

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT"—Goethe.

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

No. 649.—VOL. XIII. [Registered as a Newspaper]

SATURDAY, JUNE 17, 1893.

[Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

A copy of the "Chester Wesleyan Record" for June has been sent to us. In this there are certain notes about an article which appeared in "LIGHT" of May 13th. The Rev. S. E. Keeble had preached a sermon on Spiritualism. This sermon was published, and a copy sent to "LIGHT." On that sermon certain comments were made. The preacher had objected to Spiritualism, and had said so. He thought it would "bring about a probable inversion of the moral order of the world." This we said little about, because, before it can be talked about, we suggested that Mr. Keeble should tell us what the "moral order of the world" really is. There does not seem any particular objection to a change in the moral order of the world. And because this suggestion of Mr. Keeble was so treated, the writer in "LIGHT" is accused of not making any attempt at clearing up the matter, "no doubt because he cannot." Certainly he cannot, until Mr. Keeble tells him what the moral order of the world really is, which it is possible Mr. Keeble is himself unable to do. Says our pleasant critic: "The criticism is of the feeblest order—it makes no attempts to grapple with the arguments brought forward. The argument consists in pretending to be astounded at the 'absurdity of the arguments,' and a plentiful supply of paraphrases and notes of exclamation." There are three notes of exclamation in an article a column and a-half long, an article which might very well have been one long note of the kind. We are accused of missing the point of the article and only taking up side-issues in dealing with the fatuous observations of Mr. Keeble in speaking of certain distinguished scientific men; that, however, was not a question of side-issues, but of the underlying spirit of the whole thing, which could only call names, when argument was wanted. The "note" we are referring to is of the same character. There are certain remarks about "mental calibre" and so forth, which are of no importance.

On July 15th, Mr. Stead will issue the first number of "Borderland, a Quarterly Review and Index devoted to the Study of the Phenomena vulgarly called 'Supernatural.'" The reasons for the publication of this review are these:—

The result of my recent experimental investigations has been to convince me—first, that there is a great deal more in so-called occult studies than the public has any conception of; and, secondly, that these studies, with very few exceptions, have been pursued neither intelligently nor systematically. In short, the phenomena of the Borderland have not been subjected to the close, systematic, and sustained investigation which has been found necessary in the physical sciences. But notwithstanding all drawbacks and difficulties, there are still very many persons who, for the most part secretly, "for fear of the Jews"—or materialists, as we should call them to-day—are diligently

endeavouring to discover what manner of things these phenomena may be. They are for the most part isolated, discredited, and without means of communicating one with the other. The result is, that instead of having a picked line of the vanguard thrown right round the borderland, each supporting the other, so that in the whole circumference there would not be one rood which was not subjected to constant and vigilant observation, we have a miscellaneous scattering of observers planted here, there, and everywhere, each looking straight before his nose, and taking no care whatever to secure the careful observation of the great unexplored tracts lying to the right and left.

It is obvious, therefore, that, if the borderland is to be explored, the first essential is to establish a mode of communication between investigators of all kinds, so that we may have the field scientifically mapped out, in order that the explorer may know what lies before him, and who on his right and left are engaged in similar investigations, although it may be by vastly different methods. This consideration has led me to decide on publishing a Quarterly Review and Index of the Periodical Literature bearing upon the Occult World. I cannot describe it better than by saying that "Borderland" will be a quarterly "Review of Reviews" dealing with subjects which are supposed to lie beyond the pale of human knowledge. It will differ from "The Review of Reviews" in that it will not only notice the monthly magazines, but also the weekly papers, which are devoted to these studies. It will attempt to do in a popular and catholic form that which is done in a more or less doctrinaire and exclusive way by the Brahmins of Psychological Research.

And in order to get the desired results:—

It is proposed to form in connection with "Borderland" a series of circles of students. These students will be enrolled and registered on payment of an annual ten-shillings subscription to cover postage, and printing, and cost, of the four numbers of the magazine, which will be sent post free. Readers desirous of joining circles for the study of the occult are requested to send, with their entrance fee, their name and address, and the name of the study to which they wish to devote their attention, and on joining a circle each must undertake to carefully note and report from time to time to the secretary their experience. This will be carefully recorded and stored for purposes of reference. Any report that seems to indicate a new discovery, or that suggests a profitable line of research, will be dealt with in the columns of "Borderland." All the members of each circle will be informed of the names and addresses of their fellow-workers, in order that they may communicate with each other directly if occasion should arise. Directions for the investigation of each phenomenon selected for study will be forwarded to members on joining, and further information will be supplied if it is found necessary. Every member will be entitled to communicate with the secretary, and to receive advice as to the best books to study and the best method of dealing with difficulties which may arise. By this means it is possible that "Borderland" may become a veritable College of the Occult Sciences. Each of the circles will correspond to a class devoted to the study of one branch of occultism, and the office of the Quarterly will be to act as the common centre for the pooling of all the information, the recording of all phenomena, and the interchanging of all knowledge relating to the subjects under consideration.

Mr. Stead knows quite well how we admire his enthusiasm, and sympathise with his courage, but let us once more remind him of the enormous responsibility he is incurring. He knows nothing of the Occult. There are

some who do, and Mrs. Besant is but a beginner in the subject : but those who do, warn Mr. Stead—warn him not out of opposition, nor from unkindness, but out of pure sympathy and regard. If he is strong enough to run the risk, and is sure that those higher agencies which alone can help him are doing so, then God speed him. If not, let him hesitate. Of Mr. Stead's single-mindedness we are quite sure. No thought about that comes in.

JOAN OF ARC'S PRESCIENCE.

Lord Ronald Gower gives the following instances of the Maid's pre-knowledge of events that came to pass afterwards. One of these occurred during her movements in and about Orleans, when, with that marvellous military skill which she had never learnt in warfare, she was directing the French troops against the English barricades. The work had to cease because of the darkness :—

The day was closing, and the attack on the Tournelles had to be deferred for that evening. That night Joan of Arc said to her almoner : "Rise early to-morrow, for we shall have a hard day's work before us. Keep close to me, for I shall have much to do, more than I have ever had to do yet. I shall be wounded ; my blood will flow."

This prophetic speech of the Maid is among the most curious facts relating to her life ; for not only did she, during her trial at Rouen, tell her judges that she knew she would be wounded on that day, and even knew the position beforehand of the wound, but that she had known it would occur a long time before, and had told the King about it. A letter is extant in the public library at Brussels, written on April 22nd, 1429, by the Sire de Rots-laer, dated from Lyons, in which Joan's prophecy regarding her wound is mentioned. This letter was written fifteen days before the date—May 7th—of the engagement when the event occurred. A fac-simile of the passage in this letter referring to Joan's prophecy appears in the illustrated edition of M. Wallon's "Life of Joan of Arc."

Another instance was on the march to Reims with the King, when much fighting had to be done, fighting in which Joan was always to the fore. The royal troops had reached Jargeau, then occupied by the English, who had to be dislodged. She insisted on beginning the attack at nine in the morning, to which Alençon objected,—but Joan told him it was God's will that it should be so.

"Had she," she asked Alençon, "ever given him reason to doubt her word ?" And she reminded him how she had promised his wife to bring him (Alençon) back safe and sound from this expedition. Joan seems throughout that day's fighting to have watched over the Duke's safety with much anxious care ; at one hour of the day she bade him leave a position from which he was watching the attack, as she told him that if he remained longer in that place he would get slain from some catapult or engine, to which she pointed on the walls. Hardly had the Duke left the spot when a Seigneur de Lude was struck and killed by a shot from the very engine about which Joan had warned Alençon.

During her trial at Rouen, she was questioned as to the letter she had sent to the English before Orleans.

She retracted nothing regarding this letter, and declared that the English would, ere seven more years were passed from that time, give a more striking proof of their loss of power in France than that which they had shown before Orleans.

This was said in 1429, and in 1436 Paris opened its gates to Charles, and shortly afterwards all the English possessions in France were lost, except Calais.

How lovely, and how grand a thing it is to strike out boldly, like a brave swimmer breasting the waves, dashing through the surf fearlessly, to reach that goal which alone can withstand all storms and tempests—the goal of "Eternal Love." For this, truly, is a Rock of Ages made of adamant, against which nothing can prevail. And, secure on this foundation, the soul raises its stately palace, built up with "Honour," and cemented with "Truth," wherein to dwell in the glorious light of the Eternal Spirit for evermore.—R. W. SUTTON BARRACLOUGH, M.D.

SUPERSENSUOUS FACULTY OF PERCEPTION IN ANIMALS.

The following is from the "Religio-Philosophical Journal" for May 27th. There are probably few of us who have not had some experience of the kind noted in the article, which is by Carl Kiesewetter in the "Sphinx," and is translated by Julia Dawley :—

As one of the most gifted animals in supersensuous perceptive ability, the dog is most noted. Homer says of him :—

But Telemachus saw and noticed not the Goddess,
For the holy gods are not always visible ;
Only the dog saw her and fled, without barking,
Whimpering and trembling before her, to the other side of the courtyard.

The holy Tog of Wodan in the Edda is also a ghost seer, and the dogs howled at Ossian when the ghosts of their slaughtered masters passed by. In Scotland it is an ancient belief that dogs possess the second sight, as is also the belief in Germany. Wuttke says : "The gift of second sight is ascribed to many dogs. They roam about in the night, stand still before a house, sniffing about it, and then set up a fearful howl, which is a sign of approaching death. One such dog in Tyrol, called Toadareara, became so unpopular among the people of Innsbruck in the last of the fifties for his prophetic howls that they poisoned him."

It has certainly occurred to many lovers of house pets to notice that dogs and cats, without any visible cause, will suddenly crouch down with every sign of terror and slink beside their master as though seeking protection. To one who observes this occurrence, the thought must obtrude itself, that some supernatural or supersensuous something must have produced this terror in the beasts.

Even so the dog discerns the approach of a beloved person from afar off. Eckartshausen, in his "Disclosure of Magic," says : "My father had a poodle which, whenever my father was away from home, grieved without ceasing and hardly ate enough to keep him alive. As soon as the poodle grew cheerful and began to eat, it was a sure sign that his master would be home that day, which often happened when no one hoped or expected it." Petrus Servius, in his "Theatrum Sympatheticum," tells a similar story of a dog belonging to one of his acquaintances.

Bende Benden, in his "Archives of Animal Magnetism," relates the following :—

"Pastor Hansen, of Lindholm, had a horse, which standing in the stall became utterly unmanageable ; he broke the halter, kicked and snorted, and only after repeated blows of the whip and with the greatest difficulty could be tied again in his usual place, where he was no less unruly than before. All this was the more remarkable, since the horse had always heretofore been unusually tame and docile. In his violence there seemed at the same time an extraordinary shyness or skittishness ; he stared through the open partition before him, then darted back, snorting, reared and tried to break the rope, and when he succeeded, retreated into the middle of his stall and stood quite still without any sign or disturbance from anybody or anything. If the man servant came in, or if the attempt was made to bring the horse out of the stall, the result was the same. Every effort was made to discover the cause, but nobody could find any, and the horse was perfectly well. This lasted two months, without the least change. Finally the servant proposed to the preacher that he should send for the well-known seer of the place, who, however, seldom and reluctantly spoke of his visions ; the horse behaved himself as though it saw something frightful on the barn floor which lay before the stall. The preacher consented and the seer appeared. He declared that a coffin was being made directly in front of the stall. When, soon after, the already sick wife of the preacher died, the coffin was really made on the very spot in the barn in front of the stall, and from that time the horse was quiet and docile as ever.

Horst relates an interesting illustration as follows : It is an established fact that some horses, which have a lively, shy imagination, do indeed sometimes see things which a man does not. A lady in the vicinity of Lindheim not long since rode in bright daylight, upon a well-broken horse, in an open field over a spot which the horse had already trodden a hundred times, quietly and without stumbling. All at once the horse baulked, snorted, and reared upon his hind feet, and could not be persuaded to move on. The lady made renewed attempts to make him go on, but all in vain. Finally with a snort he sprang to one side as though not to be obliged to step in the usual

place, and became immediately as quiet and obedient as ever. The lady, looking back to the spot, saw standing there a tall, gaunt man, in a white smock, motionless and unconscious. The lady is intelligent and courageous and laughs at belief in ghosts, and still she declares that in that instant she was surprised and involuntarily shuddered. A moment later, glancing at the spot, the wonderful form was nowhere to be seen, although the scene of this, we may well say, second sight, is a perfectly level spot without any narrow pass, or woods, or even trees, so that it is incomprehensible how a man could have disappeared so suddenly. What was it? I know, not and the lady says, "I also know not."

My grandfather, Mr. S—, once had a similar experience at the so-called treacherous bridge in Wernshausen when he was riding in the service as an officer in the Hussars.

The birds are credited with the faculty of prophetic discernment, especially storks, ravens, peacocks, ducks, hens and even swallows and sparrows. Bende Bendden says of storks: "It has been more than once remarked that storks which have occupied the same old nest upon a house, and brooded over their young there, have been known to leave them and build a nest in a neighbouring tree, if the house is afterwards burned down, in the same season. But if a new house is built upon the same spot, the same storks build their nest upon it the next year, as soon as the danger is over." Some such an experience may have given rise to the superstition that it is lucky to have the swallows build nests in one's premises. "Coming events cast their shadows before."

These are the views advanced by Paracelsus, who compares premonitions of the beasts with the condition of the human mind in dreams. "What the dream shows," says this author, "is the shadow of such wisdom and foreknowledge in man. And although the dreamer, when he awakes, knows nothing and seeks nothing which God has given him thus, yet the dreams show all art, wisdom, discernment and knowledge of all things to come and strange things in other lands. But we know not what is in us, for we were in temporal things and slept away our senses. Each has in himself all art and wisdom as well as another, for it is the light of nature that works in sleep. It is the invisible man, natural and born like the visible one; to him more is known than to the objective man. It is also known that the auguries of the birds are from these invisible spirits, as the cocks which crow for changing weather, the peacocks which foretell their master's death, &c. All this is the light of nature, the illumination of inborn spirit. It is natural to the beasts and is no less so to mankind. These things which the birds foretell sleep presages, for it is the dream-spirit in the invisible body of nature."

In another place our mystic says: "The stars" (meaning our earth and her planets) "are so mighty that they draw and govern the unconscious beasts, and it becomes possible to find many intelligent proverbs about a beast. For this power works upon the will of the beasts, and upon simple folks, in whom is such an operation as in the beasts. For an irrational man and a beast are the same in regard to the stars. Therefore, know this: the stars, (the unknown all-life) know all the things to come, and though they cannot speak, can show all through form, figures, and the like; or drive the bodies of beasts to give signs, after which the beasts are constituted like them. For all that lives has in itself a prophetic spirit, which is controlled and worked upon by the planets, not only the visible and palpable, but also the invisible. All these are auguries. . . . That which is disclosed by the beasts is an augury, and no one should be surprised at it, or make light of it, for the stars or fates work and do it; no devil, no ghost, no infernal spirit, but nature, works and discloses it." ("Philosophia Sagax.")

Paracelsus also declares that unusual signs and appearances are found among fishes and insects to be auguries. He has evidently the same facts in view which Van Helmont and Schnurrer remarked later, that during great epidemics the water and air seemed to become sick, so to speak, and the fishes and swarms of insects wander away as though from instinct. The instinct, however, which teaches the birds of the approaching plague and gives them premonition of the winter and summer, the approaching storm, and the care for a coming brood, is a supersensuous perceptive ability which is only too familiar to us to seem wonderful.

It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience that men become vulgar; they are for ever vulgar, precisely in proportion as they are incapable of sympathy. —RUSKIN.

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XLIX.

FROM THE RECORDS OF MRS. S.

October 10th, 1875.—Same conditions and circle. After the usual manifestations of scent and raps, Imperator's voice was heard. "May the blessing of the Supreme be with you." In answer to a question, he said:—"The Divine energy forms the elementary. A creative act is necessary in each case. Men differ according to the amount of the Divine mind instilled, and the nature of the physical body. The spirit before it is incarnated has usually led other lives, and thus gets a distinct individuality. Elementaries naturally represent themselves as the spirits of departed people, for the reason that people assemble expecting to receive messages from their departed friends. We deemed it undesirable to give information on these points before, as it is not a subject suitable to the masses. Christ wrought few miracles, as they were called, and they were entirely subsidiary to his teaching, and were given as evidence of it. Others wrought miracles, but did not give the teaching; hence they did not produce like effects. In the early Christian Church greater marvels were done than in the time of the Christ himself, as he had promised 'Greater works shall ye do, because I go unto my Father.' Christ lived in the midst of an unbelieving people, and he performed miracles in order to arrest their attention. Miracles and teaching should go hand in hand in equal proportion. Now people want much of the miraculous, and less of the teaching. Christ withdrew himself from all who were not spiritually-minded. His instruction was emphatically not for the multitude. Christ's whole life, character, and teaching was a withdrawing from the many, and selection of the few. It was least of all an exhibition of wonders to those who could not appreciate them, or a teaching of truth to those who could not receive it. He was an esoteric teacher and never preached to the crowd. When they thronged upon him he withdrew himself from them and courted no notoriety. The seventy-two were only sent to comfort and console those who had already received Christ's message. The demoniacs were possessed by elementary spirits. Evil and good must go hand in hand: 'Ye shall be as gods knowing good and evil.' If we are to reach the minds of men it must be by slow degrees. Had we told you at first of the elementary spirits, you would one and all have refused to deal with us. Had we told you of the difficulty of getting true communications, and that your religious faith was entirely wrong as regards the Christ, you would have said: 'This teaching contravenes the gospel. This is one of the deceivers foretold to come in the latter days; we will have none of them.' We have led you on as you could follow, to clearer views, and to a higher platform. We have also taught you of your duty. We have not left you without a creed, but have led you by slow degrees until the time has come when you may reasonably aspire to higher knowledge. This is the course which every wise teacher should adopt. Many truths remain which we cannot put before you, as ye cannot yet receive them. The spiritual atmosphere is now much disturbed, and the clouds do not seem to lift. It affects my origination of ideas to-night. It darkens thought, nor can any effort of mine clear the spiritual atmosphere. It is from your world that the darkness chiefly comes, and it would appear that trouble is at hand. The masses have yet to learn the positive truth of spiritual communications, and must be convinced by signs and wonders. Truth was never intended for the few, and it is the loss of many that they cannot receive it. We must now cease, lest we tax the medium."

October 24th.—The circle met under the usual conditions. After scent and raps around the medium, Imperator controlled. He commenced by saying, "We spoke before of the nature of spirit, and the spirit-world to which eventually you will all go, that the change is one of state, and that the usual ideas on this point are erroneous. The spirit-world is a development of the present state of existence. In the earliest epochs your world was a seething mass of fire, a vast cauldron, out of which were evolved the orderly processes of creation. Then came rocks, crystals. At first there was no life. Then came a period when a higher type was to supervene, when the vegetable was to follow the mineral, the germ hidden within it. The plant, the tree, and all the multitudinous forms of creation. Spirit is the property of

vegetable shaded upwards to instinct, but was not, so the plant was plucked from its station, a nervous organisation and became an animal, in the lower form of animal organisation in mind and spirit. He is the type of Deity, the embodiment that has led up to himself. By his eye at into contact with the whole of God's in this globe in space, and the beauties all around him. Men are the lords of the by virtue of the sense of sight, man is lord of the the sense of hearing he is equally lord of the air, the voice of friendship, the harmonies of love, and the the feathered songsters, with all notes of harmony dy, are brought home to him. Again, the other senses, ay all be classed under the sense of touch, by which he of matter. Through this he perpetrates creations of tion, and forms useful articles for his convenience. The al essences of creation are utilised by the sense of smell este, such as scents and aromas; they are the essential rties of those things which surround him. Thus, through onders of the soul, the universe is the heritage of man. hat end! Is man only an organised animal? Only the effort of nature to create a brute! Nay, within that body ills a spirit, and within that spirit a soul. Man is a trinity, organism framed to protect a spirit, and within that spirit sells a spark of divinity. By virtue of his physical body he correlated with the material universe; by virtue of his spiritual body, with the spheres; by virtue of his soul, to God. Matter cannot think or reason, it has neither conscience nor immortality. By virtue of his soul man has a life beyond the death of the body, though he may fail to realise it now. In the future there shall be for all the vindication of each several part so marvellously bound together, and one stage of life succeeding another. You cannot have one without the other, you cannot have man without all. The spirit exists as truly in the rock and in the blade of grass as in man. Your scientific men ignore its presence. Your world is in a very low stage of progression; your next stage of development will probably be a spiritualised being endowed with other senses, and able to attain to results more readily than now, conquering matter through spiritual means. The mode of communication which we use is the trans- fusion of thought, no sound or material means being necessary. The internal sense which embraces all others is the only means of communication. The time will come when you will progress through the intellectual to the spiritual. In some inhabited worlds the bodies of beings are as little material as my own. You cannot conceive of such a state of being, but you must remember the spirit is the real thing. Matter is only a phenomenal manifestation of spirit. Your material body passes away every seven years, and its existence is only real by virtue of spirit, which remains the same. The outer alterations in the material body correspond to those in the spiritual. Those spirits that can act out of their bodily tenements have for the time being all the powers of disembodied spirits, potentially if not actually. The spirit of this medium has exercised a considerable amount of influence on those distant from him.

"With regard to dreams they are referable to the action of the bodily influences on the spirit, when too much, or indigestible food has been taken; also to elementary spirits who delight to produce strange fancies and visions; and to the action of the guides on the spirit, to convey spiritual impressions—the spirit often being removed into the spheres. The guides choose the phase of sleep, as being most suitable to instruction. Spirits teach by pictures or visions rather than by words. All in our world are thus taught. Some elementary spirits have progressed much more than others, previous to their incarnation. Deception by elementaries is part of the necessary training men have to pass through, as spiritual training is not so much the assimilation of knowledge as the gaining of experience. It is not permitted that the departed human spirit should be dragged back at the will of any friend. In the majority of cases communications at séances are not from departed friends. The spirit of your friend will not in all cases descend to you, and if you are truly a friend you will not desire it; it is natural so to wish, but not spiritual. When the spirit ascends from earth it gravitates to its own place, and you must remember that there are engrossing interests apart from your world."

He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—RUSKIN.

FOREIGN PAPERS.

The "Spiritualistisch Weekblad" of May 27th says that Professor Richet, who was present at a few of the séances with Eusapia Paladino in Milan last year, has arranged with some scientists to organise sittings in Paris with the same medium. For that purpose he will go to Milan in the month of March to bring her to the French capital. The first séances will be held exclusively for scientific people, under Dr. Richet's guidance. Afterwards, Spiritualistic investigators will have opportunities afforded to them for carrying out experiments with the medium. The arrangements have certainly been made sufficiently far in advance. The same sheet refers to the circumstance that fresh animation appears to be manifesting in the ranks of Spiritualists, while, at the same time, opposition is also growing stronger. Among other indications of the latter spirit it quotes the Illinois law, according to which every person who practises fortune-telling, palmistry, astrology, Spiritualism, trance-mediumship, or any occult art will be mulcted in a fine of not less than twenty-five, and not more than a hundred, dollars. The same punishment will be meted to any one who prints, sells, circulates, or gives to be read any writing dealing with similar secret knowledge. In the State of Illinois, where this astounding joke is said to have been perpetrated, there are, it seems, about one hundred thousand Spiritualists.

"Il Vessillo Spiritista" gives an important incident from the early life of Garibaldi, who, as is well known, was a Spiritualist. One night, while on a voyage to China, he fell into an unusually deep sleep, and, while his body was in that condition, he witnessed the burial of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton he received a letter, which informed him of his mother's death and the day of the funeral. It appears that the latter event happened on the same day and hour—having regard to the difference of longitude—as those when he witnessed her obsequies. The paper adds: "There can be no doubt that his spirit returned to Nice while his body lay in trance on board ship."

"Il Secolo," another Italian paper, tells a similar story regarding Señor Lastarria, a Senator and ex-Minister of the Chilean Republic. Among those who fled to Santiago, to escape the violent tyranny of President Balmaceda during the late civil war, was Lastarria. When he and other fugitives of his party had crossed the mountains they were overtaken by a heavy snowstorm, and before they could reach a shelter Señor Lastarria became, in a sense, unconscious. While in this condition he seemed to rave, and declared that he saw his brother dying in the town of Concepción. The fugitives at length reached Mendoza, where, to their great amazement, they learned that the brother had died at the very time when the Senator was in the swoon and, as they thought, was raving about the circumstance.

"Brussels," a Belgian newspaper, has the following curious story:—Near Le Mans, the principal town in the department of the Sarthe, there is a castle owned by a M. de Gonidec, where for a long time mysterious disturbances have occurred. Every night a lady clad in green appears in one of the rooms, and each member of the family and many visitors have seen her, while a portrait, preserved in the picture gallery of the castle, enabled M. de Gonidec to recognise in her one of his own ancestors. Lately, during the night, noises have been heard as if the furniture was moved about, and yet, in the morning, nothing has been found displaced. A neighbouring clergyman has been consulted about the matter, and he, naturally, relegated the phenomena to the devil, and therefore endeavoured to exorcise them. For this purpose he remained on the premises for one evening, but the green lady gave him such a fright that he returned to his own home quite ill. Since his adjuration was performed the nocturnal disturbances have been more pronounced than ever.

"The Weekblad" also contrasts the attitude of the distinguished Italian Professor Moleschot—a Dutchman by birth—with that of Drs. Richet and C. du Prel, one of whom travelled from Paris and the other from Munich, to Milan, to investigate matters which the former described as "belonging to the most important things that human beings can study," while Professor Moleschot, in the immediate neighbourhood, could not find time to give a single hour to the inquiry which his colleagues were earnestly carrying on evening after evening. The reason, says the "Weekblad," which the daily papers gave for his absence is that he was engaged in an investigation of the highest importance to humanity and of inexpressible value to science. This

turned out to be some researches with regard to the growth of the nails! Is it possible that Professor Moleschot intended to be humorous?

Another Belgian paper, "Le Flambeau," states that the Swiss University, in its syllabus for the winter 1892-3, provided for a series of conferences on Spiritualism. These were public, and held in the large theatre of the University of Louvain, under the auspices of the Faculty, the expense being borne by the Government Education Department.

THE BLACK ART.

The "Pall Mall Magazine" recognises the popular interest in the Occult, for it has commenced a series of papers on the "Black Art," the author being Mr. James Mew. There is a certain air of jocularity prevalent in the manner of the articles, as was to be expected, for alchemy and so forth are not, as we know, to be treated seriously; nevertheless, the papers are extremely valuable, from the point of view of the information they contain. This refers to the famous alchemist's stone:—

Dark interpretations of the stone are, according to some of the Arabs, to be found in Hariri's "Mukannat," in the story of "Kalilah and Dinmah," and in the figures in the ancient temples of Egypt. "Many," says Mustafa, "seek assistance from plants and things animate—as from hair and eggs and gall—but these arrive at no happy result." The wise men point out the way of making the elixir and its nature by means of riddles and enigmas and dark sayings. "For," says Haji Khalfah—and he speaks truly—"it is a common concern to conceal it, and in their books is no road of right guidance; but God directs rightly whom He will." Abu'l Aska al-Iraki sings thus in excellent Arabic verse of him who has compassed the stone: "You have gained what no king has arrived at, neither the two Munzirs, nor Kisra, the son of Sasan, nor Ibn Hind, nor his friend Numan." Jildaki, in his commentary on the "Mukhtasab," says: "Many a time and oft the Shaikh Jabir endeavoured to dissuade me from this science; but, when I saw that he was moved by envy, I rose up in the arena of inquisition, and put out against him the point of my tongue." Having thus reduced Jabir to silence, his tutor warns him that in promulgating this matter to the unworthy lies the ruin of the world, while to conceal it from the worthy is their destruction.

Of Jabir or Gebir we get this account:—

Under the dynasty of the Abbasides, which produced the famous Harun al-Rashid, the contemporary of Charlemagne, lived, according to Abu'l Fida, about the end of the eighth century, the celebrated chemist and physician, Jabir, whom Roger Bacon calls "the Master of the Masters." The proper name of this unfortunate man, who appears as Dschabir in German, as Giabir in Italian, as Jaber in French, and as Gebir in English, is Abu Musa Jabir ibn Haiyan al-Tarsusi. That is to say, he was born in Tarsus in Cilicia, but by the likeness of Tarsus to Tortosa in Spain, he has by some been turned into a Spaniard. This sufi compiled a work of two thousand pages, magnified by report into five hundred volumes, in which he inserted the problems of his master. His book "Of Mercy" treats of the finding of gold and silver; his book "Of the Moon" of chemistry; his "Goal of Desire" of the seven metals. A Latin translation under his name is the celebrated "*Summa perfectionis magisterii*." Jabir seems to have added arsenic to the two elements of sulphur and mercury. Of these three, in different proportions, all metals are composed. The old alchemists must not be supposed by their use of such terms as these to refer to substances which are so called at the present day. Names mislead us. The sulphur of the philosophers is not the ordinary sulphur. In the "Chemical Pleasure Garden" or "Viridarium" of Michael Meyer two kinds of sulphur are represented in a picture by two lions. The illustration is supposed to show, emblematically, the process of fermentation. But it tends as little to edification as the hieroglyphics of Zadkiel. The artist holds it for clear, but surely it may be inquired, If this be clear, what is darkness? Generally sulphur seems to mean the spirit of Roman vitriol—that is, probably, our oil of vitriol or sulphuric acid. The "eau de vie" of the philosophers is not the ordinary "eau de vie": it is the primitive matter of metals. The gold of the philosophers is not the ordinary gold:

it is a gold which rejoices not the heart of man, heals not the loper, and *vulnus ex eo factum tuncescit*.

Albertus Magnus is somewhat fully referred to:—

In the splendid edition of the works of Albertus Magnus, lately published at Paris, under the able direction of M. August Borgnet, treatises are included on widely different subjects. Besides sermons and biblical commentaries, we have chapters on hawks and adhering to God, on metaphysics and the Virgin Mary, on meteors and the mystery of the Mass, on politics, the paradise of virtues and the philosophy of the poor. When, in addition to these, we find a large number of works on alchemy, making a sum-total of twenty folios, though we allow that much has been attributed to him erroneously or falsely, enough remains to show—not indeed that *totum scibile scivit*—but the remarkable fertility of his intellect. Albert de Bollstedt, Teutonicus, Ratisbonensis, Albert of Cologne, Albert Groot or Albertus Magnus (of whom a portrait is here inserted) died in 1280. The religious life of the first of German alchemists has been written in German by Dr. Sighart. The Dominican, *magnus in magia naturali, major in philosophia, maximus in theologia*, was distinguished alike for science and virtue, for austerity of regimen, and dislike of society. Naturally, therefore, the vulgar accused him of illicit commerce with the devil. They believed as a matter of course that he was aided by Beelzebub. And legends grew about him in wild luxuriance. In particular he is credited with the creation of an android, homunculus, or, as some say, a fair maiden—an idea which Goethe may have copied in his celebrated play—able, according to some, to say only "Salve," but, according to others, to predict, with the unerring accuracy of a Zadkiel, a change of government, or the advent of a pestilence, a royal marriage, or a royal death. But all agree that this automaton was smashed by his pupil Thomas Aquinas, who ought to have known better than to believe it a device of the Evil One. This story of the speaking statue may go with those other marvels of his vision of the Holy Virgin to encourage him in theological study, and his stupendous garden of flowers and birds and fountains in mid-winter for William of Holland, and that gracious scent which arose after a longer time than four days out of his sacred sepulchre, and his vision of St. Dominic, who himself revealed to him the secret of the stone, whereby he discharged all the debts of his bishopric.

Of our own Roger Bacon we are told:—

As Albert was the first of German, so Roger Bacon was the first of English alchemists. This Franciscan friar, admirable doctor, and eminent English mediæval philosopher, presents, like many of the early alchemists, a complex personality. The far better known part of his history, as that of his German prototype, is made up of legend and traditional record, without satisfactory foundation. What, however, seems to be certain is that he wrote the "*Speculum Alchymie*," published in 1541, and the "*Libellus de retardandis Senectutis accidentibus*," published in 1590, the two works with which may be justified the insertion of his name in the present paper. His withdrawal from the ordinary current of thought and feeling of his period procured him, of course, many enemies. In his unedited works he speaks of the whole of the clergy as full of luxury, avarice, and pride; and reciting their religious exercises with the intelligence of a parrot or a pie. Of the tradesmen of his time, he says: "In every word and deed of theirs may be found immeasurable fraud and treachery and falsehood." Such opinions as these were little likely to gain him friends. He is for telling nothing to proletariat or prince. The mysteries of science are not to be communicated to the vulgar. It were all one to offer a pig pearls, or lettuces to an ass. Therefore while Holy Church condemned him *propter quasdam novitates suspectas*, and diverse heretical propositions troubling her peace, the common people called him a sorcerer and an ally of Satan. To the power of Satan was ascribed the golden vase of liquor, of which that Sicilian herdsman drank and renewed his youth like the eagle, in the days of King William; to Satan, the magic mirror, and the brazen head with its mystic utterances; and to Satan, the black and diabolical deeds of his man Miles, and his friend Friar Bungay. In the "Mirror of Alchemy" he says every metal is made up of sulphur and *argent vive*, and approaches perfection in an inverse ratio to the quantity of corruptible sulphur it contains, and is removed by the tincture. Gold is *argent vive* from which sulphur has been taken all but a little. Potable gold, or gold dissolved in *aqua regia*, is the great elixir of life. The "Abbreviated Word about the Green Lion," attributed to him, treats of the supernatural virtues of a ruby arising from the decomposition of acetic acid or common vinegar.

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

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Light:

EDITED BY "M.A., LOND."

SATURDAY, JUNE 17th. 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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THE DEVIL AND HIS ANGELS.

We are compelled again to refer to Mr. White's lectures, and we are able to do so better than we have hitherto done, as the "Christian World Pulpit" contains a more complete account of these addresses. In connection with them there stands out one point of supreme importance—Mr. White acknowledges the facts. The "Christian World Pulpit" for June 7th contains a full report of the third lecture. In this the Devil and his angels are treated of. Says Mr. White:—

But what is most awful in the New Testament pages is this, that whatever the origin of the *daimonia* may be, human or superhuman, their activity is, both by Christ and His apostles, always closely associated with the assertion of the leagued activity of a higher order of rebellious spirits, called "The Devil and his angels." When Christ expels a *daimonion*, He casts out "Satan." "The power of the Enemy" is one, organic, and indivisible, and those who have to do with *daimonia* have to do with the "Devil and his angels," the "Prince of this world," the "Power of Darkness." Christ's war is primarily against this superior agency of evil. The Incarnate Logos comes into the world to "destroy the works of the Devil," and in one frightful record of possession, that of Judas, after the "sop," we are told that "SATAN ENTERED INTO HIM" (he had tempted him from without long before); and when Judas approached Jesus to kiss Him and betray Him into the hands of sinners, our Lord's words were, "The Prince of this world approacheth, but hath no part in Me"—as if there had then met the two great representative Powers of heaven and earth, of good and evil, the Incarnate Love and the Incarnate Hate, the Incarnate Truth and the Incarnate Lie. For the Devil was the origin of evil—"He was a liar from the beginning, and abode not in the truth."

But those who have made the Unseen their study have never doubted all this, and have urged the necessity of its recognition as a safeguard against the insidious attacks of the enemy. The readers of "LIGHT" may remember that the words of St. Paul, as quoted in the following paragraph, have not infrequently been made use of in its columns:—

At the close of St. Paul's ministry, when reviewing his apostolic work, and exhorting the Ephesians to the Christian conflict, he writes as his dying charge to his converts, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For to us the wrestling match (or close combat) is not against flesh or blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against Wicked Spirits in high places"—called elsewhere the "powers of the air." In these words the Apostle deliberately asserts that the Christian life, to the end of time, is a close combat, chiefly with "powers of darkness," the origin of some of whom was not on earth, but in heaven, and who are engaged in a fierce and final conflict with Almighty Love and Grace for the possession of Mankind; the object being, on one side, to bestow immortal life, on the other to multiply the victims of homicidal wrath and envy in the "everlasting destruction" of their "bodies and souls" in Gehenna. This awful belief and teach-

ing clearly lie at the basis of the instruction both of Christ and of all His apostles, without one exception.

But why this "awful" belief and teaching? It is unpleasant, certainly, to be reminded that all is "not for the best in this best of all possible worlds," yet to be forewarned is to be forearmed. The true student of Spiritualism says: "We know that there are those agencies, and we know, too, that we must fight them." Whether Mr. White is right as to the intentions of these wicked ones is quite another matter; and, moreover, how does he know that this fierce conflict is a final one? This seems, at least, open to doubt. Mr. White, however, goes on to the determination of the nature of these devils or demons. This is the kind of argument which is used:—

The Greek word *daimonion*, in its heathen classic use, does not commonly carry an evil meaning, its principal signification standing for departed but deified men. In this sense it was used by the Athenians, who described St. Paul as a "setter forth of foreign *daimonia*—i.e., deified men or women, who had passed from this life into the society of the gods—"because he preached unto them Jesus and the Anastasis"—a new male and a new female divinity, once on earth, but now exalted to heaven as a reward of their piety.

The Revised Version says: "He seemeth to be a setter forth of strange gods (Gr. *demons*), because he preached Jesus and the resurrection." What right has Mr. White to assert this about the Greeks, that they took Jesus and Anastasis to be a new male and a new female divinity? This is not a side issue, but it is of the very nature of Mr. White's method. He puts his own gloss on matters of doubt, or even on matters of no doubt, and then argues from the gloss. But as to who these "*daimonia*" really are, Mr. White has quite made up his mind. We have the evidence of Josephus and the "established belief of the Jewish people in the first century," that same Jewish people, be it remembered, who had only a few years before no hesitation about crucifying Jesus. And, as this same persuasion existed in the early Christian Church, the thing is clear and admits of no further argument. But let Mr. White speak for himself:—

We do not rest on any modern guesses of this description. The established belief of the Jewish people in the first century was that the *daimonia* were departed human souls, who were mostly of malignant quality. Josephus distinctly witnesses to this in his book of "The Wars of the Jews" (vii. ch. 6), where he says: "*Daimonia* so-called are no other than the spirits of the wicked that survive, and enter into men that are alive, and kill them, unless they can obtain help against them." The same persuasion prevailed in the primitive Christian Church, some of the recorded histories of exorcism, or casting out of *daimonia*, proceeding upon the idea that the exorcised spirit was a miserable and mischievous human soul, who had not yet been banished to the under-world—precisely as we are now told by innumerable "Spiritualists" that they are visited day by day by the spirits of departed human beings; and whose warm interest in the human world somewhat confirms their testimony to their origin. Julia, the communicating "*Intelligence*" (as she is flatteringly called by the editor of the "Review of Reviews"), is only one of the innumerable specimens of these modern visitants to the spiritualistic community—visitants who evidently were once over-much "at home in the body," and would delight to be so still. And if they exhibit oftentimes no signs of a vicious disposition, in fact nothing beyond a thorough human attachment to their relations on earth, along with a thorough dislike of all serious reference to Christ and Christianity, that in no way disproves the reality of the visitation, for such precisely was the character of multitudes of souls while they were on this side of the veil which conceals the spiritual realms.

Mr. White is evidently surprised at the non-exhibition "oftentimes" of a vicious disposition on the part of these "demons"—but they are not "professing Christians," and that is the stumbling-block. That some of them do profess Christianity, nevertheless, presents no difficulty to Mr. White, for in his discourse about the Philippian slave-girl he lets us understand that when they do make such a profession they must be from their very nature liars.

And this is the peroration :—

It was not very likely that the great "Power of Darkness" would in this age approach mankind with a snarl of brimstone and a thundering proclamation, "Lo, I am the Devil and Satan, and I will open to your gaze a spiritual world, which will dispel all your absurd materialism, and still more absurd idea of salvation by Jesus of Nazareth." No, he comes in the form of a brilliant English, or French, or American medium, with "Lo, I am a Spook, that can inspire articles, either of the homeliest talk, or of matchless breadth and brilliancy, and charm you by the domestic sociability of those spiritual realms in which 'serious Christianity' counts for naught. If you lack faith I will lift your tables to the ceiling, and perform miracles of homely entertainment, and ring your bells, and write for you inspired verses, and even articles, which will quite eclipse the gloomy exercises of the 'Church' or the 'Tabernacle.'" And these able, conversable *daimonia* have completely fulfilled their promises. There is no snarl of brimstone—in fact, belief in "judgment to come" has sunk to zero; for is not all life "progressive"? and is not eternity long enough to elicit the hidden worth of all the vilest of mankind? And so the ball rolls on. We have measured the distance of the stars, we have ascertained the mineral substances in the sun called *B Centauri*—and now we have discovered the real measure of the authority of Christ and the apostles, and of all the sects and parties that bear their names; and we have in their place, or alongside of them, set up a real and entertaining communication with a spiritual realm, incomparably more interesting and consoling than that of which Paul could write, when he was "caught up into Paradise," and heard "unspeakable words, which it was not possible for man to utter." We have already "come"—under quite new powers of vision—to a spiritual world more real, and to the spirits of just and unjust men, gradually being made perfect—and we shall not trouble you any longer to explain to us the records of an ancient Revelation quite out of date, which is vanishing away under the clearer illumination of unseen homely powers, that reveal themselves in photographs, and knock, and write—and unseen minds that teach us, directly from the unseen, and in the most brotherly spirit, more than Christianity has ever known or imagined during its eighteen centuries.

Is there not in this curious farrago just a suspicion of despair? "New presbyter, being but old priest writ large," does not like his power to be taken away from him. But mockery is not argument. And has not Mr. White heard of the Higher Criticism, and what that has done and is doing in the way of overthrowing the bigotry of a dogmatic Christianity? Perhaps that, too, is the work of wicked angels. Is Mr. White quite sure, though, that he may not himself have been "got at" by some designing spook?

THE SOULS OF MURDERERS.

In Wales there is a very strong prejudice among the peasantry against hanging, the idea being that troublesome spirits, being let loose, will wander about and annoy the living. Indeed, there seems to be a widespread idea that the souls of murderers find no peace in the grave, but must wander ceaselessly about until they have in some degree done expiation for their wickedness. Such ghosts, it is said, haunt churchyards, occasionally terrifying people, and making all kinds of weird and uncanny noises. But evil-doers guilty of a lesser crime than that of murder are said to wander after death. Those who in their lifetime have been guilty of fraudulent and other dishonest acts are thus punished. A milkwoman of Shrewsbury is condemned to wander up and down "Lady Studley's Ditch" in the Rairu meadow—now the Smithfield—constantly repeating these words :—

Weight and measure sold I never,
Milk and water sold I over.

Likewise, on the Continent, the ghosts of those who removed their neighbours' landmarks are compelled to roam hither and thither, "sometimes forced to remove the old boundary line, then to move it again, constantly changing their course with their changing purpose." When an unjust relative has purloined the title deeds, in order to cheat the rightful heir out of the estate, he is prevented resting in his grave until the title deeds are restored to the proper owner. In short, any sort of wickedness has, from time immemorial, been thought to cause the souls of the guilty to wander.—"Hampshire Telegraph."

REV. FATHER CLARKE AND "OUR LADY OF LOURDES."

At the last meeting of the Society for Psychical Research an interesting discussion took place on the Lourdes "Miracles," in the course of which the Rev. Father Clarke insisted at considerable length and with apparent seriousness on the probability that the famous apparition, and the worker of the alleged cures at that place, was really the Virgin Mary and "Mother of God." He was listened to with exemplary patience and courtesy by a crowded audience, but concluded too late to allow of any reply. This was a disappointment to at least one member of the audience, namely, Mr. Edward Maitland, who was prepared to expose the fallacy underlying Father Clarke's contention; and he has accordingly offered us an account of his intended argument, thinking that our readers—who were present in considerable numbers—will like to hear the other side; and even that Father Clarke himself and others of his persuasion and vocation, of whom several were present, may not impossibly welcome the relief it is calculated to afford them from the burden of a tenet which must sorely tax their powers of credence, especially as its renunciation on the grounds advanced by him involves no derogation of Catholic doctrine. We have acceded to Mr. Maitland's suggestion, and publish his reply accordingly, which is as follows :—

Neither the apparition at Lourdes, nor any apparition whatever, purporting or supposed to be that of the B. V. M., can, by any possibility, have really been hers; for the simple and sufficient reason that it is not a person at all, but a principle, which is denoted by the name; which principle is the soul.

The proofs in support of this contention, which are manifold and inextinguishable, are all comprised in an explicit statement of Jesus Himself. This is His statement to Nicodemus: "Ye must be born again of Water and of the Spirit."

For in these words Jesus declared, as the one universal condition of salvation, the necessity of being born exactly as He Himself was said to have been born, of the Virgin Mary and the Holy Ghost.

This is because "Water and the Spirit," "Virgin Mary and Holy Ghost," are the mystical synonyms for those two principles in man's nature by his reconstitution of which, in their divine because pure condition, man becomes regenerated.

These are man's primary constituent principles, the spirit and the soul. They are respectively the force and the substance, of the mutual interaction of which the man is, first, the spiritual, and, next, the phenomenal resultant. Both of them are spirit, for spirit subsists under and comprises two modes. But as distinguished from each other, spirit is always force, or energy, and soul is always substance. And being respectively of masculine and feminine potency, He, force, is the "Father," and She, substance, is the "Mother"; their joint phenomenon, expression, word, or offspring, being their "Son." And as these are not three entities, but one entity, the doctrine of a trinity in unity is inherent and indefeasible in Being. And the formula, "Every entity which is manifest is manifest by the evolution of its trinity," is an axiom of universal application.

Our present concern is, primarily, with substance, as the feminine principle of being, whether as the second "person" in the Godhead of original unmanifest Being, or as the soul in man.

For there is but one substance, of which all things are modes, matter being the lowest mode. For matter is spirit (spiritual substance) projected into conditions and limitations and made exteriorly cognisable. And being spirit, it is able to revert to the condition of spirit, which reversion constitutes redemption, the redemption of spirit from matter.

In her state of original purity, as the feminine principle in deity and as the "sea" of space prior to creation, substance is called Maria and said to be immaculate. When individuated as the soul in man, she is similarly designated, provided only she is pure, having no tendency to matter. For thus she is not only the "mother" of the man, she is "mother of God" in man. For a pure soul is necessarily the residence of a pure spirit, and their immediate product is of their own kind. And pure spirit is God: for God is pure spirit, and is not the less God because individuated in a human soul, or because,

when thus individuated, such soul is invested with a human body. Wherever there is pure spirit, there is God in the condition of God. The body is not God, because as matter it is not in the condition of God, since God is pure spirit. The body is vehicle only, having for its spiritual content the God in man who is called Christ. Father Clarke's presentation involves the double error of making Jesus God, instead of only the Christ within Him, and the Virgin Mary the physical Mother of the man Jesus; whereas she is really the spiritual Mother of the Christ, or spiritual selfhood, within Him, and has nothing whatever to do with the generation of Jesus. He like everyone else had His physical parents, as the Christ in Him had His spiritual parents, these latter being the soul and spirit of Jesus Himself, who for their perfect purity were called, and truly so, Virgin Mary and Holy Ghost. For Holy Ghost is deity in activity, in distinction from deity in repose, having His procession from the Father-Mother through the Son for the purpose of creation, and comprising both principles, the masculine and the feminine. Thus all things consist of God as Holy Ghost. This feminine element in the Divine nature has been suppressed by the Church, to the stultification of the doctrine of the Trinity, and to the exclusion both of generation and of regeneration as the methods, respectively, of creation and redemption. The two first "persons" of the Trinity must be such as to produce the third person. The result of this suppression is to make God neither Father nor Mother. Whereas God is necessarily both Father and Mother.

Another error in Father Clarke's presentation consists in its confounding the Christ in man with the "Son" or Adonai in the heavens, making the former an incarnation of the latter, and the Holy Ghost the Father of the "person" through whom He has His procession. Whereas the Christ is the counterpart in man of the Adonai in the Heavens. The former is *our* Lord, the latter is *the* Lord. The mistake has come of the failure to distinguish between God unmanifest and God in manifestation, between God in God's self and God in creation. And it involves the further fatal error of making the Christ a being unique, abnormal, exceptional, instead of typical, orderly, universal, the means and result of man's own regeneration, the summit of his evolution. This is an error which utterly annuls the Gospel of Christ by denying to men their birthright, the divine potentialities of which it was the express mission of Jesus to be the personal demonstration; as when He said, "My Father and your Father, My God and your God." For Jesus was a man who had attained what all men have it in them to attain; only thus could He be their Saviour. He was "made perfect through suffering" the experiences of numerous earth lives. Re-incarnation is the corollary of regeneration. Sacerdotalism assumed the style and title of Christian, only to suppress these two essential doctrines in favour of the priestly figment of salvation by substitutory sacrifice. Hence the significance of the restoration now taking place of the doctrine of Re-incarnation. It means the restoration of that of Regeneration as the process of the Christ.

It is in the sense herein defined that the regenerate of old were said to be "twice-born" and "virgin-born." The Apostles' Creed is an epitome of the spiritual history of all those who become by re-generation "Sons of God."

It is, of course, open to Father Clarke to say that he has advanced nothing of his own, but has faithfully stated the doctrine of his Church. With that I am not concerned. Truth is truth and falsehood is falsehood, be the stater who he may. The doctrine stated by me is demonstrably to the understanding founded in the nature of things; and if that stated by Father Clarke represents the rejection of the understanding for some authority which claims to supersede and override the understanding, as does ecclesiastical tradition, my reply to him is that to accept such authority is to make the Word of God of none effect by his traditions. These things are not mysteries in the sense of transcending or contradicting reason. Mystery in that sense is denounced in Scripture as the "Mother of Abominations." They are mysteries only in the sense of belonging to a region of the consciousness interior and superior to the ordinary, and requiring, therefore, the application of the mind to that region. It is only a Church visible, terrestrial, and corrupt that insists on mystery in the former sense. And my appeal is to the Church invisible, celestial, and incorruptible, the rock of which is the understanding; and the revelation vouchsafed by which represents Common-Sense in its supremest mode. This is the sense in which it represents the agreement, not of all men merely, but of all parts of man, and therein of the whole, un-

folded, equilibrated humanity of mind, soul, and spirit, intellect and intuition.

Granting that the dogmas of the Church visible are those also of the Church invisible, this is not to say that the interpretation put on them is also thence derived. Rather is it a matter of notoriety that of the two orders of ministrants in the Church, the priests have always materialised the mysteries, while the prophets have insisted on their spiritual sense only to be abused by the priests. It is a common-place with students of the science of things divine that the Church has all the truth, but that the priests have materialised it, making themselves and their people idolaters. For idolatry is materialism, which prefers the letter to the spirit, the form to the substance, the appearance to the reality, the symbol to the verity, the material vehicle to the spiritual content, the person to the principle denoted by the person. No dogma is true which has a physical application. If it be true, and yet seem to have such an application, its meaning has been missed. All that is true is for spirit alone. All these are axioms in spiritual science, and Father Clarke's contention about "Our Lady of Lourdes" runs grievously against them all.

There is another sense—yet not another, but a variant only of the above—in which the Virgin Mary is the "Mother of God" in man. This is as the intuition, which is the feminine mode of the mind, and represents the perceptions and recollections of the soul. As the product of a pure intuition, the Christ is called emphatically the "Son of the Woman" and she a "virgin." It was in virtue of the prophets being adepts of intuition that Jesus called them His brethren, and denounced the priestly order for its treatment of them, saying "O Jerusalem, Jerusalem, thou that killest the prophets" which order afterwards killed Him. For it was as priests, and not as Jews, that they did it. And as priests they have been crucifying Him ever since in the person of His doctrine. So that the world has yet to learn what the "Gospel of Christ" really is. Hence the necessity for a second and spiritual advent to interpret the meaning of the first and personal advent, and accomplish the downfall of "that wicked one," the contriver of the Church's corruption from the beginning in Eden.

All that I have said is in accordance with the Church's supreme dogmas—as interpreted by this "Mother of God," the "woman" intuition, herself. These are the dogmas of the Immaculate Conception and the Assumption of the Blessed Virgin. Dogmas these are with which the Church has so long been familiar, but which have never yet penetrated its understanding; like the holy fire which enveloped the sacred bush, but which, nevertheless, the bush withstood and resisted.

"The Immaculate Conception is none other than the prophecy of the means whereby the universe shall at last be redeemed. Maria, the sea of infinite space, Maria the Virgin, born herself immaculate and without spot, of the womb of the ages, shall in the fulness of time bring forth the perfect Man, who shall redeem the race. He is not one man, but ten thousand times ten thousand, the Son of Man, who shall overcome the limitations of matter and the evil which is the result of the materialisation of Spirit. His Mother is Spirit, His Father is Spirit, yet is He Himself incarnate; and how then shall He overcome evil and restore matter to the condition of Spirit? By force of love. It is love which is the centripetal power of the universe; it is by love that all creation returns to the bosom of God. The force which projected all things is will, and will is the centrifugal power of the universe. Will alone could not overcome the evil which results from the limitations of matter; but it shall be overcome in the end by sympathy, which is the knowledge of God in others—the recognition of the omnipresent self. This is love; and it is with the children of the Spirit, the servants of love, that the dragon of matter makes war."

Similarly with its companion dogma, the "Assumption of the B.V.M.," the promulgation of which has been reserved for the incoming dispensation. "As the Immaculate Conception is the foundation of the mysteries, so is the Assumption their crown. For the entire object and end of Kosmic evolution is precisely this triumph and apotheosis of the soul. In the mystery presented by this dogma we behold the consummation of the whole scheme of creation, the perpetuation and glorification of the individual human Ego. The grave—the material and astral consciousness—cannot retain the immaculate Mother of God. She rises into the heavens, she assumes divinity. In her own proper person she is taken up into the King's chamber (i.e., made one with the Divine Spirit). From end to end the mystery of the soul's evolution—the history, that is, of humanity and of the Kosmic

drama—is contained and enacted in the cultus of the Blessed Virgin Mary."*

As I write this the newspapers announce the Pope's proposal formally to consecrate our country to the B.V.M. and St. Peter. I hail the omen. For, according to the above interpretation, the former implies an accession of Intuition such as will effectually minister to the downfall of materialism alike in religion and in science. And the second will mean the promotion of Peter to his proper dual function, that of Interpreter as well as Rock. For such is the meaning of the name of his great prototype of the pre-Christian Churches, Hermes, whose appeal as the Interpreter is, not to authority but to the understanding, which is thus the true rock of the Church and the rock of the true Church. So will Peter, instead of continuing to cut off ears, be the opener of them. The truth will at length have free course and be glorified. And "Satan will be bound for a thousand years."

EDWARD MAITLAND.

THE INTER-STAR ETHER.

Professor Oliver Lodge contributes a suggestive paper to the "Fortnightly Review" for June on the above subject. As usual, it is large-minded, and brings in things not usually brought into such papers. He says, very near the opening of the article :—

I have said that the things of which we are permanently conscious are motion and force, but there is a third thing which we have been all our lives in contact with, and which we know even more primarily, though perhaps we are so immersed in it that our knowledge realises itself later—viz., life and mind. I do not pretend to define these terms, or to speculate as to whether the things they connote are essentially one and not two. They exist, in the sense in which we permit ourselves to use that word, and they are not yet incorporated into physics. Till they are, they must remain more or less vague; but how or when they can be incorporated is not for me even to conjecture.

Still it is open to a physicist to state how the universe appears to him, in its broad character and physical aspect. If I were to make the attempt I should find it necessary for the sake of clearness to begin with the simplest and most fundamental ideas, in order to illustrate by facts and notions in universal knowledge the kind of process which essentially occurs in connection with the formation of higher and less familiar conceptions, in regions where the common information of the race is so slight as to be useless.

Of the ether Professor Lodge says :—

Nothing is becoming more certain that that action at a distance is impossible. A body can only act immediately on what it is in contact with; it must be by the action of contiguous particles, that is, practically, of a continuous medium, that force can be transmitted across space. Radiation is not the only thing the earth feels from the sun; there is in addition its gigantic gravitation pull, a force or tension more than what a million million steel rods, each seventeen feet in diameter, could stand. What mechanism transmits this gigantic energy? Again, take a steel bar itself; when violently stretched with how great tenacity its parts cling together; yet its particles are not in absolute contact, they are only virtually attached to each other by means of the universal connecting medium, the ether—a medium which must be competent to transmit the greatest stresses which our knowledge of gravitation and cohesion shows us to exist.

Speaking of electricity and the ether together, he says :—

We have as yet no dynamical explanation of either of them, but the present century has taught us what seems to their student an overwhelming quantity of facts about them, and when next century or the century after lets us deeper into their secrets, and into the secrets of some other phenomena now for the first time being rationally investigated, I feel as if it would be no merely material prospect that will be opening to our view but some glimpse into a region of the universe which Science has never entered yet, but which has been sought from far, and perhaps blindly appreciated by painter or poet, by philosopher or saint.

REASON can but determine what is true; it is the God-given passion of humanity which alone can recognise what God has made good.—RUSKIN.

ESOTERIC BUDDHISM.

Mr. Sinnett has replied with great ability to Professor Max Müller in the "Nineteenth Century." It is impossible not to admire the temperateness, as well as the skill, with which Mr. Sinnett exposes the shallowness of the Professor's arguments, and at the same time the meagreness of his knowledge. With the controversy, however, we have not so much to do as with the plain statement given by Mr. Sinnett of the leading ideas of Esoteric Buddhism. We have never had them so clearly presented before, and we give them in Mr. Sinnett's own words :—

The human creature as we know him is a manifestation on the physical plane of nature of a complex spiritual being developed by slow degrees, by the aggregation round a spiritual nucleus, of the capacities and most durable characteristics engendered by his experience of life through a prolonged series of existences. The body is a mere instrument on which the interior entity performs—such music as he has learned to make. Between the body and the true spiritual nucleus lie intervening principles which express the lower consciousness, active during physical life. The consciousness, both lower and higher, is quite capable of functioning in vehicles independent of the body, and belonging, as regards the material of which they consist, to the next superior plane or manifestation of nature—called for convenience and following the nomenclature of mediæval occultists—the astral plane, though it has nothing whatever to do with the stars. In every life much of the consciousness that makes up the complete man relates to transitory or ignoble things. After death, therefore, the persistence of this lower consciousness retains the soul for a time on the astral plane, during which period under some conditions it may sometimes become cognisable to still living people, but by degrees the attachment to phases of life which belong exclusively to the incarnate condition wears off, and the real spiritual soul, or in other words the original man, with only the loftier side of his character or nature in activity, passes on to a state of spiritual beatitude analogous to the heaven of exoteric religious teaching. There the person who has passed away is still himself; his own consciousness is at work, and for a long time he remains in a state of blissful rest, the correct appreciation of which claims a great deal of attention to many collateral considerations. When after a protracted period the specific personal memories of the last life have faded out—though the spiritual soul still retains all its capacities, all the cosmic progress that it has earned, it is drawn back into re-incarnation. The process is accomplished by degrees. The whole entity is not at once conscious within, or expressed by, the body of the young child. But as this grows it becomes more and more qualified to express the original consciousness of the permanent soul, and when it is mature, it is once more the original Ego, minus nothing but the specific memories of its last life.

Why does it not remember? is always the first question of the beginner in Theosophic study. Because we who do not remember are as yet but nature's children. Those who are further advanced along the line of cosmic progress *do* remember. But the science of the matter meanwhile is this. The higher spiritual soul is the permanent element in the Ego, and if sufficiently grown, can infuse each new personality which it develops with memories which it, in that case, can retain. But the lower side of ordinary human consciousness, taking the race at its present average development, is a good deal more vigorous than the spiritual nature. The higher soul, immersed again in a material manifestation, is choked as to its consciousness for the time being by the weed growth around it. There is plenty of time, however, in the scheme of nature. After many incarnations the higher soul may get strong enough to bear down the accumulated tendencies gathering round it during its earth-lives. Then an opportunity will come for remembering past lives, and for many other achievements.

The laws which determine the physical attributes, condition of life, intellectual capacities, and so forth of the new body, to which the Ego is drawn by affinities even more complicated than those of chemical atoms, are known to esoteric and less accurately to ordinary Buddhism as Karma. As you sow so shall you reap. The acts of each life build up the conditions under which the next is spent. In regard to his happiness, and all that has to do with his well-being on this earth, every man has been, in the fullest sense of the term, his own creator, creating the conditions into which he passes in accordance with the Divine

* Cited from "Clothed with the Sun," I., iii. and xlviii.

[June 17, 1902.]

MRS. BESANT.

law that determines the nature of good and evil, and the consequences of devotion to the one or the other. As the earth-life is thus the school of humanity, it is not an end in itself. To achieve higher spiritual conditions of being is to escape beyond the necessity for re-incarnation. Thus esoteric Buddhism talks of escaping the perpetuation of life—meaning incarnate life—as something desirable, in a way which leads those who imperfectly grasp the esoteric significance of the idea to suppose that the extinction of consciousness is the object treated as desirable. The end really contemplated is the permanent elevation of consciousness to spiritual conditions. In the vast scheme of nature, comprehended by the esoteric teaching as that on which the world is planned, the ultimate realisation of such spiritual beatitude is regarded as the destiny in reserve for the majority of mankind, after immensely protracted schooling. But by great efforts, at any time after a certain turning-point in evolution has been passed, those who realise the potentialities of their being may enter at a relatively early date on their sublime inheritance. To show mankind at large the path which leads to this goal is the final purpose of esoteric teaching. Incidentally, it pours a flood of light on mysteries of nature that are partially penetrated in some other ways, co-ordinating the otherwise incoherent phenomena of mesmerism and psychic perception and of various occurrences inaptly called supernatural, which some people know to take place but cannot interpret, and which others, content to despise what they cannot account for, thrust aside with irrational laughter. Although Theosophy has vindicated its own teachings for many students whose interior faculties have been ripe for development, the statements of Esoteric Buddhism concerning realms of nature imperceptible to the physical sight have already become realities for some, who are thus enabled to throw back out of their own experience a verification serviceable for others of the occult science to which they owe their progress.

This is the explanation of the fact that the ideas of Esoteric Buddhism which Professor Max Müller does not stoop to comprehend, much less to discuss, have seemed important to many people, caring more for the thing said than for the previous authority of the sayer. Though Madame Blavatsky would have been comically ill-described even in her younger days as a person in search of a religion in which she could honestly believe, that attitude of mind is very widely spread throughout the Western world. Theosophy has dealt with it by providing interpretations of established dogma that invest with an acceptable spiritual meaning creeds offensive to healthy intelligence in their clumsy ecclesiastical form. It has lifted thought above the narrowness of the churches. The first thing a broad-minded thinker, speculating on the infinite mysteries of nature, feels sure of is that no one body of priests can have a monopoly of the truth. Theosophy shows that scarcely any of them have even a monopoly of falsehood. It gives us religion in the form of abstract spiritual science which can be applied to any faith, so that we may lift its crudities from the truth. It provides us in the system of re-incarnation—cleared of all fantastic absurdities associated with the idea in ages before the esoteric view was fully disclosed—with a method of evolution that accounts for the inequalities of human life. By the doctrine of Karma, attaching to that system, the principle of the conservation of energy is raised into a law operative on the moral as well as on the physical plane, and the Divine element of justice is brought back into a world from which it had been expelled by European theologians. In explaining the psychic constitution of man, Theosophy—as developed by the Theosophical Society, not in the soulless condition to which Professor Max Müller would reduce it, puts on a scientific basis—that is to say, on a footing where law is seen to be uniformly operative—the heterogeneous and bewildering phenomena of super-physical experience. Every advance of knowledge leaves some people aground in the rear, and there are hundreds of otherwise distinguished men amongst us who will probably never in this life realise the importance of new researches on which many other inquirers besides Theosophists are now bent. But their immobility will be forgotten in time. Knowledge will advance in spite of them, and views of nature, at first laughed at and discredited, will be taken after a while as matters of course, and, emerging from the shadow of occultism, will pass down the main current of science. Those of us who are early in the field with our experience and information would sometimes like to be more civilly treated by the recognised authorities of the world; but that is a very subordinate matter after all, and we have our rewards, of which they know nothing. We are well content to be in advance even at the cost of some disparaging glances from our less fortunate companions.

The eloquent "apologia" which has been appearing in the "Weekly Sun" for some time past is now approaching its most interesting developments. This week we have Mrs. Besant's arguments with herself in favour of the materialistic hypothesis. She has been speaking of her new belief in man, as opposed to her old belief in God:—

These views of existence naturally colour all views of the existence of the Soul. And here steps in the great found difference between Atheism and Pantheism; both of them an Existence at present inscrutable by human faculties, of which all phenomena are modes; but to the Atheist that Existence manifests as Force-Matter, unconscious, unintelligent, while to the Pantheist it manifests as Life-Matter, conscious, intelligent. To the one, life and consciousness are attributes, properties dependent upon arrangements of matter; to the other they are fundamental, essential, and only limited in their manifestation by arrangements of matter. Despite the attraction held for me in Spinoza's luminous arguments, the overmastering desire for Science was beginning to exercise over me a drive to seek for the explanation of all problems of life and mind at the hands of the biologist and the chemist. They had done so much, explained so much, could they not explain all? Surely, I thought, the one safe ground is that of experiment, and the remembrance of agony of doubt made me very slow to believe when I could not prove. So I was fain to regard life as an attribute, and this again strengthened the Atheistic position. "Scientifically regarded, life is not an entity but a property; it is not a mode of existence, but a characteristic of certain modes. Life is the result of an arrangement of matter, and when re-arrangement occurs the former result can no longer be present; we call the result of the changed arrangement death. Life and death are two convenient words for expressing the general outcome of two arrangements of matter, one of which is always found to precede the other." And then, having resorted to chemistry for one illustration, I took another from one of those striking and easily grasped analogies, facility for seeing and presenting which has ever been one of the secrets of my success as a propagandist. Like pictures, they impress the mind of the hearer with a vivid sense of reality. "Everyone knows the exquisite iridescence of mother-of-pearl, the tender delicate hues which melt into each other, glowing with radiance. How different is the dull dead surface of a piece of wax. Yet take that dull black wax and mould it so closely to the surface of the mother-of-pearl that it shall take every delicate marking of the shell, and when you raise it the wondrous glory shall smile at you from the erstwhile colourless surface. For, though it be to the naked eye imperceptible, all the surface of the mother-of-pearl is in delicate ridges and furrows, like the surface of a newly-ploughed field; and when the waves of light come dashing up against the ridged surface, they are broken like the waves on a shingly shore, and are flung backwards, so that they cross each other and the oncoming waves; and, as every ray of white light is made up of waves of seven colours, and these waves differ in length each from the others, the fairy ridges fling them backward separately, and each ray reaches the eye by itself; so that the colour of the mother-of-pearl is really the spray of the light-waves, and comes from arrangement of matter once again. Give the dull black wax the same ridges and furrows, and its glory shall differ in nothing from that of the shell. To apply our illustration: as the colour belongs to one arrangement of matter and the dead surface to another, so life belongs to some arrangements of matter and to their resultant, while the resultant of other arrangements is death."

The same line of reasoning naturally was applied to the existence of "spirit" in man, and it was argued that mental activity, the domain of the "spirit," was dependent on bodily organisation. "When the babe is born it shows no sign of mind. For a brief space hunger and repletion, cold and warmth, are its only sensations. Slowly the specialised senses begin to function; still more slowly muscular movements, at first aimless and reflex, become co-ordinated and consciously directed. There is no sign here of an intelligent spirit controlling a mechanism; here is every sign of a learning and developing intelligence, developing *pari passu* with the organism of which it is a function. As the body grows, the mind grows with it, and the childish mind of the child develops into the hastily-judging, half-informed, unbalanced youthful mind of

the youth; with maturity of years comes maturity of mind, and body and mind are vigorous and in their prime. As old age comes on and the bodily functions decay, the mind decays also, until age passes into senility, and body and mind sink into second childhood. Has the immortal spirit decayed with the organisation, or is it dwelling in sorrow, bound in its 'house of clay'? If this be so, the 'spirit' must be unconscious, or else separate from the very individual whose essence it is supposed to be, for the old man does not suffer when his mind is senile, but is contented as a little child. And not only is this constant, simultaneous growth and decay of body and mind to be observed, but we know that mental functions are disordered and suspended by various physical conditions. Alcohol, many drugs, fever, disorder the mind; a blow on the cranium suspends its functions, and the 'spirit' returns with the surgeon's trepanning. Does the 'spirit' take part in dreams? Is it absent from the idiot, from the lunatic? Is it guilty of manslaughter when the madman murders, or does it helplessly watch its own instrument performing actions at which it shudders? If it can only work here through an organism, is its nature changed in its independent life, severed from all with which it was identified? Can it, in its 'disembodied state,' have anything in common with its past?"

In these last paragraphs we have an admirable example of the reasoning which makes satisfactory to the reasoner the results he desires. "As old age comes on, and the bodily functions decay, the mind decays also, until age passes into senility, and body and mind sink into second childhood." Therefore there was no separate spiritual existence, the "facts" themselves being contradicted every day. The "reasoning" which made Mrs. Besant revolt against this other "reasoning" will be awaited with very great interest.

DEATH-MUSIC.

The "Weekly Sun" gives these extracts from a new account of Marie Antoinette in prison. They refer to the Dauphin, her son:—

"So you suffer less," said Gomin. "Less," replied the child; but as he spoke a tear gathered and rolled down his sunken cheek. Gomin asked him what was the matter. "Always alone," the Prince murmured; "my mother remained in the other tower." Presently Gomin said, "It is sad, certainly, to be alone, but you are spared bad company and bad examples." "Oh, I see enough!" answered the child; "but," and he touched his guardian's sleeve, "I also see good people, and they keep me from hating the others."

And here is the end:—

Next morning, June 8th, Lasne went up first to his room, for Gomin dreaded to find him dead. At eight o'clock, when Pelletan arrived, the child was up; but the physician saw that the end was near, and did not stay many minutes. Feeling heavy and weak the Prince asked to lie down as soon as the doctor was gone. He did not apparently suffer. Seeing him quiet, Gomin said to him, "I hope you are not in pain just now." "Oh yes, I still suffer, but much less; the music is so beautiful." "Where do you hear it?" asked Gomin. "Up there; listen, listen." The child raised his hands, his eyes opened wide, he listened eagerly, and then in sudden joy he cried out, "Through all the voices I heard my mother's." A second after all the light died away in his face, and his eyes wandered vacantly towards the window. Gomin asked him what he was looking at. But the dying boy seemed not to have heard, and took no notice of the guardian's question. After a time Lasne came upstairs to replace Gomin. The Prince looked at him long and dreamily, then on some slight movement of his, Lasne asked him if he wanted anything. "Do you think my sister heard the music?" asked the child. "It would have done her good." Soon after he turned his eyes eagerly towards the window, a happy exclamation broke from his lips, then looking at Lasne, he said: "I have a thing to tell you." The guardian took his hand, the prisoner's head sank on Lasne's breast, who listened in vain for another sound. There was no struggle, but when the guardian felt the child's heart, it had ceased to beat.

It is the type of an eternal truth—that the soul's armour is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that the honour of manhood fails.—RUSKIN.

DR. CARL DU PREL ON THE MILAN SEANCES.

The Dutch "Sphinx" contains the following extracts from Dr. du Prel's article on the Milan séances. In accepting the invitation to be present, he says:—

"It was all the more desirable for me that I should be able to form a judgment from my own point of view, as I did not belong to the privileged souls who, without leaving their work-rooms, or their laboratories, could tell exactly how Eusapia brought about her phenomena—fraudulently, of course—and how Lombroso—whose conversion was 'really of no importance'—was deceived. I, on the contrary, like the majority of poor mortals, had, for my part, to see the thing for myself, and so had to travel to Milan, which I decided to do the more gladly as it gave me the opportunity of making the personal acquaintance of M. Aksakof."

In regard to the medium, Dr. du Prel says:—"There is nothing in her behaviour which gives the least ground for suspicion. On the contrary, she frequently urges the adoption of measures which sharpen the tests of the phenomena. Sometimes she was upset even to tears through the unreasonable attacks in the Press, so that her physical condition could not be called very favourable. Nevertheless, the result being very satisfactory, it argues the possession of an important mediumistic power."

Arrangements regarding the experiments were generally made before the séance began, but they were often directed in concert with "John," the controlling spirit. "Our means of intercourse with him consisted of raps which were plainly heard in the table, the number being limited to concise answers, and for longer communications knocks with the table feet were made with repetition of the alphabet. The table was an ordinary four-footed one, 43 inches long, 27½ inches wide, 31½ inches high, and weighing about 17lb. 9oz. 'John' often spoke to us through the medium in her normal condition, but also frequently while she was entranced. In similar ways the invisible intelligence appeared to be a constant listener, repeatedly interrupting our conversation by 'Yes,' 'No,' 'This question in darkness,' &c. The elevation of the medium—chair and all—from the floor to the table occurred scarcely, as has been said, in darkness. The proof of this is found in the declarations of the sitters who held her hands."

With regard to the appearances and impressions of hands, Dr. Carl du Prel writes: "To whom do these hands belong? It is known that at séances the partly formed hand of a 'double' frequently appears, and we need not assign to it a spiritual origin if it bears a striking resemblance to that of the medium. In two instances at least, however, I am absolutely certain that I have seen at every turn a considerably larger hand which stopped out both the window light and that from the illuminated paper. This again supports the theory of a spiritual origin. During darkness the raps were amplified into resounding blows, and, on one occasion, the hand of Schiaparelli was employed to give such a stroke—he informing the other sitters of this circumstance at the time. I may mention in this connection that where sitters are not sufficiently acquainted with each other it would be very easy for error to arise. In such a case the person might be charged with abetting the medium, and if the medium's own hand were used it might be called fraud. On one occasion we bound the medium's hands to those of her neighbours in a fashion which we had previously adopted. This was contrary to the wish of 'John,' who had proposed that the hands of everyone present—sitters and medium—should be bound with a cord. The result that followed throws some light on the so frequently announced 'exposures.' We suddenly heard the medium vigorously protest and call for light. 'John' had tried to untie the knot at one of the medium's hands. Let us suppose that she had been at that moment entranced (as she was shortly before when 'John' made known his wish in the matter), and during 'John's' attempt had not recovered consciousness; her hands would certainly have been found free, and another 'exposure' would have been given to the world by every sceptic present. On a similar occasion the knot on my own right hand—which was bound to the left hand of the medium—was pulled, and as I allowed him to do it in order to see what would happen the knot was really untied. During the process I informed those present. Had I not remarked it, and had I been sitting with strangers, I should have been considered the medium's confederate. It will be seen from incidents like these that the 'exposure question' is not so very simple as the doubters usually think.

Instead of only two there may be five alternative ways of explaining the phenomena. (1) Conscious deceit on the part of the medium. That this occurs, we know, and it will continue to occur as long as mediumship is so good a thing. (2) Deceit on the part of the control, with or without the medium's knowledge. For example, by mechanical use of a sitter's hand. (3) Deceit on the part of the control who, without using the medium, may untie knots, &c. (4) The 'double' of the medium may be used to be photographed, or a partial 'double' may be employed to make impressions, &c. The hypothesis that a partial 'double' could be arbitrarily used with the medium's knowledge is, at least, highly improbable. (5) Genuine Spiritualistic phenomena, during which the medium is wholly passive. But whoever attends séances under the impression that these five are the only ways of accounting for the experiences will not merely miss the explanation of genuine phenomena but will also be in some danger of doing the medium great injustice." Dr. du Prel states that with Eusapia Paladino the first alternative source of misunderstanding adds:—"Richet sat to the left of the medium, and I to the right. She sat at the division of the curtain with her hands—which we held fast—laid on the table. Richet had one closed, with an india-rubber band, about half an inch wide, passed between the fingers, so that at any moment he was able to say that he held the hand. As soon as any phenomenon occurred he repeated the words: 'I hold the fingers with the india-rubber band,' and I was to answer: 'I hold the hand without the india-rubber.' Once only did I think I had for a moment caught Eusapia in a breach of faith. She had at this sitting scratched on the table with the nails of one of her hands, and 'John' imitated the sound. Her hands lay then—fast held by us—on her knees, and it occurred to me afterwards that I had, through her violent agitation, lost hold of her hand for a second at the very moment when the imitated sound was heard under the table-leaf. It really seemed as if 'John' had read my thoughts, for when I had a fast grip of the medium's hand the same sound was repeated in the middle of the leaf where even a free hand could not reach without considerable inconvenience to the upper part of the body. As long as sittings are held in darkness the objections of opponents must to a certain extent be considered. Some of the phenomena which occurred in obscurity—such as materialisation of hands, touchings, and transport of objects—we afterwards observed in part in the light."

Dr. du Prel also states that when he put his head into the cabinet, without, of course, ceasing to hold the medium's hand, he there saw appearances of light such as were sometimes visible above the table, and adds that, so far as he knows, this light has never been spectroscopically analysed.

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.]

Gems.

SIR,—I have been hoping that the mysterious gem-making recorded by Mrs. S. as having taken place at the séances in which Mr. Stainton Moses was the medium might produce some information of the same kind from others. But perhaps those experiences were unique. EMEALD.

Astrology.

SIR,—In a letter in your last number Mr. Strange mentions "astrological authorities"; will he mind saying *who* the astrological authorities are, and upon what grounds they base their claim to be so considered? (I do not mean the self-constituted ones.)

June 11th, 1893.

CORONA BOREALIS.

Obsession and Possession.

SIR,—Will some reader of "LIGHT" give a clear distinction between the meaning of these two words? Obsession seems to be used in an evil sense, and Possession somewhat in a good sense, but apparently not necessarily so.

Are cases of obsession, or possession, frequent? I once knew a young man of the purest life and of unstained soul as far as I knew, giving way for a short time, some two years, to the most recklessly vicious habits. He has told me that during the whole

of that time he seemed to be another person—and to this day he is unable to account for those two years. And in one's own personal experience there are surely periods of exaltation and the opposite which the normal state will not account for. Are such states the results of possession?

In cases of so-called hysteria I have noticed an altered look in the eyes, as if another person were looking out of them: is this usual?

SOCIETY WORK.

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

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings each Sunday at 7 p.m. Speaker for Sunday, June 18th, Mr. J. Veitch. J. RAINBOW, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday, Mr. Bliss took the circle, giving clairvoyant descriptions. On Sunday Mr. Dale addressed the meeting upon spirit influence over man, and at the close many questions were asked and ably answered. On Sunday next Dr. Reynolds will give an address at 7 o'clock. Thursday, 22nd inst., Mrs. Bliss at 8; admission by ticket only.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had an excellent meeting, and many strangers were present. Mr. C. White, of the Marylebone Society, gave us an interesting account of his remarkable twenty-two years' experiences of Spiritualism and answered numerous questions at the close. Sunday next, at 7 p.m., open meeting. Tuesday, at 8 p.m., séance, Mrs. Mason.—J. H. B. Hon. Sec.

PECKHAM RYE.—On Sunday last, by request, Mr. R. J. Lees took as the subject of his discourse "The Woman of Endor," his dealing with which was in substance the same as given in the paper he read some short time ago before the "London Spiritualist Alliance," and which can now be had in pamphlet form at the office of "LIGHT." The audience was most attentive, but at the close the placard enemy appeared, and this led to a serious disturbance.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last Mr. W. G. Coote gave an able address on "The Science of Psychometry." Sunday next at 7 p.m. Mr. Carlyle Petersilea (of America), "Mary Ann Carew, Wife, Mother, Spirit, Angel." Sunday, June 25th, Miss ROWAN Vincent on "What must I do to be Saved?" The following donations have been received towards the piano fund: A Friend, £2; Mrs. S., 10s.; Mrs. Robinson, 10s.; Lady Hall, 2s. 6d. Further donations will be thankfully received.—S.E.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. Long gave a very interesting short address, and we were also very pleased to hear both Mr. Long's control and Mr. Butcher's on the upliftment of mankind and the necessity of doing our duty fearlessly. Sunday, at 11.30 a.m., circle; Lyceum at 3 p.m. At 7 p.m. on Wednesdays, circle for inquirers. The summer outing to Sevenoaks will take place on Monday, July 3rd, by train leaving Camberwell New-road station at 9 a.m. prompt. Tickets (including tea), adults 2s. 6d., children 1s. 6d. Last day for sale of tickets, Wednesday, June 28th.—J. PERRY, Asst. Sec., and W. E. LONG, Conductor.

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. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville-street, North Melbourne; France, P. G. Leymarie, 1, Rue Chabannes, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelham, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grande, Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Ryehill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

THE acquirements of science may be termed the armour of the mind; but that armour would be worse than useless which cost us all we had, and left us nothing to defend.