagande, nominated by the Congress of 1889, calls on the Editors and managers of all Spiritualist

journals in all parts of the world to give notice to the various district confederations and societies, as well as to all students friendly to the subject in all parts of the world :—

1.—To prepare a list of questions for debate in the coming Universal Spiritualist Spiritist (Spirite Spiritualiste) Congress, to be held in Brussels in September, 1894; to send this list to the committee at No. 1, Rue Chabanaux, not later than June 5th, 1893.

2. To formulate clearly such expressions of opinion as may allow the committee to arrange a programme, properly representing the general desiderata of modern Anglo-American Spiritualism and of Spiritism according to Allan Kardec.

3. That the committee having arranged this list of questions for discussion, will send it to all those interested, six months before the opening of the Congress.

One cannot help being struck by the contrast between the Catholicity of the Chicago programme and that of the Brussels one, where Spiritism, according to Allan Kardec, is placed on an equal footing with the Spiritualism of all the rest of the world.

EVIDENCE.

The Rev. Minot J. Savage writes on Evidence in the "Religio-Philosophical Journal" for February 25th. At this juncture such articles as the one by Mr. Savage are of importance. The sentiments expressed are in entire accord with those of the late Stainton Moses. At the same time even such arguments as those contained in Mr. Savage's article may be carried too far. To say that "if the 'spirit' theory be true, it ought to be made to appear true to any intelligent and honest man," is to say too much. A man may be very intelligent and very honest and yet be quite unable to grasp such a thing as, say, the molecular theory of physics, however clearly stated to him. The article, nevertheless, is of great value. It is given in its entirety :—

I wish to say through your columns what has been said before, but which needs to be said often. For if my correspondence is similar to that of others, the need is a very general one. I cannot stop to write fully to each one who sends me a story; but in this way many may be reached at once.

Since it is known that I am seriously investigating psychical phenomena, I get large numbers of reports of strange happenings. I thank those who send them to me and I wish more of them and not less.

But—no matter what our personal beliefs may be—those of us who are engaged in the scientific prosecution of psychical research are doing our work, not for the sake of personal experiences, but for the purpose of finding out what these things mean and of establishing an adequate theory by way of explanation. Belief or unbelief will remain a matter of personal feeling (very much like the ordinary man's adhesion to his particular church) until some adequate theory is established on a scientific basis. To this end it is necessary first to prove, beyond rational question, a very large number of facts. And to prove in the scientific sense is a good deal more than to assert, however loudly, or to say over and over again, "I know it is so." The facts must be established by such evidence as would be satisfactory in a court of justice. But all this is but the first step. This step must be followed by another. And this other must be a rigid adhesion to the scientific "law of parsimony." That is, we must not call in the spirits of the dead as an explanation until every other conceivable theory has been demonstrated to be inadequate. For as I said, we are trying to do more than attain a mere personal opinion. If the "spirit" theory be true, it ought to be made to appear true to any intelligent and honest man. To this end it must be proved as plainly as is the fact that the earth is a sphere. It must be proved so that to doubt it would be an impeachment of a man's intelligence.

We ought to be content with nothing less than this. And those believers who are not willing to do their utmost to help on this "demonstration" are standing in the way of their own cause and throwing suspicion upon its genuineness. For a person who "knows" that his belief is true can never be afraid of investigation. Any "medium" then who declines to help an

honest investigator ought not to be surprised to find people doubting his or her genuineness.

It is only the first step that concerns us in this article. I get no end of most interesting narratives sent me. But by far the greater number of them are interesting only as a floating newspaper narrative is interesting, or merely as a story. Why? Because most people seem to have no idea of what constitutes evidence. For all purposes of proof they are practically worthless. Let us note their peculiarities.

It is from one to ten or twenty-five years since the occurrence took place. No record was made at the time. If one or more other persons know about it their testimony has never been taken. It is only a "story" then, and not "evidence."

This does not at all impeach the honesty of the one who tells the tale. It merely recognises the common fact that the memory is fallible. As an illustration of what I mean, not long ago I was talking with a scholarly and most devoted clergyman. He said, "I have often repeated that wonderful case you told me about two or three years ago." And he went on to repeat the case—one of my own experiences. But in some most important particulars he had it all wrong. He was repeating, on my authority, things I had never said and which had never happened. But he was thoroughly honest and unusually intelligent. Only he had not heard accurately or had forgotten. Many and many a time I have heard people relate an occurrence no more than a day old and yet were in its main features wrong.

In cases of these stories of the supernatural, and which, if true, demand of the scientific world a complete reconstruction of its theories, it must be remembered that the proof must be not only as good as that needed to establish an ordinary fact, but a good deal better. It requires only a small amount of testimony to establish belief in a fact of common experience. If a friend comes into my study and says, "I just saw a man in a brown overcoat cross over Tremont-street," I do not ask for additional testimony before being ready to accept his statement. But if he goes on to say that when this man had reached the opposite side-walk he suddenly faded into thin air and disappeared it is plain that ordinary hearsay evidence is not enough. Neither is a question of honesty or veracity on the part of the man who tells me the story. It is evident that we are here face to face with another kind of facts, if indeed they be facts at all in the ordinary sense of that word. If such a thing appeared to occur it was probably a subjective vision only, what is called an hallucination. To make people believe that it was an objective fact, a real "ghost," an amount and kind of proof must be produced corresponding to the extraordinary nature of the classed fact. This is the only scientific, the only common-sense, way of dealing with such matters. And the man who resents this demand for extraordinary evidence in support of statements thereby reveals the fact that he is ignorant of what is meant by real evidence.

To turn now to the common stories that are sent to the investigator, as I have already said, they may be very interesting, and I may not doubt either the intelligence or honesty of the sender, but the stories are not evidence.

I wish now to suggest to two classes of people what they may and ought to do, in order to help in the decision of this great question, the solution of which is being sought by psychical research.

First, a word to those who have already had some remarkable experience. Write it out now as carefully and accurately as possible. If in any way you can settle its date, do so. If anyone else knew of it at the time, get this person or persons to write a purely independent account of their memory of it. So check it off in every available way. Perhaps the substance of it may yet be saved and made of use. But it can never now be made as valuable as though a record had been made at the time. For it is always possible for people to say that the memory is liable to add to or change any story in the course of years.

Secondly, a word to all who may have any strange experience in the future. First, make a record of it at once. If this can be done before you know whether or not it is true, all the better. Second, tell someone of it at once and get this other person to witness the record. Third, if it proves correct, make a written record of this new fact and get as many other witnesses to sign the record as possible. Always set down dates.

In this way and this alone, may real evidence be accumulated and a correct theory be established.

THE INSPIRATION OF ART.

There is a new quarterly "Psychical Review" published in Boston, U.S.A. This review is the organ of the American Psychical Society, a society not to be confounded with the American branch of the Society for Psychical Research. From the second number of this "Review" we take the following; it is from a paper by L. H. Stone, Ph.D. :—

Once when in Rome, I had been spending a morning in W. W. Story's studio, wandering at will, by permission, among the noble creations of his art, and sitting quite alone for an hour by the side of his "Saul" to study and compare his poem in marble—a wonderful creation it seems to me—with Browning's poem in words, which I had taken with me. Both are pourtrayals, as each of these great poets conceived his subject of the first great king of Israel, after

Error had bent the broad brow from daily communion.

Mr. Story then counted this his greatest work, though I thought his heart had somewhat declined upon his later-born "Cleopatra," an altogether different inspiration from his earlier statue, since it represented Egypt's classic queen in an entirely different mood and character from the former. A peculiar smile of satisfaction lighted the artist's face when he pointed out his latest group, which he called "The Guardian Angel," and which would seem to have leaped into full life from his brain, as did Athene from that of Jupiter; for though yet in the clay, it was ready to be chiselled in marble, and the group was not in his studio, nor even begun, when I was there some three or four weeks before.

It represented a beautiful young woman, descending into the valley and shadow of death, her feet just touching the cold waters of the dark river, but her face serene, peaceful, radiant, feeling the presence of the angel behind her, as she descends, taking away all fear, though she does not see it. Nothing more beautiful and spiritual was to be found among all Mr. Story's works, and I mention it because it seems to me to reflect a remark which he made to me as I left his studio. It was a morning never to be forgotten, though spent alone in stillness and quietude, yet among almost breathing life in marble, and when I was leaving and thanked Mr. Story for the great enjoyment I had had, he remarked that he was always glad to know that his works gave anybody pleasure, but that no praise ever flattered him in the least, for he knew that the best there was there, was not his work at all—something outside of himself was the real artist; he was but a copyist when the best works in his gallery were modelled.

I said, "Mr. Story, I am glad to hear you say this. I know you have said it in your poems. I have been reading what you say there, and it has always, from my first reading of it, somehow had the charm of highest truth to me. I have known your 'Contemporary Criticism' and your 'Leonardo da Vinci' almost by heart for years.

For in its loftiest moods, the soul obeys
A higher power that shapes our thoughts, and sways
Their motions, when by love and strong desire
We are uplifted. From a source unknown
The power descends—with its ethereal fire
Inflames us—not possessing, but possessed,
We do its bidding; but we do not own
The grace that in those happy hours is given,
More than its strings the music of the lyre—
More than the shower the rainbow lent by heaven.
Nature and man are only organ-keys—
Mere soundless pipes—despite our vaunted skill—
Till, with its breath, the power above us fill
The stops, and touch us to its harmonies."

"Yes," he said he knew, and every true artist knew, that his best work was not his own; there was a power beyond his consciousness that enabled him to fashion, "in joyous care," his fine creations. I have been told also (and I think it entirely reliable) that Mr. Story has spoken to others far more freely than this, and said that the original of a certain statue he was fashioning was just as objectively before him as a person sitting for a portrait, and that his work was really but a copy of what he saw.

SUSTENTATION FUND.—We beg to acknowledge with thanks the following contributions, in addition to those already reported :—Dr. Purdon, £1 1s. ; Mrs. Procter, 10s. ; Berks T. Hutchinson, 9s. 2d.

TIMES of great calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—COLTON.

CRYSTAL-VISION.

II.

The very remarkable paper by Mr. F. W. H. Myers in the "Proceedings" of the Society for Psychical Research on the "Subliminal Consciousness" not only includes cases of crystal-vision, but of so-called shell-hearing, which though in nature cognate with crystal-seeing yet is not exactly the same. The genesis of one is possibly akin to that of the other, but in one case it is the optic nerves, in the other the auditory, that are affected. Miss X. is the clairaudient. This lady says :—

I have naturally exceedingly acute and sensitive hearing, which was developed by four years of scientific musical education, and it was with some hope that I possessed myself of a smooth-lipped cowrie of a size convenient to hold in the palm of the hand, applied it to my ear and waited.

First came the monotonous murmur of the sea—familiar to childhood; but after a few minutes of concentrated attention the ear grew accustomed to this sound, which, as it were, became a mere background for those more articulate which followed.

The experiments were carried out with great care and precision, and this striking result may be noted :—

The shell is more likely after a dinner-party to repeat the conversation of my neighbours on the right than that of my lawful interlocutor on the left. This, I think, has its analogy in crystal-vision—the crystal more often presents what is unconsciously than what is consciously observed.

This goes, of course, to help the theory of a "subliminal consciousness," of whose existence it is not easy to doubt; but immediately comes the question: Why this selection; why should crystal-vision or shell-hearing, as of choice, reproduce what has been unconsciously rather than what has consciously been observed? And again this :—

It may be worth while to note that the shell does not, happily, reproduce mere street sounds or unpleasant noise of boys and barrel-organs, though I am exceedingly impatient of such annoyance. May it not be that, as in crystal-vision, the fatigue or irritation which might be a source of danger in itself suffices to hinder the success of the experiment?

One feels that this explanation of "fatigue or irritation" as being sufficient to hinder the success of the experiment is not quite satisfactory.

The following incident would seem to corroborate Mr. Stead's experiences, the use of the shell replacing the automatic writing :—

I had been out for a couple of hours, and on returning, let myself in with a latchkey, specially noticed that no letters or cards awaited me, and spoke to no one before entering the drawing-room, where my friend A. sat reading. It was close on luncheon-time, and I took up the shell as a momentary occupation. As I have noticed in crystal-visions, a definite fact does not wait to be built up, but is at once thrown out, and the shell lost not a moment in greeting me with a clear murmur of "Endsleigh-street—Endsleigh-street," which I found absolutely unmeaning. Presently A. looked up to remark that our friend, G. H., had called, and had waited more than an hour on the chance of my return. "Has he come up from Oxford for the day?" I asked, "or is he staying (as usual) near here?" "No," said A., "he has taken rooms in Endsleigh-street." So far as I know I have never been in such a street in my life, and I have absolutely no association with the name. I could hardly suppose the coincidence to be merely accidental.

Miss X. certainly appears to have started with a theory to which all the experiences are fitted, but she, as in all such arrangements of theory and experience, gives her exceptions, and with great candour :—

On two occasions only have I heard reasonable consecutive sentences for which I could not at the time account in connection either with memory or imagination, but in both cases I ultimately discovered their origin; the one in a book, the other on the fourth sheet of a letter which I had supposed to be finished on the third, but which I might conceivably have read

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in taking the letter from its envelope, though I cannot remember having done so.

Putting aside the "origin" that was in the book,—may we ask Miss X. if in any other circumstances of her life, say, in giving evidence before a jury, she would have admitted that information she had got was obtained from the fourth sheet of a letter, which she had supposed was finished on the third? The latter part of the paragraph quoted, as to the possibility of having read the information "accidentally," for that is what it comes to, is curiously far-fetched.

This section of Mr. Myers's paper concludes with the following story, which, with his comment, we give. Is not an intelligent agent working in the domain of the subliminal consciousness—not a more easy hypothesis—such "easiness" of hypothesis is of no value, but an hypothesis which is more reasonable and is supported by at least as much evidence as any other? Mr. Wolstenholme sent his narrative to Professor Sidgwick, from 62, King-street, Blackburn, December 3rd, 1891.

A few years ago, at the time the following incident occurred, I was residing at 4 and 6, Preston New-road, Blackburn.

After explaining a call of business which summoned him to Preston, Mr. Wolstenholme continues:—

At that time I was keeping a pony "Fanny," and as I had not much work for her I determined to drive over to Preston, a distance of nine miles. On the morning of the trial I yoked "Fanny" to the trap in a passage behind my house. On each side of the passage is a wall about eight feet high, the wall on one side forming the boundary to the backs of the houses, the wall on the other side forming the boundary to a large wood yard. I had everything ready for starting on my journey, and had gone into the house for a knee-rug and my whip. When I returned with these articles, and was standing in the trap arranging the rugs, &c., I heard what sounded like the voice of a man speaking within a foot of my ears these words: "Put some string in your pocket." I immediately turned round to see who was speaking, but to my surprise there was no one in the passage or anywhere in the neighbourhood.

A cab-stand is in the open street at the bottom of the passage, and thinking it must be one of the "cabbies" who had spoken, I got out of the trap and went to the bottom of the passage to see who the person was. The cab-stand was empty, not a cab about, and the only person I could see was a lady who was seventy or eighty yards up the street on the opposite side.

There was no one about to account for the voice, neither was there any apparent cause that I was aware of why I should put the string in my pocket. I went into the house again and told my wife what I had heard. Her reply was, "Well, take some string with you, it will be no great weight to carry," so I put several yards in my pocket.

I arrived in Preston all right, and drove to the Dog Hotel, and gave "Fanny" into the hands of the ostler. After the trial was over we all returned to the "Dog" to tea, and at twenty minutes to nine I commenced my journey home. The night was very dark, but as I had good lamps with me I did not heed the darkness. "Fanny" trotted along the road at a brisk speed, and all was going on well, when suddenly she stopped, and no matter how I used the whip or coaxed her she would not stir another step forward, but began to back until she backed the trap into the hedge on the road side.

I jumped out, and taking one of the lamps, ran to her head to see what was the matter. I immediately found that the strap which stretches from the horse's collar, and is secured to the bottom end of the shafts, the trace by which the trap is dragged along, had broken inside a piece of metal which connected it with the collar. The defect being covered by the metal plate had escaped my observation, and I had no idea that anything was wrong with the harness in any part.

I removed the broken strap, and I now saw a use for the string I had in my pocket. With it I rigged up a temporary arrangement by means of which "Fanny" was able to take the trap and myself home. Had I not taken the string with me I should have had to leave the trap on the road side and walk home a distance of six miles.

Who or what spoke I know not; all I know is that the "voice" sounded close to me, not more than a foot from my

ears, and was a man's voice. The nearest person I could see was a lady, and she was seventy or eighty yards away.

R. WOLSTENHOLME.

The note of Mr. Myers is this:—

This case is by no means unlike the subliminal discovery of hidden objects, of which we have had several examples. The weak place in the harness, although "hidden behind a metal plate," was, perhaps, not so completely hidden but that it may have been "unconsciously" noted.

Is it not going a long way to use this very doubtful "perhaps" to support a theory which, like all theories, covers a great deal of the ground but does not cover the whole?

Mr. Myers then proceeds to give the record of Miss A. This is one of the most wonderful stories of, we should say, ghosts and spiritual influence ever written, but Mr. Myers prefers to call the phenomena the outcome of "subliminal consciousness." The record given in the "Proceedings" is but a small part of the experiences of Miss A. Not only has Miss A. experimented successfully with crystals, but in other ways she has been the "medium" of very remarkable "spiritual" phenomena. Miss A. is a friend of the Countess of Radnor, in whose company she was when many of the experiences occurred.

We should like to transfer the whole account of Miss A.'s experiences to the columns of "LIGHT," but must refer our readers to the "Proceedings." One, however, a case of crystal-gazing, must be given. It occurred at Longford, Lord Radnor's place near Salisbury, and the narrator is Sir Joseph Barnby, the well-known musician, who was on a visit to Longford:—

One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford, she described, amongst a number of things unnecessary to mention, a room which appeared to her to be a bedroom. She appeared to be viewing the room from just outside the open door, for she said: "If there be a bed in the room it must be behind the door on the left"; in any case the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added: "There is a lady in the room, drying her hands on a towel." She described the lady as tall, dark, slightly foreign in appearance and with rather "an air" about her. This described with such astonishing accuracy my wife, and the room she was then occupying at an hotel at Eastbourne, that I was impelled to ask for particulars as to dress, &c. She stated that the dress was of serge with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scent, as before I had started for Longford my wife had expressed regret that she had not a serge dress with her. My astonishment, therefore, was great on returning to Eastbourne to find my wife wearing a serge dress exactly answering to the description given above. The sequel to this incident comes some sixteen months later, when my wife and I attended a performance given by the Maple Minstrels (a society of musical amateurs) at Princes' Hall, Piccadilly. We arrived early, and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of ten minutes or so, Lady Radnor and Miss A. entered the room. During the greetings which ensued, Miss A. called my attention to a standing figure, saying: "You will remember my seeing a lady in her bedroom while looking in my crystal: that is the lady I saw." That was my wife! I only need add that she had never seen my wife.

JOSEPH BARNBY.

Lady Barnby corroborates this account in the following letter:—

9, St. George's-square, S.W.

Saturday, November 12th, 1892.

The account about me and my dress is remarkable as being out of the general course of things in this way: I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added: "I do not think there is much use in ordering one now, as Madame D. will be gone for her holiday, it being August." Sir Joseph left the next day for Longford, and I wrote to Madame D., telling her to make

me this gown. She got the letter *Tuesday* [August 15th, 1889], and in the marvellously short time by *Saturday*, I received my gown. Then again, it is not usual in an hotel to have one's bedroom door open when one is occupying the room, but the reason for it on this occasion was the fact that I was to meet Sir Joseph on his return from Longford [Tuesday, August 20th] (as a surprise in this new serge gown) and having no clock in our bedroom, which was at the end of the corridor, with my daughter's room at an angle to ours, where she slept with her maid, I—thinking I was somewhat late for meeting the train—opened the door to call to the maid to tell me the time as I washed my hands, standing at the washhand-stand in a line with the open door. I do not suppose I have ever done such a thing at an hotel before or since.

EDITH MARY BARNBY.

This is only one among a number of most remarkable and suggestive stories, and we have again to ask, Is the existence of a subliminal consciousness a sufficient explanation of the facts narrated?

A NEW VIEW OF HYPNOTISM.

In the "*Spiritualistisk Weekblad*" for March 4th, E. A. Brackett asks if materialising spirits are always responsible for whatever they say and do, and with regard to the genuineness of materialisations says: "In that respect I have had so many and such cogent proofs that I could with equal right deny my own existence." In the course of the article the following interesting experience is given:—

At the first séances which I frequented, there came to me a shape which, from accompanying circumstances, almost absolutely convinced me of her identity. Her personality, intellectually as well as physically, was very attractive. I have since attended hundreds of séances with different mediums, and she was only twice absent. She asserted that she was a very near relative of mine, who had died young. In my conversations with her, expressions and thoughts were occasionally uttered which reminded me strongly of the medium, and which were in such antagonism to her usual character that I could not help believing the materialisation to be of duplex character. This suggested attendance at another séance with another medium in order to ascertain if this influence would follow. With my customary bluntness, I told her that I wished to go to another, but without telling her where, and expressed the hope that she would be present. With a distressed and pained look on her face, she said she could not come to me through any other medium, and that if I wished to see her I must come there. This made me all the more anxious to work out the matter. I, therefore, went to the other séance, where I was a stranger, and, by way of precaution against unbelievers, I was placed at the back of the room where I could do least harm. During the séance I heard my name mentioned in a conversation between the leader and one of the materialised forms in the cabinet. It appeared to me that he objected to the form passing outside. I then stepped nearer and, as I did so, the shape sprang out of the cabinet, grasped both of my hands, and drew me towards the middle of the room. She was overjoyed to meet me, and could hardly restrain herself. She spoke so rapidly that I understood her with difficulty, and she stayed so long that the leader complained about her. She threw her arms around my neck, drew my head down towards hers, and said in sighs, "He thinks that we disturb the séance, but he is wrong." There was no doubt about her individuality. She was the same being who had come to me in the other place. I felt no inclination to spoil the pleasure of the meeting by reminding her of the inaccurate statement she had made there. When I saw her afterwards in our former surroundings she told me she had no recollection of meeting me elsewhere, and, when I questioned her closely, flatly declared she had never been at the place I named. I left her with a sense of suspicion—not to say disgust. I did not wish to meet her again.

However, a few weeks later, being at Onset, a friend of mine pressed me to go to a séance held by a medium who was a stranger to me, and where she, to my astonishment, came more beautiful than I had ever seen her. When she drew near me, I was so impolite as to tax her with telling lies. Without a word in reply she went back to the cabinet, and when I resumed my seat I said to my friend, "I have told her the truth, and there shall no more materialisations come to me." The words were

hardly over my lips when she flew out, threw both her arms around my neck and wept like a child. I shall not relate the whole of the conversation which followed, but with reference to the charge of falsehood which I had made, she said, "You believe me guilty of prevarication?" I replied, "How can I think anything else?" "You will change your opinion when you know more of these things. You know when anyone is magnetised they can be made to do things for which they are not responsible. When you know that there are mediums and controlling spirits who can magnetise or hypnotise the spirits who, through them, materialise, you will understand that I had to say to you what I said; I was not responsible for what I said. The fact that I am here should prove that to you. When you observe anything at séances which points to the character of the medium you may be certain that it is not owing to the visitant, but to the medium. You could form no conception how difficult it is for us to show ourselves to our friends. We are sometimes positively soaked with the magnetism of the medium, and even of the controlling spirits, and in addition, with the antagonistic exhalations of people who are opponents. I do not wish you to take trick for truth. You could contribute greatly to keep it far from you. When you supply your brisk magnetic influence the controlling spirits must either subject themselves to it or the manifestations miscarry."

During the many years I have known her that was the only occasion on which I had cause to doubt her veracity, and I am quite convinced that her explanation is correct. When I set myself to the study of the subject I determined to follow where truth led me. I was certain of the existence of these manifestations. I had seen them developed in circumstances which absolutely precluded doubt. I had also seen many which I knew were nothing more than efforts to deceive—mere conjuring movements with the curtain, and dexterous manipulation of shapes at the entrance to the cabinet. The medium knew of it, and excused herself by saying that the public was interested in the performance. She did not observe that many inquirers saw through them, and never returned. And yet this very medium is one of the most remarkable that I have ever known. The question is: Why does she spoil her remaining extraordinary séances by this trickery? Is she also hypnotised by her controlling spirit, who has her so completely in his power that it is often possible to distinguish the one from the other? I have investigated the phases of materialisation with different mediums so exhaustively that I do not hesitate to declare that no one can follow up this matter with a good result if he does not take into consideration the more or less hypnotic influence of the controlling spirit in the materialisations. At many séances it makes itself felt, and often rules the individuality of the returning spirit. It is of the highest importance to form a sound conception of the influence which spirits can exert over the medium. It depends upon their honour and the invisible power which surrounds them whether or not tricks will be played. Their accomplices are *not*, as many unbelievers think, people who are still alive on the earth.

Mediums are like other folk, and have their failings, but the majority of them are honourable and upright in the use of their gifts in the notion that they are employed by higher powers towards a noble end. I do not agree with those who say that the bulk of them are cheats; their experience—if they speak from experience—differs from mine. I know that these materialisations occur, and that they are as perceptible by our senses as any other object; that under favourable circumstances they develop lofty intellectual power, and are remarkably pure in their affections. We do not know where this life begins or ends. But it is certain that a rigorous study of the subject with all the power of scientific induction brings to us the probability, if not, indeed, an absolute certainty, of attaining a knowledge of our continued personal existence after we have said farewell to this material body.

C. Y. L. writes:—"All Spiritualists believe, and on good grounds, that we are surrounded by an astral world, the scenery, etc., of which are as real to its inhabitants as the physical universe is to ourselves, but practically and ordinarily non-existent for us, on account of the incapacity of our sense to respond to its phenomena, and thus to bring it to our consciousness. And is not this condition of nature, seemingly not in our space, but really in and through it, what has been intended by some of the contributors to the current controversy in '*LIGHT*' concerning the 'fourth dimension'?"

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

NOTICE TO SUBSCRIBERS.
The Annual Subscription for "LIGHT," post free to any address, is 10s. 6d. per annum, payable in advance to the Editor, 2, Duke Street, Adelphi, W. C. Cheques and Postal Orders should be made payable to Mr. H. D. Gifford, and should invariably be crossed & till. All orders for papers and for advertisements, and all communications, should be addressed to The Manager, and not to the Editor.

Light:

EDITED BY "M. A. LOND."
SATURDAY, MARCH 13th, 1893.

TO CONTRIBUTORS. Communications intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi. It should be facilitated the insertion of suitable articles if they 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. H. D. Gifford, 2, Duke Street, Adelphi, W. C., and not to the Editor.

THE REVOLT.

It is a narrow view of the meaning of Spiritualism which restricts it to the investigation of phenomena and their causes, and neglects to take cognisance of the general movements of the spirit in the world. To say that we live in a time of change has become so much a truism that one almost uses the phrase as a common place, so common place, indeed, that change begins to be considered in itself the changeless order of things. It is well sometimes, then, to note that the sound of change just now is louder than it has been for centuries. The rushing of the war chariots bearing the warriors who are to do battle against the "spirit of the power of the air," is in our midst, and is no longer a faint murmur coming over the hills of our small horizons. Of the presentments of the spirit there are some which appeal to every one. The drama and painting are at the doors of all except such few recluses as, steeped in a puritanic exclusiveness which has become hereditary, refuse to acknowledge their existence. And the drama and painting are both now experiencing a revolt against the materialistic representation of things which has done duty for so long. It is not here our place to represent or misrepresent Ibsenism, but that it means a different estimate of the world's life is patent to all. The note of change is clear, and the world is beginning to feel that that change is necessary. The old representations are losing their value, and the new must take their place. But it is in the world of art that the spirit, so long grieved, is showing itself. The deadly dulness of the exhibitions of small, so-called realities is beginning to pall upon a world which is in the throes of expectation, and representation of things as they really are is demanded by awakening men. If any one of the new Impressionist school of art be asked why he does this or that, in violation of all the received rules of art as hitherto known, he will say that it is because he sees what he paints, whether it be there for the ordinary vision or not. To such a one scientific accuracy is of no importance, for such scientific accuracy, instead of expressing, crushes out the underlying spirit of meaning which the artist wants, as far as he can, to present. It may be that this presentation consists at first sight only of a few dabs of colour, but the new skill is there, and soon the new meaning is grasped.

Time was when masterpieces were produced, but that was when the spirit had not been wholly quenched, when the splendour of an unsurpassed ritual was recognised only as the ritual of a spiritual meaning which lay not far beneath. But that time has long past, and the spirit that produced the masterpieces has been hidden away under what was thought to be purity of form, but was in truth only the unlovely outcome of a rebellious and selfish ungodliness.

It may seem to some away from the province of a journal like "LIGHT" to speak of such apparently mundane things as Mr. Burne Jones and his pictures, but let any one go to the New Gallery and see those pictures and remember that this artist has severed his connexion with the art Academy, and he will begin to understand the meaning of the word Revolt with which this article is headed. A commercial civilisation has, with the aid of a materialistic religion, brought about such a subservience to form as distinguished from spirit that this revolt was at last inevitable as the permanence of spirit itself was true.

Art and the drama have been referred to as being that form of the more spiritual side of our work a day existing that appeals to us at once, but there are other phases of the same change which are becoming apparent. The emancipation of woman, the intense desire that her right place in the social system should be acknowledged, is but another phase of the same thing. That she should be no longer the instrument of man's pleasure, but that her soul as well as her body should be free from the trammels of this same civilisation, is but another evidence of the working of the same pure spirit which must eventually give her the place that God which the selfishness of custom has denied her. Everywhere there is the murmur of revolt, a revolt which must sweep away the conventionalities of the materialistic system which has encrusted the spirit, but to which that spirit will no longer submit.

PSYCHIC PHOTOGRAPHY.

We invite the special attention of our readers to a report in our present issue, of experiments in "Psychic Photography," conducted by Mr. J. Traill Taylor. Never before, so far as we are aware, has the investigation of this one of the most interesting of Spiritualistic phenomena, been undertaken by a man so competent in every way for the work, enjoying as he does a high reputation for his scientific attainments in his own special department, and for his powers of keen and careful observation. Using his own camera and plates, and conducting the operations with his own hands, he succeeded in photographing figures, "not one of which," he avers, "had been visible in any form or shape during the time of exposure in the camera." But more than this, by observing the results on the occasion when a stereoscopic camera was employed, he arrived at the conclusion that—as some Spiritualists have long thought to be probable—the figure developed had not been formed by the lens, and that the psychic image might be produced without a camera at all. It will be interesting to observe what Mr. Taylor's photographic brethren will have to say to him; for ourselves we tender him our hearty thanks.

MR. W. T. STEAD.

On Tuesday evening last Mr. W. T. Stead kindly met the members of the London Spiritualist Alliance at 2, Duke Street, Adelphi, and gave them an interesting narrative of some of his personal experiences, which was followed by a long and animated discussion. We shall give a report of the proceedings in the next issue of "LIGHT."

The interest which Mr. Stead takes in matters psychic is seen at once by glancing at the table of contents of the current number of the "Review of Reviews." Whether drawn from the magazines or from other sources the titles of the articles referred to are suggestive. We get "Astrology in England, 1893," "Astrology in London," "Photographing an Astral Body," "Psychometry and Evolution," "Some Stories of Second Sight," "Spook Inspired Poets," and "The Quaker-Spiritualist Revival in Russia." For a Review which addresses itself to the ordinary man above all others this is pretty well. Mr. Stead, however, though he may stand alone in his energy and enthusiasm, is but the exponential symbol of the thought which is penetrating men's minds everywhere.

EXPERIMENTS IN SPIRIT- PHOTOGRAPHY.

Mr. John Traill Taylor, Editor of the "British Journal of Photography," a gentleman who deservedly occupies a high reputation in the photographic world, has been personally conducting some experiments with Mr. David Duguid as medium, and on the 9th inst., he narrated his experiences at a meeting of the London and Provincial Photographic Association. A full report appears in this week's "British Journal of Photography," and from an advance proof which has been courteously supplied to us we take the following :—

For several years I have experienced a strong desire to ascertain by personal investigation the amount of truth in the ever-recurring allegation that figures other than those visually present in the room appeared for a sensitive plate. The difficulty was to get hold of a suitable person known as a sensitive or "medium." What a medium is, or how physically or mentally constituted to be different from other mortals, I am unable to say. He or she may not be a photographer, but they must be present on each occasion of trial. Some may be mediums without their being aware of it. Like the chemical principle known as catalysis, they merely act by their presence. Such a one is Mr. D. of Glasgow, in whose presence psychic photographs have long been alleged to be obtained. He was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions. To this he willingly agreed. My conditions were exceedingly simple, were courteously expressed to the host and entirely acquiesced in. They were, that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand till after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in presence of two witnesses, nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only. There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England; a practitioner of the healing art who is a fellow of two learned societies; a gentleman who graduated in the Hall of Science in the days of the lamented Charles Bradlaugh; two extremely hard-headed Glasgow merchants, gentlemen of commercial eminence and probity; our host, his wife, the medium, and myself. Dr. G. was the first sitter, and, for a reason known to myself, I used a monocular camera. I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand, keeping one eye, as it were, on the sitter, and the other on the camera. There was no background. I myself took the plate from the dark slide, and, under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus, the figure being somewhat in front of the sitter was proportionately larger in dimensions. I submit this picture. It is, as you see, a lady. I do not recognise her, or any of the other figures I obtained as like anyone I know, and from my point of view, that of a mere investigator and experimentator, not caring whether the psychic subject were embodied or dis-embodied.

Many experiments of like nature followed; on some plates mere abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates was quite inactive. After one trial which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

If the precautions I took during all of the several experiments, such as those recorded, are by any of you thought to have been imperfect or incomplete, I pray of you to point them

out. In some of them I relaxed my conditions to the extent of getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by myself, or to lift a plate from the manufacturer's package into the dark slide held in my own hand, this being done under my own eye, which was upon it all the time; but this did not seem to interfere with the average on-going of the experiments.

The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, as the dame I shall show on the screen, others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point: not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding development. Pictorially they are vile, but how came they there?

Now, all this time, I imagine you are wondering how the stereoscopic camera was behaving itself *as such*. But it is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition. But, on a careful examination of one which was rather better than the other, and which is now about to be projected on the lantern screen for your examination, I deduce this fact, that the impressing of the spirit form was not consentaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneously exposed, it follows to demonstration that, although both were correctly placed vertically in relation to the particular sitter behind whom the figure appeared, and not so horizontally, this figure had not only not been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think this is a fair deduction. But still the question obtrudes, How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallisations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit whether a thought projection or an actual spirit being really there in the vicinity of the sitter, but it is now a thousand times more so. There are plenty of Tycho Brahes capable of supplying details of observations, but who is to be the Kepler that will from such observations evolve a law by which they can be satisfactorily explained?

In the foregoing I have confined myself as closely as possible to narrating how I conducted a photographic experiment open to every one to make, avoiding stating any hypothesis or belief of my own on the subject generally; and it only now remains to exhibit the results, bad and fraudulent-looking as they are, on the screen.

Mr. A. GLENDINNING, by whom we believe Mr. Traill Taylor was introduced to the medium in whose presence the experiments were conducted, offered some remarks at the close of the address, in the course of which he said :—

Do the members of this society who are now present believe that Mr. Taylor is competent for the investigation which he recently undertook? I do not mean, are you prepared to endorse his statements regarding the results of his recent experiments? I do not mean merely, do you consider Mr. Taylor an honest investigator? There are many honest men who would not be considered qualified to watch with sufficient care and accuracy experiments in photographic manipulations. There are others who are honest and upright, and who are skilful in the ordinary routine of photographic work, but who possess very little knowledge of chemistry or of optics, in their relation to practical photography. Others, again, may be honest men, skilful manipulators, adepts in chemistry and in optics, but too opinionative to conduct such experiments as those under consideration. Well, then, gentlemen, looking at the matter all

round, I put it to you in this way. My own belief, my strong conviction is, this, that Mr. Taylor is well qualified in every respect for the very important, and, I would add, the very solemn task which he undertook. He is a man with an open mind, prepared to "accept the truth where'er 'tis found, on Christian or on heathen ground;" he is possessed of shrewdness, tact, an eye like a hawk's, watchful and ready to detect the slightest attempt at trickery or fraud, with an integrity of purpose, and an independent outspokenness which would lead him fearlessly to expose and denounce those who would so far forget themselves as to trifle with the most sacred feelings of our nature, by attempting to palm off as abnormal and strange that which is but a miserable counterfeit of a grand reality. Gentlemen, do you uphold me in my view, that Mr. Taylor was the right man for the experiments to which reference has been made? (Applause and expressions of approval.) I thank you for this expression of your opinion. I do not wish to corner you, I do not wish to trap you into a seeming acquiescence with views which you have not considered. My desire is to be perfectly frank, but there are reasons, into which I need not enter now, why I have put before you the statements and the question to which you have responded. Well, supposing for the moment that Mr. Taylor's report of his experiments is an accurate statement, that portraits have appeared on his plates, and have been printed from his plates, which cannot be accounted for by any known agency, it seems to me to be a fair conclusion to arrive at, that there were other persons present at those experiments besides the ladies and gentlemen who could be seen with the normal vision; that these unseen visitors were exhibiting an active and intelligent interest in the matter; and that they were aiding by their co-operation to produce the abnormal images which appeared on the plates. You may call these unseen visitors by any name which may commend itself to you as most fairly descriptive—spooks, or ghosts, or astrals, or elementals, or even, if you prefer to do so, call them devils. I call them spirit friends—ex-carnated human beings. That is what they profess to be, and that is what, in an experience of such matters extending over a good many years, I have always had good reason to believe them to be. Therefore I transfer the name from the principal operators to the pictures themselves, and I call the latter "Spirit Photographs." Likewise, because the abnormal portraits, so far as they have been recognised, are portraits of persons who have cast off the earthly tabernacle, I claim that the name Spirit Photographs, or Photographs of Spirits, is as near as we can get to accuracy in the present state of our knowledge.

QUESTIONS AND ANSWERS.

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

QUESTIONS.

10.—M. E. G. asks what is the occult value of the number "Nine"?

As this really opens up the whole theory of numbers in their occult signification, we should be glad if such of our readers as have knowledge of this significance of numbers would give the information.—Ed. "LIGHT."

11.—T. M. says:—"A friend has just asked me if I could find out who is the promulgator of the idea that the soul is composed of the ether atoms which transmit the sensations of heat, light, and those connected with electricity. I should be glad to know if any of the readers of "LIGHT" can give information."

[This question, like the preceding, is of rather a wide character. Nevertheless, it may elicit some more or less valuable comments from our correspondents. The atomic constitution of the supposititious ether is not a scientific fact any more than the ether itself.—Ed. "LIGHT."]

THE death is announced at New York of Margaret Fox Kane, well known as one of the Fox Sisters.

OUR FATHER'S CHURCH.—"The Ideal" has been translated into Italian by Professor Braciorforti, of Milan, and is now being circulated in Italy. It is expected that the learned and eloquent professor will personally undertake the important task of publicly expounding the principles of the Church. It will be interesting to watch the effect of the teaching of rational and spiritual religion in such places as Milan and Rome.

A BEGINNER'S SORROWS.

Whether we agree or not as to the meaning of the terms Higher and Lower Self, the ethics of the following, by Ernest Hawthorne, which appeared in a recent issue of "Theosophical Siftings," will commend itself to most:—

Reaping the fruit of rightly-spent lives, some of those now living started this new stage of their existence with a decided preponderance of the Higher over the Lower Self. The same law, working reversely, is the cause that others have started with as decided a preponderance of the Lower over the Higher Self. The former is a born "saint"; the latter a born brute. Yet are both *men*; and the saint may embroilise himself, the brute sanctify. Only in either case it must be at the cost of terrible effort, downward or upward as the case may be. The one may crucify the flesh, and rise again in the resurrection of life; the other may do what Bunyan meant when he wrote of some who "fight their way to hell over the Cross of Christ."

But in the average man—such as you and I, reader—the two Selves co-exist (so to speak) in a state of more or less unstable equilibrium. Neither can be given the governance except at the price of much bitterness—whether of shame and remorse, or of unsatisfied cravings which die very slowly. The struggle may not be so severe as in the first-named exceptional cases, but it is quite severe enough. It is a long time before the upward path (not to speak further of the other) grows smooth to the feet. At the outset, it seems generally as if difficulty only led to difficulty, and the aspirant feels entangled in a maze from which there seems no outlet.

How? In this way, for one:

Moved by a ray of Light which pierces through the fog of the material and touches his innermost spirit, and which may be coloured with the hue of the creed-window through which it comes, or pure from the fount of the Absolute, one of us—one of the average class—dares to aspire. And he learns and feels that the first step is to master the Lower Self. He cannot withdraw from the world; he has to mix with his fellows in business and social relations, to do his daily work, to come into contact with low and mephitic influences. He finds the task arduous beyond expectation; he fails repeatedly; but the Light fascinates him and he rises again and struggles on. He begins with the coarsest aspect of the Lower, and after a prolonged conflict succeeds at last in reducing to control the fleshly appetites. He is master of his body as once he never dreamed of being. But the work is barely begun. Semi-physical tendencies, semi-sensuous proclivities, await him beyond the grossly material; and beyond them again are lying in ambush what theologians call the purely "spiritual" evils. But the Light shines, and he fights on. He wars now, daily, hourly, with such subtle foes as conceit, vanity, love of applause, censoriousness, envy, contempt, and a hundred others, each with a hundred ramifications and sub-ramifications, all mutually interlacing like jungle underwood. And as if this were not enough, he discovers a new source of sorrow.

He has struggled to live in a wise silence; it seems to him that he has simply become sullen. In abstaining from the faults and follies of those around him, he is alarmed to find himself in danger of growing morose. Though the centre has shifted from one region to another, he finds it is still in the Lower Self. Avoiding Scylla, behold Charybdis! How to cease to have anything in common with the gross amusements and frivolous occupations of his fellows, and yet to retain quick and vivid sympathies towards them, is a problem found increasingly difficult of solution.

At last it dawns—or flashes—on him. He had always taken for granted that he loved his kind; the "Enthusiasm of Humanity" had long been a favourite theme of his. And he is sorely disquieted to find—now that the tumult of the senses is somewhat hushed—that it is not the silver tone of Love which is heard in his heart. "Heart? have I a heart?" he is tempted to ask, despondingly. If he could only love his fellow-men! he could only go out towards them with an ebbless tide of sympathy and affection! Then there would be no danger of his un-humanising while seeking to develop himself. While grave and silent, abstemious and self-restrained, he would yet be tender and gentle, quick to respond, swift to help. But how can Love be compelled? how can he will himself to love?

Is this your case, reader? Be comforted. Listen, and think. Life is Love; the Higher Self is Life; therefore, the Higher Self is Love. Do not be discouraged; only persevere. As the Lower Self is ever more and more subordinated,

Higher Self will rise, though, perhaps, gradually, imperceptibly, as a Northern sunrise. But it will rise. And as the Higher Self comes more and more into the field, there will come gentleness and tenderness and unutterable, self-annihilating Love. It is only a question of time. Have faith, and have patience.

And in the meantime, to the best of your ability, act, speak, and even (so far as is possible) think as you would act, speak, and think if you did feel as you long to feel. There will be no hypocrisy in this. The engineer who cuts a deep, wide channel in the dry rock is no hypocrite, although the result of his labour is the skeleton of a river without its soul, for he is only making a course along which the waters will run presently. So will you. Cut deep and wide the channel, though your heart seems as dry as Sahara. For sometime you will reach a point where a few more strokes—and lo! either by tiny but ever-growing tricklings, or in one glad mighty rush, the waters come, and learning what it is to *Live*, you shall learn what it is to *Love*.

THREE PREDICTIONS.

"The Million" publishes the following story. We should be glad to know if it occurs in any authentic life of Lady Blessington or in any memoirs of the period when Lady Blessington was a society celebrity. The second story, that of Louis Napoleon, is any way not of much value, for 1848 was only two years later than 1846, and the appearance of Louis Napoleon must already have been more or less well known in Paris:—

In 1846, in London, Lady Blessington's receptions were the most celebrated of the time. Her drawing-rooms were filled to overflowing with literary, political, and social lions. One afternoon her man-servant brought up a card on which was inscribed "Mlle. X." The French girl requested a short interview with her ladyship, and backed up her request with a letter of introduction from a friend of Lady B., residing in Paris. So Mlle. X. was ushered into one of the salons, in which were seated the hostess and three gentlemen—three remarkable personages of different rank and calling.

Mademoiselle had arrived in London that very morning, and the epistle she handed to Lady Blessington asked that lady, if it were within her power, to be so good as to assist Mlle. X. in bettering her financial position in the capital of the United Kingdom. It went on to say that Mlle. X. was a pupil of the famous Mlle. Le Norman, and followed the mysterious calling to which that modern pythoness owed her celebrity. When Lady Blessington had asked her new acquaintance a few questions, the idea came to her of testing, *séance tenante*, the hidden faculties of the young sorceress. She, therefore, did not introduce mademoiselle to the three gentlemen, but explained to them that the young lady had earned a certain renown in France in her particular line, and that if they were willing she would tell them their fortunes. Without a moment's hesitation the three gentlemen consented, and mademoiselle began to examine the first of the three hands very attentively. After a few moments had elapsed she asked:—

"Shall I speak to you about your past or about your future?"

"Oh, we know our past. Tell us what will happen to us in years to come," exclaimed the youngest of the trio, a handsome man with long black hair, bright eyes, and a clean-shaven face. And then he added, "But perhaps you know us?"

"I arrived from Paris this morning. I have never set foot in London before, and I have never seen any of you until this afternoon," replied mademoiselle.

"Then tell us our fortunes," said the young man.

"For you, sir," she said, looking into his hand, "I have nothing but happiness. You will be happy. You will die at an old age and without any suffering. Nevertheless, you and one of your children will escape only by a miracle from a violent and dreadful death."

"I thank you, mademoiselle," said the handsome young man, as he leaned back musingly in an armchair.

Mademoiselle then took the hand of Lady Blessington's second guest—a man with a long torso and very short legs. He looked very sombre, and was exceedingly pale; his eyes had a deathly look about them, and his heavy moustache gave him the appearance of a foreigner—an Italian or Frenchman. He was fairly well dressed, but not stylishly; his frock coat bore signs of excessive wear, and gave him altogether the appearance of a gentleman "a trifle hard up." After examining his hand, the young necromancer exclaimed, in accents of surprise:

"Oh! my lady! You will laugh at what I am going to say. What I have just read in monsieur's hand seems to me so dreadfully absurd!"

"Never mind that, say what you have read," interrupted the sombre personage.

"Well, then, monsieur, I can repeat a few words from your great English poet, 'All hail, Macbeth, thou shalt be king hereafter.' Yes, monsieur, you will reign."

As she pronounced these words a profound expression of surprise was visible on the features of both the other two gentlemen and Lady Blessington. Alone the gentleman to whom so extraordinary a prophecy had been made remained impassive. His sad features were not lightened up in any way; not a muscle of his marble face was seen to quiver.

"I am very much obliged to you, mademoiselle," he said, quietly withdrawing his hand.

There was an interval of silence, during which mademoiselle looked at all the persons present, without being able to comprehend why she should have caused such emotion.

"And I!" implored the third guest of Lady Blessington, holding out a carefully manicured and supple hand. The Parisienne made a lengthy examination of the white palm. Lady Blessington watched her attentively and perceived that her new protégée was growing very pale. She, however, found sufficient strength to reply in a natural tone:—

"This is most strange, monsieur. Your hand tells me nothing; no, absolutely nothing at all as to your future." And as she withdrew, accompanied by Lady Blessington, she exclaimed, taking her ladyship's proffered hand:—

"Beware of that third gentleman!"

"Why? What did you read?" inquired the hostess, unable to restrain her curiosity.

"Alas, my lady, that man will commit a horrible murder and will be hanged!"

To whom belonged the three hands that had just been submitted to so strange an examination by the pretty necromancer?

The first was that of Charles Dickens. She had predicted in his case that he and one of his children would only escape by a miracle from a violent death. Towards the end of the year 1864 the great English novelist, on returning from a visit to Paris, was in the train that met with such a horrible accident at Staplehurst. He was one of the rare survivors, and escaped without a scratch; but what is perhaps more curious is that one of his children, in the form of the manuscript of "Our Mutual Friend," which had been placed by the author in a small valise, was picked up intact—and restored to its owner.

The second personage, as is easy to guess, was none other than Prince Louis Napoleon, who was elected representative of the French people in 1848, President of the Republic in December of the same year, and finally Emperor of the French in 1852.

As to the third hand, it was that of the artist Wainwright. He murdered his wife in a most abominable and cruel manner, and was condemned to the gallows.

CHILDREN ASLEEP.

They sleep in sheltered rest
Like helpless birds in the warm nest,
On the castle's southern side;
Where feebly comes the mournful roar
Of buffeting wind and surging tide
Through many a room and corridor.
Full on their window the moon's ray
Makes the chamber as bright as day;
It shines upon the blank white walls,
And upon the snowy pillow falls,
And on two angel-heads doth play
Turned to each other—the eyes closed,
The lashes on the cheeks reposed.
Round each sweet brow the cap close-set
Hardly lets peep the golden hair:
Through the soft-opened lips the air
Scarcely moves the coverlet.
One little wandering arm is thrown
At random on the counterpane,
And often the fingers close in haste,
As if their baby owners chased
The butterflies again.

—MATTHEW ARNOLD.

We regret to learn that the Rev. J. Manners, of Brockley, passed away on Friday, March 10th, aged eighty-six. The funeral took place on Wednesday last at the Lewisham Cemetery.

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

No. XLII.

FROM THE RECORDS OF MRS. S.

December 3rd, 1874. — Mr. and Miss Percival and Miss B. joined our circle this evening. The "fairy bells" quickly manifested, playing outside of the circle; and when the medium became entranced they sounded in front of him. When the music ceased, we heard a voice emanating from Mr. S. M. similar to his own, but louder and with a slight American accent in it. It was very decided, and commenced instantly by saying, "You see, friends, I do this by will-power. Will-power in the spheres does much." He was referring to the music we had named "fairy bells." G. then made three or four violin notes. The voice said, "Our friend does this by will-power." I asked who was speaking to us, "Chom!" "No." "Benjamin Franklin?" "Yes, friend, I am. I am the head of the physical band which manifests here and in America. Last night I controlled Dr. Shade of New York. To us distance makes no difference. I take something from the medium, circle, and atmosphere, for manifestations, and use it, through my will-power. The sound you call fairy bells represents a spirit instrument, one used in the spheres. We could do much more for you had our medium a musical organisation, but it is a bad one for music. I cannot make you understand yet how will-power acts, neither can your scientific men understand it. Spiritualism is spreading, and will spread faster if people will meet together with other motives than mere curiosity. The power fails, I must go." Much scent came to each member of the circle, and H. and Kabbila showed their respective lights. Mr. S. M. then described a tall veiled figure standing behind Mr. Percival, one figure near me, and another trying to come through the door. Throughout the séance the room was filled with spirit light; at times it was like moonlight tinged with rose colour. Catharine, through raps, told us to "break," which we did, remaining out of the room for ten minutes. We returned, and soon afterwards I heard a rustling sound in front of me. Mr. S. M. said, "I see a luminous spirit hand in front of Mrs. S.; it has a pencil, and is writing." In a few moments he saw the hand glide over to Miss P., and she felt the paper drop on to her fingers. Soon afterwards Dr. S. felt a piece thrown across his hand. After this manifestation Mr. S. M. became very quiet, and was easily controlled by Imperator, who spoke as follows: "Good evening, friends. The power having been much used, the instrument is not suitable for control to-night. I shall be glad to answer questions." "As to the development of the spiritual faculties?" "The spirit body has the same faculties as the natural, but in addition it has others which do not belong to your earth. In the case of mediums the spirit-body can act quite independently of the natural body. Intuition is the highest of the spiritual faculties; it gives the power of discerning spirits and of reading the thoughts of those near. A medium very often reads thoughts and discerns the motives of others, distinguishing between the evil and the good. In some of the planets these spiritual faculties have been largely developed, with attributes you cannot understand, as your plane of being is a low one in comparison to theirs. The medium's life has been interfered with in many ways for the purpose of developing his spiritual nature. Benjamin Franklin controlled to-night for the first time, and he will occasionally influence the medium. All have guardians, who shed their influence around, and use no coercion, but only guidance. These guardians may be driven away, and the spirit then sinks, becoming base and wicked when bereft of light and guidance. You have corporeal bodies enshrining spiritual ones, which are permeated by the Divine essence. God is no person, relegated to a far off corner of the universe. He can be confined by no limits of space, but permeates and fills all space, and dwells in each and all of His creatures. Within the spirit body dwells the pervading essence of Deity, and by living much in prayer and meditation, by the zealous discharge of active duties, the spiritual life may be developed, as that which is used becomes strong—this being universal law. Guardians are generally appointed from those who have a special affinity for certain souls; they are rarely personal friends. The higher spirits can only exist for a short time in your atmosphere, and it is often difficult for us to approach you. I myself am now far away from the medium, and unable to draw nearer to him on account of his mental and corporeal conditions. When out of health I cannot approach him. Spirits recently passed from

earth can more readily draw near to him, but we are able to influence from a distance; time and space not existing with us. Christ was the highest and greatest spirit ever incarnated on this earth, and His influence is still poured forth on mankind. He *was* and is their Saviour, and has now passed to high spheres and enriches you still from His stores of knowledge and grace. To Him all efforts for the benefit of man may be traced. His blessed influence irradiates many of the darkest spots on earth; and it will spread more and more as the spiritual faculties of men are opened to receive it. In His name we come, by virtue of His power we speak, and His blessing we leave with you, even peace, peace, peace. Farewell."

At the conclusion of the séance we found that the half-sheet of paper near Miss Percival had the name of Benjamin Franklin and Rector on it, and the other half-sheet placed by Dr. S. was signed "Kabbila."

A CASE OF "CLAIRVOYANCE"?

The "Psychical Review" of Boston, already quoted in "LIGHT," contains, among other stories of the kind, the following. The occurrence is stated to have taken place in June, 1890, in a well-known town of one of the New England States. The psychic is a clergyman who gives the account, which, it is said, has been confirmed by the other principal person present:—

There were present Mr. and Mrs. B., two or three friends, and the clergyman. Conversation turned on this general subject, when Mr. B. remarked that he wished he could have a satisfactory test. The clergyman, Mr. L., thereupon felt a sudden and very powerful nervous shock. This always precedes, in his case, an experience of this kind. He describes it by saying that this strange sensation commences at the cerebellum, and passes down the spinal column, and thence branching to his feet. The feeling is very like that produced by the action of an electric current applied to the base of the brain, and passed downward, especially if the surface of the skin is lightly touched by the sponge. Immediately he saw (it was a subjective vision) the face and form of a gentleman who was a stranger to him. He bore a resemblance to Mr. B., who sat near. In this same subjective way, he saw the name of "Edward B." (I give only the initial of the last name, though the full name is in my possession.) Then he seemed to have uttered these words: "Tell my brother that a piece of property which I once owned, and which by death fell to my heirs, and is now owned by my brother, is in danger of being lost to him. He must look after it at once, or it will pass out of his hands." The "spirit" was very urgent, and the psychic was very strangely thrilled and affected by his presence. Those in the room remarked on the changed character of the psychic's countenance, it being shining and apparently illuminated.

Mr. B. at once replied, however: "It is not possible that this can be true. I have all my tax bills on the various properties which I own in Nebraska. It is a mistake." This Mr. B. is a cautious and careful business man; so what occurred is all the more remarkable. He was not a Spiritualist, but was a candid inquirer. In spite of the denial of Mr. B., the "spirit" was very urgent that the matter be looked up at once. A few days later, Mr. L., the clerical psychic (he is still in the active work of the ministry, and not making a profession of this strange power), sailed for a vacation trip to Europe. He was absent several months.

On his return he met Mr. B. one day, and he said: "Oh, about that matter in Nebraska. I looked over my papers soon after you went away, and found that one of my tax bills on a certain piece of property was missing. I felt sure that I had received it. But I found that I had been mistaken. I at once wrote to my agent (in Nebraska), and requested him to send the tax bill to me. Several days elapsed beyond those required for an answer, but none came. I wrote again, and peremptorily, telling my agent that he could attend to the matter immediately, or I would transfer my business to another man. This letter brought a prompt reply. The agent wrote that, through his own oversight, the lessee had been allowed to pay the tax on the property, and had taken as security what is called a tax lien. The payment of these taxes, and the taking of such liens for a certain length of time will, in the end, entitle the lessee to a warranty deed of the property. This is Nebraska law; and many a dodge of this kind is resorted to as a means of swindling the real owner out of his property."

This seems to be a strikingly clear-cut case. At the time of this message, purporting to come from Mr. B.'s brother, no living man this side of Nebraska had any knowledge of the facts as stated. These facts proved to be correct in every particular. And here is one instance that a "Spiritualist" might use in rebuttal of the common charge that the "messages" never tell anything that is of any value to anybody. In this case, certainly, a valuable piece of property was saved by the message, whatever may have been its source. The story is authenticated in such a way as would make it good evidence in the hands of any judge, or before any jury in Christendom.

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.]

Of Phenomena.

SIR,—In the Rev. G. W. Allen's very able address on Thomas Lake Harris's teachings he makes one statement which appears to me to be altogether misleading; it is as follows:—"Spiritualism, as I understand it, is very little concerned with psychical phenomena." I presume that Mr. Allen, when using the word Spiritualism, intends, thereby, Spirit Interchange, and which, to my mind, is better expressed by the word Spiritism, for every good person, even if an atheist, must be a Spiritualist, for he cannot be good without being spiritual, as I understand the word; Paul tells us that "to be spiritually-minded is life and peace."

But now what would Spiritism be without phenomena? The thing could not be. Paul, in that magnificent chapter of I Corinthians xv., makes the phenomenon of Christ's resurrection the foundation of the Christian faith. "If Christ be not risen then is our preaching vain, and your faith is also vain; ye are yet in your sins." And upon what grounds does he ask his hearers to believe his statement that "Christ died, was buried, and rose again the third day"? Does he not declare that he was actually "seen of Cephas, then of the twelve, and then of above five hundred brethren at once"? Because some amongst us have played the fool with these phenomena shall we throw them aside as worthless? God forbid. Speaking for myself, although I have not attended a séance now for years, I yet consider the phenomena of table-turning, spirit-rapping, and materialisation when you can get it, as the very grandest revelation ever given to man, for by it, and by it alone, you can confidently answer Job's question in the affirmative, "If a man die, shall he live again?" It is the only weapon we have to use when dealing with the Agnostic and unbeliever; and one of the strongest accusations against all the Christian churches of the present day is that these phenomena have been presented to them for a whole generation, and, using the words of Scripture with all reverence, Christ, the Light, "came unto His own, and His own received Him not."

T. L. HENLY.

[Surely this is going a little too far; table-turning and so forth can hardly be in themselves of the nature of a grand revelation. To some certainly these phenomena appeal at once, but there are Spiritualists who are such in virtue of the indwelling spirit, which has nothing to do with phenomena. —ED. "LIGHT."]

Theosophy and Spiritualism.

SIR,—In "LIGHT" of March 11th Mr. Burrows, speaking of Mr. Stainton Moses as being controlled by spirits of a lower order, remarks "so much the worse for Spiritualism." But the sequel to these controls, as far as my memory serves, invariably was that great help was afforded to such poor spirits. If Mr. Burrows could go into London's lowest slums, and by his influence and power permanently infuse into some soul a higher aspiration in life, would he consider such act as a degradation? It is true that the temporary contact would be unpleasant, but would not his own soul be ennobled? Unquestionably, and I have found in this phase of Spiritualism the greatest incentive in my life's experience, to be absolutely true and sincere in heart, pure in thought and action, and unselfish in motive and desire. For these spirits, I discovered, could instantly detect my own spiritual condition. But I soon realised that of my own power I could not always infuse new desires and aspirations into their darkened souls, and so I prayed that the Light of the Divine Spirit might penetrate into their condition, and was taught to explain to them that they must pray

also, and that this act of prayer *linked their own spirits to the Divine Spirit*. Since then, I am thankful to say, not one has been sent empty away, and many of the earlier ones are now coming back with their garments changed to a whiter hue, and are forming a great band around me to help others on the upward path. Conjoined with this work there is ever growing within, an intenser love for humanity, and the more exalted spirits assure me that it is through this longing to be of some practicable blessing to the world that this work has been so successful, and that *therein is the actual lever and the only one* that can speedily uplift the world spiritually, and that until these dark surroundings of the earth spheres are cleared, and the angels of light can hold the ramparts, the world will never become the Kingdom of God.

I fear that Mr. Burrows will smile at all this, but surely there are some earnest souls among the Theosophists whom Mr. Burrows can trust, who will make a little self-sacrifice to try and realise this supreme fact. Let them form a little circle, in the spirit of true sympathy and love, and give to some of these "poor spooks" the help for which they are ever craving.

I think, too, Mr. Burrows's contention that proof of the existence of exalted beings depends upon the "high teaching" (philosophical?) received is a questionable one. It is quite right, perhaps, from the Theosophical point of view, but we have to look from the exalted spirits' point of view as well. Succinctly it may be put thus. The object desired by both Theosophy and spirits is to bless the world. It is the method only in which they differ. The Theosophist says "Give us knowledge." The exalted spirits from their higher standpoint say "No! You have plenty of knowledge. Your world contains an ample supply of learned, deeply metaphysical, highly cultured beings, a large number of whom, in spite of their knowledge, still remain devils incarnate; what you need is growth of the spiritual nature, expansion of soul, lives permeated with living, practical love for each other," and this is ever the burden of their message. But it is not new. Need a truth necessarily be new in order to be high?

A PRACTICAL SPIRITUALIST.

Of Authority.

SIR,—Mr. A. D. Bathell draws attention in your issue of March 4th to the fact that "Isis Unveiled," of Madame Blavatsky, is a compilation and not an original work. This is no doubt true, but the real objection to Theosophy does not depend in any way on the character or nature of the work of this lady. It is far more basic than that. A true philosophic Spiritualist observes that the higher truths of Theosophy must be accepted on authority, and that is enough to make his understanding condemn the thing as a kind of priestcraft. True, his understanding may be at fault, and the unprovable may be true. Nevertheless, he does well to hold firmly to that which he has had proven to him, rather than accept unprovable dogmas from whatever branch of spiritual teaching they may come.

Mrs. Besant and Mr. Burrows acted on this method for many years and have gloried in the fact that the world was emancipating itself gradually from slavery to unreasoning authority; and then, merely because they went to some séances, and found the persons they came in contact with unable to explain satisfactorily the nature and causes of the phenomena, they rushed off to those who told them a great many things, things about which their reasoning powers could not be exercised and which they accepted on that unreasoning authority, which they had spent a great part of their lives in condemning. Could fatuity go further than this?

True Spiritualists will no doubt endeavour more and more to study for themselves not so much what has been written *but what is*. Their reasoning will be in the nature of careful deductions from facts within their own knowledge, or of which strict and trustworthy evidence has been obtained.

They will reject everything which stands *merely* upon authority, whether that authority be Jesus Christ, Buddha, Mahommed, Paracelsus, Boehme, Swedenborg, spirits and spirit guides, The Mahatmas, Madame Blavatsky, Mrs. Besant, or Mr. Burrows.

All of these have said true things which we can prove to be true, *but that is no reason for accepting as truth what we cannot prove to be true*, even though they all conjointly assert it.

Theosophists and some Occultists, and nearly all religious Spiritualists, fall into the error of thinking that there must be a perfect and Divine plan or system *cognisable by us*. True, the plan or system is in the nature of all things, whether so-called

material or spiritual; but of that plan or system we know almost nothing. Newton's comparison of the child throwing a pebble into the ocean and watching the ripples as a simile of the talent of man's knowledge is far more true of spiritual than of physical science. Real discovery of the oceans of spiritual truth is only beginning, and as yet no data exist to frame a system upon.

Let us be content not to know when we cannot prove. It is better to live and die in ignorance than to allow dogmas of science, of philosophy, or of religion to establish themselves by mere authority in our minds. The effect of allowing this may be greater illumination in some cases, but in *all* cases it must be destructive of the will and reason—an annihilation of genuine selfhood—producing a mental hypnotisation, the equivalent of the Bible expression, “Losing one's *own* soul.”

I believe that this mental abnegation, this self-effacing tendency, is the greatest danger to which all spiritual students are exposed. It is the real “dweller on the threshold.” All the others are mere bogies by comparison. But this haunts every séance room, every Theosophical lodge, every meeting place where trance addresses are delivered, every private circle of inquirers. The reason is that so many spiritual inquirers come from the ranks of those who have bowed the knee to the idol of authority, inspired or otherwise; that unless they lean on something they feel that they must become sceptical of all possibility of spiritual enlightenment. Pitiably indeed is the mind that has fallen into this abject condition, and sad is it to think through what mental tribulation it must pass ere its salvation draws nigh. But we have this trust, that by the natural expansion and elevation of man's ideas, here and hereafter, he will become awake to the Divine order of all things, himself included, and perceive clearly that in that, and that alone, must he find authority; and in his own God-given reason the sole guidance he needs.

R. DONALDSON.

Pre-Existence—Soul and Body.

SIR.—Mr. Harpur, in “LIGHT” of March 11th, quotes my sentence, “If I held that the soul pre-exists physical birth no otherwise than in the elements of a future organisation I should not speak of it as pre-existing at all,” and adds, “That is, the only pre-existence known to ‘C.C.M.’ or within the radius of his mental vision is ‘individual,’ and of course ‘psychical.’” How so! In the case of the body I know, in the case of the “soul” I can conceive, a pre-existence of elements,* but I do not, with Mr. Harpur, call this a pre-existence of the “body” or of the “soul.” Then he goes on: “But if this be so [which of course it is not], why does he qualify the word with both these adjectives? Why speak of ‘individual’ pre-existence if he would not even speak of any other, *e.g.*, of the elements that go to make up the individual? Why speak of ‘psychical’ pre-existence if a physical one is not even to be thought of?” Because I can conceive soul in a more universal sense than that of a specifically individuated form. Mr. Harpur is surely not unaware that the usual antithesis of the term “individual” is not “elementary,” but “universal.” So by “psychical,” in the phrase, “individual psychical pre-existence,” in my letter in “LIGHT” of February 4th (to which Mr. Harpur refers), I sought thus to define the proposition in distinction, not from physical pre-existence, but from the unindividuated “spirit” of a pantheistic conception.

Next, “Again, ‘C.C.M.’ says, ‘For the soul to pre-exist the composition of the physical body is not to pre-exist its own.’ Now this assertion simply takes it for granted that the soul does not originate *with* the body, and consequently begs the whole question at issue.” Regard to the immediate context of my brief argument (which was in reply to a suggestion of his own) should have made it apparent to Mr. Harpur that the passage he quotes was not an affirmation of fact, but the logical proposition (abbreviated in form) that to assert that the soul pre-exists the body is not to assert that it pre-exists its own composition (on Mr. Harpur's assumption that it is itself composite). It was this question which was raised by him, and was then in issue.

Mr. Harpur invites me to give a succinct statement of the arguments for individual pre-existence. He tells us that he has not read all that has been written on the subject, even in “LIGHT”; but as he seems to have read my letter of February 4th, he might have been aware of my contention that it is for those who, while believing that the principle of individual consciousness is independent of the body, nevertheless suppose it to originate with the body, to offer reasons for an opinion so opposed to the natural and logical presumption. I am also desired to say what I understand by the soul. I am content to

* Which, in the case of soul, would certainly be psychical, or *quodam generis*. All unity, therefore also individuality, is integral, not elementary in an ultimate sense, and thus the reactive basis, *i.e.*, the “supporter” of consciousness, must be conceived as substance. Spirit is not soul prior to substantiation. We are ourselves, as individuals, the psychical “elements” for a higher process of unification. (It is just this process with which Religion is concerned.)

call it, generally and for the present purpose, simply the subject of consciousness. In my view, incarnation is limitation of self-consciousness, relatively to the sphere of incarnate experience.

March 11th, 1893.

C.C.M.

SOCIETY WORK.

CARDIFF PSYCHOLOGICAL SOCIETY. — The platform was occupied on Sunday last by Mr. F. B. Chadwick, who spoke to a fairly good audience on the best means of helping the progress of Spiritualism. Next Sunday, March 19th, Mr. R. C. Daley.

MARYLEBONE SPIRITUAL HALL, 86, HIGH-STREET, W.—On Sunday last Mr. J. J. Morse's controls answered questions in a very able manner, the replies being listened to with evident interest by a crowded audience. Sunday next, at 11 a.m., Mr. T. B. Dale; at 7 p.m., Mr. J. Veitch on “Psychometry.”—J. H.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Service each Sunday, at 7 p.m. Speaker for Sunday, March 19th, Mr. J. Allen. Subject: “Spirit Travelling, or the Double.” Committee meeting after service.—J. Rainbow, Hon. Sec.

311, CAMBERWELL NEW-ROAD, S.E.—Sunday morning at 11.30 a.m.; Lyceum at 3 p.m.; at 7 p.m., Mr. Long, address on the “Unpardonable Sin against the Holy Ghost.” Wednesday, at 8.30 p.m., circle for inquirers. On Good Friday, March 31st, at 5.30 p.m., tea meeting; tickets 9d. each. On Sunday last Mr. Butcher gave an excellent address.—W. PERRY, Assis. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, in the absence of our appointed speaker, Mrs. Mason's guides delighted us with messages from loved ones gone before, all being recognised. Sunday, at 7 p.m., open meeting. Tuesday, at 8 p.m., séance, Mrs. Mason. March 26th, Mrs. Wilkinson. At 58, Tavistock-crescent, Westbourne Park, on Saturday, at 8 p.m., Mrs. Mason; investigators welcomed.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Tuesday our social meeting was held to celebrate the fourth anniversary of Spiritualism in Forest Hill. We thank the ladies and friends who took part in providing refreshments, and those also who assisted with their musical talent. A very enjoyable evening was spent. On Sunday Mr. W. E. Long gave an interesting address upon “The Unpardonable Sin against the Holy Ghost.” There was a full audience, and a desire was expressed to hear Mr. Long from our platform again very shortly. Sunday, Mr. Southey, at 7 p.m., address. Thursday, Mr. W. G. Cootes, at 8 p.m., circle.—J. B., Secretary.

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. Schloschaur, 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.

BARROW-IN-FURNESS.—Allow me through your columns to thank the friends who assisted us by their support to our bazaar, including Mr. Tyson, Mr. Todd, Mr. Dixon, of Millom; Mr. Ainsworth, of St. Ann's-on-the-Sea; Mrs. Watmoor, of Blackburn; and another lady friend whose name and address I do not know. She has been confined to her room during the winter months, and during her sickness she made up a parcel of fancy and useful articles, for which we feel exceedingly grateful, knowing the difficulties under which she laboured. The bazaar was a decided success, due greatly to the ladies of the society and the officers and members of the female committee. I propose shortly to lay before all Spiritualist friends the important scheme we have on foot in Barrow. We propose to spend between two and three thousand pounds. We desire to build a hall and room for our Lyceum; the ground which the hall will cover is about 70ft. by 30ft., the Lyceum room occupying nearly all the space beneath the hall. We propose attaching to our hall eight dwelling-houses, which in ten years hence will bring a revenue to the society of from £100 to £150 per annum, which will enable our children to carry on the great work in which we are now ourselves engaged. We wish to raise funds sufficiently large to pay for the site upon which we are going to build, and we ask all societies and friends to give us their sympathy. Donations will be thankfully received by Mr. Procter, 50, Argyle-street, Barrow-in-Furness; or Mr. T. Holden, 26, Shakespeare-street.—T. HOLDEN, Secretary.