

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

One of the "benefits" to be expected from the publication of Mr. Stead's "Borderland" is the spread of information as to the facts of spirit intercourse, just as one of the "dangers" to be apprehended is the misinterpretation of those facts. Both of these are exemplified in a series of articles which are now being published in the "Christian Commonwealth." The permanent heading of the instalments shows this at a glance; it is this:—

SPIRITUALISM AND THEOSOPHY: AN EXPOSURE AND A WARNING.

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. iv. 1.)

"He is Antichrist that denieth the Father and the Son." (1 John ii. 22.)

The writer begins by giving a concise list of the matters covered by the term "Spiritualism":—

Among Western nations it includes witchcraft, magic, necromancy, mesmerism, magnetism, electro-biology, electrical psychology, table-turning, spirit-rapping, medium soothsaying, clairvoyance, clair-audience, trance-speaking, and every form of direct intercourse, supposed or real, with the spirit world. To these may be added that recent importation from the East, the consideration of which we have reserved for our closing paper, namely, Theosophy, or Esoteric Buddhism. We do not say that the name is correctly so applied in all cases—we do not say, for example, that mesmerism is a spirit force, but that the name is so applied admits of no contradiction.

This classification, if classification it may be called, at once suggests that the writer is not quite the person to deal with the subject. Electrical psychology, forsooth! what does it mean? And electro-biology is something long gone into the recesses of the dim past. As yet there have been but three instalments of the articles given in the "Christian Commonwealth," and they deal mostly with the evidence for the facts, notably with the Report of the Dialectical Society, from which many extracts were given in "LIGHT" during the autumn of last year, and with the experiments conducted by Zöllner, Slade being the medium. But as we are informed that "during the past fifty years Spiritualism, like a deadly upas tree, has been striking out its roots in all directions," we shall await future numbers of the paper with pleasant interest.

Herr de Thomassin writes from Berlin that already in April and May of 1892 he lectured on Joan of Arc's "Seelenleben" before the Society of Scientific Psychology of Munich, of which he was at that time president. The lectures will be published next month in "Nord und Sud." Herr de Thomassin also states that neither he nor Dr. Du Prel can believe in the reality of the apparitions which Joan of Arc asserted that she saw. In a book shortly to be

published, called "Jeanne d'Arc eine Heilige," "Joan of Arc a Saint," we are to have the arguments against the truth of the apparitions and inspiration. This letter of Herr de Thomassin would have been noticed before, but for a curious postal vagary. The writer had unfortunately forgotten to put "London, W.C." on the address, simply writing "Adelphi, W.C.," so the letter went to Canada West!

The article by Mr. Keeble, whose attack on Spiritualism and its philosophy we noticed in "LIGHT" some time ago, has been reprinted, apparently verbatim, in the Grahams-town Wesleyan Methodist "Church Record," and "LIGHT" has been favoured with a copy of that colonial print. Not much good is likely to be done with people who are obviously frightened, but as there has been no hesitation in reproducing the shameless attack on the intellectual position of two eminent men, Messrs. Crookes and Lodge, we do not hesitate once more to refer to that attack. The paragraph runs thus: "Professors Crookes and Lodge are experts in electrical and chemical science, and are therefore—being imaginative men—very likely to be led astray by the phenomena of animal magnetism, and the wonders of modern psychics and psychology, as witness the recent hypnotic frauds upon experts in Paris." Because Crookes and Lodge are experts in electrical and chemical science, "therefore" they are likely to be led astray! Now an "expert" is a man who has mastered the dry details of his science so thoroughly that he is of all men least likely to go wrong in his investigations; he is an expert because of the smaller chances of his being misled than those of the rest of the world. We referred to this piece of obtrusive impertinence before, and hoped we had heard the last of it, but it has gone out to, and is published in, one of our principal colonies, without modification. The "wonders of modern psychics and psychology"! Why, these people of the Keeble order do not understand even the elementary terminology of the subjects on which they pretend to speak with authority. The dominant note of fear which pervades all these productions may readily be dismissed, for it is quite natural, but the intellectual honour of such men as Crookes and Lodge is not to be attacked with impunity, even by the self-satisfied groundlings of a vanishing religionism.

The phenomenon of the interchange of sound and colour appears to be attracting some attention. That both effects are produced by vibrations is generally agreed, but the vibrations of one take place in the air, and of the other in the supposititious ether. These two "substances," "air" and "ether," have so far not been supposed to have anything in common, the ether permeating the interstices between the molecules of the air without affecting or modifying it. Nevertheless, if these phenomena be verified as existent, we shall arrive at something which looks once more like the transformation of ethereal energy into mechanical. We are accustomed to this in the case of electrical energy, why not in other cases? According to the "Religio-Philosophical Journal" for July 29th, the

subject has already come before one of the numerous Chicago Congresses. It is to be hoped that the Congress will insist upon chapter and verse for everything. The tendency to vagueness is one which is least of all to be left unchecked in psychological investigations. The following is the paragraph in the "Religio-Philosophical Journal":—

"Colour and Child Vision," supplemented with "Manual and Art Education in Switzerland," formed one of the subjects considered by the Manual and Art Education Congress held last week. Mrs. Mary Dana Hicks, a distinguished-looking white-haired woman, presented the subject of "Colour and Child Vision," telling of the results of personal investigation and experience. She talked of the power possessed by many of hearing colour as well as of seeing colour. Her own mother, Mrs. Hicks said, had told her once that her voice was dove-coloured, inclining to yellow. A certain man had previously described it as a grey voice with an orange tint. This talent, the speaker thought, was the effect of sound waves communicated in some way to the optic nerves. To the child, she said, form and colour are a unit.

OBSESSION.

The "Revue Spirite" for July has an article on Obsession from the pen of M. Rouxel. The author treats of obsession as a serious kind of madness, but which differs from all other forms of lunacy. M. Rouxel states what is certainly true, that obsession has but rarely come within the purview of ordinary science. Nevertheless, according to M. Rouxel, science has begun to look, though still somewhat askance, on that phase of mental disease known to Spiritualists as obsession. He cites the late Professor Ball, of the "Asile Ste. Anne," as an instance of a physician who has had the courage to treat of the subject. Before, however, giving an account of Professor Ball's investigations and their results M. Rouxel has thought it well to make some remarks on the meaning of the word "obsession." He says:—

Everybody knows, at least in a general way, that an obsession is an idea foreign to the subject in which it is manifested, an idea which imposes itself on that subject's mind, and which acts against his will. The ideas which present themselves and which impose themselves on our minds, without material and apparent cause, out of touch with our other ideas, ever in formal opposition to those ideas, may be either good or bad. The prophet, the poet, the inspired person, the musician, the philosopher, are all obsessed, dominated by their ideas as are criminals. Between Savonarola and Ravallac there is no difference except in direction and intention. It is true that this difference is capital, the one making for good, the other for evil, but both in spite of the resistance which their own will presents, are drawn with more or less force towards the realisation of the idea which obsesses them.

Nevertheless, although there are both good and evil obsessions, usage applies the term "obsession" to the evil kind, because the public and the patient himself are hardly in the position to consider the possession of generous ideas and the performance of good actions as a state, not certainly diseased, but yet abnormal.

This is indeed a somewhat novel view of "obsession," but M. Rouxel has evidently some contempt for the "vie bourgeoise," and more sympathy even for great criminals than for those who, he says, differ from ruminant animals, only in the form of their body.

M. Rouxel then gives one or two of Professor Ball's cases. One is that of a woman, thirty years of age, who for many years was haunted with homicidal impulses regarding her husband. The Professor says:—

For seven years, she was seized at times with the sudden, almost irresistible desire, to cut off her husband's head. This absurd and criminal obsession displayed itself without premonitory symptoms, while she was engaged in the workroom where she was employed. This idea imposed itself upon the woman with a hideous tyranny, and in spite of her efforts, she was obliged to welcome it, although she loved her husband, and although she understood the insanity of such an obsession, contrary at

once to her affections, her interests, and the education she had received.

Another case is given, where a man felt himself compelled, though loving his children intensely, to kill his little son. This man bore witness to an interior and compelling voice which said, "You must kill your son."

Professor Ball, looking at the question from the scientific point of view, states that this kind of lunacy has well marked characteristics. Among these may be remarked

Lucidity—the patient knows of his condition.

The obsessions are paroxysmatic—a fundamental characteristic—so that there are long periods of tranquillity, sufficient to produce the belief that a cure has been effected.

People affected in this way never become maniacal. The crime being committed, the patient manifests intense relief and comfort.

The Professor says also that physical illness always accompanies the mental disturbance, and that heredity counts for very much. For treatment he recommends quietness, travelling, tonics, and the usual applications of ordinary medicine. M. Rouxel is naturally not satisfied with this, and points out that Professor Ball has missed the most important characteristic of all, namely, the "duality of the principle of action" shown by the patient:—

In the normal individual, the spirit dominates, and directs the body, while it only "rules" the voluntary movements. In the obsessed person one observes the presence of two spirits, one wishes one thing, the other another of an exactly opposite kind, there is a struggle between the two. This struggle is interrupted by truces and armistices as between two nations at war, it is a time of alternate successes and defeats, and at last it ends in the victory of one and the defeat of the other.

Having settled this point, M. Rouxel goes on to investigate the nature of the obsessing spirits. From the fact that they appear to be actuated by the same passions as men themselves, he comes to the conclusion that they are not angels, whom he considers to be incapable of experiencing human feeling, but the spirits of men who have died. And here one striking admission is made by M. Rouxel, an admission that must not be lost sight of, that is, that the obsession may be brought about by the action of a living person. In all cases these spirits of the dead or of the living are actuated by evil passions against the persons whom they wish their "mediums" to injure.

M. Rouxel's prescriptions for bringing about a cure differ much from those of Professor Ball. His capital remedy is the avoidance of everything which tends to enfeeble the will, especially intemperance and the abuse of all nervous excitants, among which he enumerates coffee, opium, ether, and so forth. In fact, he argues for the living of "honest, righteous, and sober lives." Moreover, he deprecates the too frequent or too prolonged attendance at séances. M. Rouxel quite agrees with Professor Ball that there are no premonitory symptoms of the malady on the physical plane, but argues that there are clear evidences of the disturbances on the psychic side of our nature.

The author concludes with this paragraph:—

The idea is at first feeble and confused, but sufficiently clear to be easily distinguished by him who perceives it. This idea takes root and gets stronger as the subject lessens his opposition to it, yet he has plenty of time to reject it if he will; that is to say, if his heart is not already corrupted, but in this latter case we have to do not with an obsessed patient, but with a criminal.

ADVERTISEMENT.

ASCHAM:—

If you would communicate with your friends at once things could be easily settled.

FOREIGN PAPERS.

The Editor of the Dutch "Sphinx" has supplied some stimulating food for the anonymous newspaper logroller who recently stated that scientific men had shown their incapacity for weighing evidence with regard to mediumistic phenomena—for the sole reason, apparently, that they accepted the evidence as proving the case. The "Sphinx" has collected, among others, the following declarations:—Professor Sant' Angelo says: (1) The phenomena have always and everywhere existed, and are verified by trustworthy people and by cultured scientists; (2) Even the most sceptical materialists after rigorous observation of the phenomena have had to yield assent to their reality; (3) Finally, they are only denied by those who judge of things from their personal standpoint without having made any becoming or sufficient study of the facts." Professor F. de Amicis says:—"I have had occasion with professional friends and colleagues—in particular with Professor Lombroso—to take part in a dozen sances with Eusapia Paladino, and I admit that I went there absolutely incredulous. From what fell under my observation I have been convinced that what I saw and felt had nothing to do with fraud. The facts were the result of a power foreign to Eusapia. Thoroughly acquainted with all the artifices adopted to imitate such phenomena, I have had the opportunity of verifying the fact that the employment of these artifices by Eusapia was absolutely impossible. If anyone believed that such phenomena occurring at a distance from her—the transport of objects far removed, the sounding of instruments, the light phenomena, the plastic impressions—were brought about by deceitful dexterity on the part of Eusapia Paladino, I should declare such belief to be evidence of complete imbecility. After having taken part in various tests, I can, without reservation, certify the reality of these phenomena." Ernesto Ciolfi, a well-known engineer, says: "I was present at several sances with Eusapia Paladino and drew up the report of those in which Professor Lombroso took part. People must either have the obstinacy to charge the members of the circle with complicity or easy credulity, the other professors with something similar, or the phenomena produced in the circumstances narrated are realities." Dr. Otterra Acevedo, of Barcelona, was present during the following experiment. A wooden box was filled with clay and hermetically closed, whereupon he securely held the hands and feet of the medium. In a few seconds she began to shake and said, "It is ready." When the box was opened there were found on the clay very plain impressions of a hand and a face. Dr. Acevedo further declares that at another sance, in lamplight, the medium was seen to rise in the air and hover in a reclining posture over the table. The doctor had to stretch out his arm in order to follow her two hands which he held securely in his own. She then slowly descended. "This woman's body," he said, "defied the law of gravitation." The engineer, Ciolfi, already named, was a witness of the following incident by lamplight. A table which stood at some distance began to move towards Lombroso's chair, and Professor Vizioli endeavoured in vain to arrest its movement. The hands of the medium were securely held by Professors Lombroso and Tamburini. Professors Cununcelli and Bianchi and Doctor Penta saw in the light the table completely uplifted and a smaller table moved towards the medium, who was bound in a sitting posture to a chair. Professor Masucci states that the proofs given to him surpassed all his expectations, and adds: "These facts have opened up a field of thought entirely foreign to me until this day." Among others who have testified to the reality of the phenomena with this medium is the King of Italy's solicitor, Signor Merlino.

The "Spiritualistisch Weekblad" is largely taken up with communications from the spirit of Hans Christian Andersen, printed from the papers left by Dr. H. A. Niewwold. Its pages also contain a number of curious coincidences (?) gleaned from various sources. The following is culled from Johannes Mariana's "History of Spain":—"During the Fourth King Ferdinand's war with the Moors, two brothers who without proof had been adjudged guilty of murder were thrown down a precipice. Both had protested before God and man their innocence, and as the King would not listen to their words they summoned him to appear on the thirtieth day thereafter before the God of Righteousness. At first people paid no attention to the challenge, and the King cheerfully carried on his siege of the town before which his army was arrayed. He speedily fell

sick, however, and actually died exactly thirty days after the two men were executed, namely, on September 5th, 1312."

The "Constancia" gives some details of an interview with Dr. Charles Richet, who was present at Milan during the now well-known sances with Eusapia Paladino. The eminent French doctor confirmed many of the statements already published, and setting aside as an improbable one the notion of fraud on the part of the medium, said in conclusion: "What can we think of these phenomena? Are they fraudulently caused by one of those who formed the circle? Such a supposition appears to me unworthy of the learned men who surrounded me. A serious man of science may sometimes be deceived, but he is never guilty of deceiving. That the phenomena were produced by extraneous persons is equally impossible. The doors were all locked, and we had the means of lighting up at any moment. Finally, however absurd these experiments may be, it appears to me to be very difficult to attribute to deceit the phenomena produced. Nevertheless, irrefragable, formal proof that they are not the result of fraud on the part of Eusapia, and illusion on our part, is still wanting. It is necessary, therefore, to start afresh in search of this proof." After Dr. Charles Richet is satisfied, who next? The same interesting journal quotes the following from a contemporary:—"Between eight and nine o'clock on the morning of Sunday the 29th January of this year, Señorita Cecilia Rosa de Meirelles, of Desterro, in Brazil, leaving one of the rooms in her father's house, saw passing through one of the corridors a lady clothed in black. She recognised her and hastened after to intercept her. On arriving at the street door she was much astonished to have missed her, and descending to the street and scanning its whole length could find no trace of the lady. Running back to her father she told him she had just seen Señora Maria Ferreira, and how curiously she had missed her. Her father thought she must have been mistaken, and showed some annoyance, so no more was said. Three days afterwards a neighbour of the Ferreiras, Maria Machado, called on the Meirelles, who inquired about the first named family, and were informed that Maria Ferreira had died on the day and at the time when Señorita Cecilia saw her in the corridor of her own house. The distance between the two houses is about four miles."

The Viscount de Torres-Solanot, Director of the "Revista de Estudios Psicologicos," notes in the pages of that journal the following paragraph from the "Chicago Mail": "A few years ago modern Spiritualism was considered to be little better than witchcraft, and people who went to see a medium spoke about it only in secret fashion, fearing the ridicule and reproach which might reward their temerity. Circumstances have now greatly changed, and we see many persons belonging to the better classes of society who hold sances periodically with respectable mediums." Commenting on this remark, the Viscount says that Spiritualism is extending in many places where previously it was entirely unknown. In Barcelona, where in 1861 the works of Allan Kardec were publicly burned as an act of faith, and could only be obtained as contraband books, the first International Spiritualistic Congress sat in 1888, and now large meetings are held in the theatres, and the seeds of Spiritualism, which barely escaped being choked up in 1861, are more fruitful there than anywhere else. The books burned by the public executioner are now edited and re-edited in Barcelona, and other works of the Spiritualist propaganda are distributed throughout the Peninsula and Spanish America. Three Spiritualist periodicals are published in the town, besides a host of tracts and leaflets spreading sound views of the doctrine which does not rest on enthusiasm and faith, but on reason and direct experiment. He says it is necessary that a man have an ideal which will sustain him in the struggles of life, and yet satisfy his heart and brain instead of surrounding him with shadows, mysteries, and imposed dogmas which quarrel with intellect and conscience, and obscure the only possible religion to which all aspire—Truth. He adds that Spiritualism is the protest of divine thought against recusant atheism, myopic positivism, and hopeless pessimism, and that, as a science, it demonstrates its affirmations by the experimental method, whence the secret of those gradually attained triumphs which now foreshadow a complete victory. In little more than a quarter of a century its doctrine has extended in a manner which no other system can parallel in so short a time, and people who deny this fact have as little skill in observation as those who predicted years ago that Spiritualists were candidates for the madhouse. He points to the moral transformation of individuals who, through conviction, have joined the ranks, and says that, although that circumstance

is not openly haunted, it is one of the most signal triumphs of Spiritualism.

The "Revista" contains, in addition to other interesting matter, a long account of a Spiritualistic fête held in Mataró, a small seaport not far from Barcelona. Here a section of the local press made the occasion complete by administering the usual type of foolishly abusive newspaper articles, whose writers the editor of the "Revista," J. C. Fernandez, very effectively keel-hauled. It has also a lot of news from various places, and supplies in the same cover a supplement on magnetism, besides a separate publication dealing with the development of Spiritualism, and which is issued in parts.

The "Spiritualistisk Weekblad" is wholly occupied by an interesting lecture on Spiritualism—viewing it in its historical aspect—and a continuation of H. C. Andersen's communications.

SOME BOOKS.

"Hafed, Prince of Persia," and "Hermes, a Disciple of Jesus" (Glasgow: Hay, Nisbet and Co.) form two thick octavo volumes. "Hafed" was originally published twelve years ago, and "Hermes" is a sequel to it. The books were produced inspirationally through the mediumship of Mr. DAVID DUGUID, and by many Spiritualists are very highly valued.

"The Triumphal Chariot of Antimony." By BASILICS VALENTINUS, with an introduction by ARTHUR EDWARD WAITE. (London: James Elliott and Co., Temple Chambers, Falcon-court, Fleet-street, E.C.) This is another translation of an Alchemistic book, admirably got up and printed in good type. Once again one sees that there is some hidden meaning underlying all the curious scientific jargon. It is always the Grand Secret which is the aim of the alchemist, nor is Basil Valentine an exception.

"Death a Delusion." By JOHN PAGE HOPPS. (London: Swan Sonnenschein and Co., Paternoster-square.) This is a reprint of Mr. Page Hopps' contributions to "LIGHT" under the same title, in handy form for general use. It needs no recommendation.

"The Religion of the Brain, and other Essays." By HENRY SMITH. (London: Watts and Co., 17, Johnson's-court, Fleet-street, E.C.) Mr. Smith has made up his mind about the Brain, and apparently about things in general. Whether he will cause other people to make up their minds is hardly an open question. This is the sort of thing Mr. Smith gives us:—

How the idea of a future life got on man's mind I know not. However, it pleases him, and therefore he will not give it up without a struggle. It was found useful by those who held men in subjection.

"Spring Flowers and Autumn Leaves." By THOMAS BREVIER. (London: Allman and Son, Limited, 67, New Oxford-street, W.) Pure and bright sentiment characterises this volume of verse, though the quality of the poems is rarely equal to the quality of the feeling underlying them.

"The Esoteric Basis of Christianity," (Part II., Genesis). By WILLIAM KINGSLAND, F.T.S. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C.) Our Theosophical friends cannot complain of the slothfulness of their brethren. It is almost as difficult to keep pace with Theosophic literature as with the issue of three-volume novels in the full publishing season. This book of Mr. Kingsland's is worth more than a passing notice; some day we hope to refer to it again. On a hasty glance, however, there seems to be some repetition of well-known propositions, which is, perhaps, a fault of Theosophic writing.

A CURIOUS incident is connected with the transition of Mrs. Eliza Frisbie Burch, who died at Little Falls, N.Y., July 8th. She had always expressed a wish that the last hours of her life might be passed in Little Falls, associated with so many memories of her husband and her twenty-five years of married life. She was en route from Chicago to Manchester, Vt., the summer home of her son-in-law. Shortly after leaving Syracuse, she had a stroke of paralysis, and through the kindness of the railway officials, the train was stopped at Little Falls, where she was taken to the home of her nephew. Paralysis followed the stroke and release came shortly after. She was laid to rest in the cemetery at Little Falls, and in a most remarkable manner the last and strongest wish of her heart was gratified.—"Religio-Philosophical Journal."

A VISIT TO URANUS.

The "Banner of Light" is responsible for the following. The story is printed exactly as it appears in the "Banner" mentioned. That the message was received as it is printed we do not doubt; of its evidential value something will be said:—

[Our old friend, J. B. Sawyer, of Denton, Tex., sends us the following message, which was received some time since from a spirit ship Mr. S. fully endorses.—EHS. B. OF L.]

My name is Elise Voyans. My maiden name was Perron. I was born of French parents in Marseilles, on the coast of France. I have been in spirit-life nearly forty years, and thirty-two years old when I passed from earth.

Having given some account of myself, I desire to say that I eagerly grasped the Spiritual Philosophy when it was first presented to the world, for it embodied my own ideas.

I was, or should have been, a Catholic. Many of the doctrines of that Church seemed to me beautiful, and I thought they must be true, while many—by far the larger half—seemed so far erroneous that I could never be satisfied. I could not believe that any prayers or confessions would have an effect on sin. I thought that to try not to sin again was the only way to repent, and I could not believe that God, Christ, or the Virgin, so holy, pure, and compassionate, could or would require such abjectness to gain salvation. So this belief in man's own accountability met with my warm approval, and I studied it deeply and learned all I could on the subject. It made the most of my opportunities I have progressed in that I may travel into boundless space, and visit other worlds. I have tried sometimes to obtain control of different mediums, and have occasionally been able to manifest my presence, to find that I can use this medium more readily than any I have met so far.

With this preface I will tell you of a visit made two days ago to the planet known to mortals as Uranus—one of the world's distant from earth that man's ingenuity has never been able to so far penetrate the space between as to be able to obtain any information concerning it. It is a much larger planet than astronomers imagine. The land is broken into vales and gently sloping hills, but there are no mountains with rugged outline and evidence of volcanic outburst such as may be seen on our planet. All is lovely, peaceful, and serene. Magnificent forests of tall, stately trees, growing far enough apart so that none are dwarfed by too much crowding, are to be found, and a beautiful soft velvety grass of a bright golden colour covers the ground. There is no prevailing colour in Nature, but the foliage of the trees varies in hue, and the bright colours of our rainbow are seen on every side. Rivers cross the planet at regular intervals and springs innumerable bubble forth here and there.

The people of Uranus, as a race, are so different from earth inhabitants that I found myself regarding them with great interest. They are small in stature, their skin is clear and white, and their eyes all shades of brown, grey, and blue. Their hair is worn as nature intended—hanging over their shoulders about half way to the waist. There is no deformity of any kind among them, but they are a straight, finely-formed, active people. Their clothing consists of the fibres of a plant which they gather, that grows upon the margins and in the vicinity of the rivers. They do not weave it, but press it together, somewhat after the manner that felt is made, and it has a smooth, glossy appearance that is very attractive. The women wear this cloth folded gracefully over the figure from shoulder to ankle, and held in place by slim bars of metal. I suppose, though they are bright in colour, and flash in the rays of light.

So many things are strange and so unlike the things of earth that I cannot tell you exactly what they are, nor how they look, but can only compare them with something on this earth to give you an idea of their appearance.

The men wear this cloth from the waist only. About their heads they wear a band composed of transparent metal, blending that they have the appearance of precious stones held together by invisible links.

It is never cold, and never hot, but the temperature is always mild and pleasant.

The homes of this people are built of wood from their forests in its natural state, for they use neither saw nor plane, and the roofs are covered with a heavy, moss substance, which grows

near the rivers. They live upon the fruits which abound everywhere, and when ripened they gather enough to last until the next season.

I saw no four-footed animals, but sweet singing birds innumerable, of varied and bright plumage. There is one little animal, more like the hare or rabbit than anything I can think of, and yet very different—between a squirrel and rabbit, perhaps, with two legs and two little paws, by which it conveys food to its mouth. It lives on fruits and roots of grasses, but is not numerous.

These people have sweet, melodious voices, and a language of which I am unable to give you any idea. They live harmonious lives and have no fear of death, for they do not lose their loved ones when they pass on. They hold communion with and see them daily, for they only cast aside their fleshy and bony structure, which gradually disappears after a certain age, and they are henceforth clothed in robes of immortality. They do not leave their world for many years—not until they have grown more etherealised and spiritualised—when they pass into a higher spirit realm. They have no religion, for they know no need of a Redeemer. They live their calm, sweet, beneficent lives, and pass by degrees into a higher phase of being.

There is so much that I might say, but the medium cautions me not to make my communication too long.

I have visited other worlds and seen their inhabitants, but in none have I found life so perfect and beautiful as in this far-off star. Think of it! No sickness, no sorrow, no death—only a gradual wasting away of the grosser part and the gathering together of the soul-elements, till the soul, the life, the God in man, stands forth an immortal entity.

One of the arguments urged against the truth of spirit return is the general feebleness of the messages brought. The old idea of an immediate and vast accession of knowledge has so engrained itself in men's minds, that when they deny the truth of the phenomena, they deny it because they have a belief that they know what the phenomena ought to be if they existed—a not very reasonable position to hold. This visit to "Uranus" is a case in point. The utter nonsense of the whole story is apparent on the face of it, and yet a vain-glorious spirit, ignorant, but with just that smattering of knowledge which might easily impose on those just a little more ignorant, believing possibly, indeed, that it had been to Uranus, pours forth through the hand of a medium, ready enough to help in the concoction, this farrago of stuff.

The mean distance of Uranus from the sun is about 1,700 millions of miles, that is, about eighteen times the mean distance of the sun from us. It follows, therefore, that the sun's heat, the intensity of which at any point in space varies inversely as the square of its distance from the centre of the sun, would be about the four hundredth of that which we experience, a heat quite incompatible with the presence of those forest trees of which Elise Voyans discourses so pleasantly. Moreover, recent research has demonstrated the probability, if not the certainty, that Uranus shines partly through its own light; in other words, that it is an intensely hot body in which water could not exist as water.

And why are these people clothed at all? The exigencies of our climatic conditions, together with the development of our moral sense, has prescribed for us here that we should wear clothes. But in Uranus it would appear that there are no climatic changes, for it is "never cold, and never hot, the temperature is always mild and pleasant." For this reason clothes would not seem to be wanted; the other or moral reason is equally wanting, for these people lead calm, sweet, beneficent lives, and pass by degrees into a "higher state of being."

Once again let it be understood that the genuineness of the message, as a message, is not called in question; it is a message which was most likely tinted by the idiosyncrasy of the medium. Yet this message should not be given to the world as conveying any more truth than the casual talk of the speculative artisan who has just come from a South Kensington branch-school lecture. This explanation or

commentary has not been made as it should have been by the "Banner of Light."

The ignorance displayed in such messages, like the common place twaddle of the ordinary trance speaker, is far stronger evidence of the reality of continued existence than such messages and addresses would be, if, coming from obscure spirits, they exhibited a knowledge quite incompatible with their known position on earth. Such stories as that of this visit to Uranus are valuable, not because of their excellence, but because of the witness they bear to the after-life.

MORAL RESPONSIBILITY AMONG ANIMALS.

Adolfo Posado contributes a paper to "La Espana Moderna," with the above title. The "Literary Digest" gives a condensed account of the article, which shows that thought is still active in the Peninsula:—

Few people are prepared to deny the Spencerian and Darwinian dogma of evolution in its entirety. But if we give ever so little weight to these teachings, then we must admit that our moral characteristics as well as our physical development can be traced in their beginnings to the lower orders. There is no physiological, psychological, or moral phenomenon that we cannot find in analogous forms in the life of the animals, and the repugnance with which some people look upon every attempt to draw a parallel between the lordly human race and its humbler subjects seems to me very foolish and unjust. Morality, love, disinterestedness, are such marked characteristics amongst some divisions of the animal creation that we could very well learn from them. This is not only the case among the mammals, but even among the insects, and those who have eyes to see and ears to hear may find that our vaunted superiority in this respect is not so great as we are inclined to believe it.

Brehm's great work, "Das Thierleben," is an inexhaustible mine of data upon this subject. Darwin and Espinas have also treated the subject very broadly.

Hunters know how difficult it is to approach animals which live in herds and communities. The duty of watching over the safety of all is generally performed by a few only, but with such an unselfishness and so conscientiously that men can hardly equal it. And yet the animal watchers do not seem to stand under compulsion!

Pelicans fish in common, and allow each other to satisfy their hunger, driving the fish towards each other by turns. The buffaloes of America, on the approach of danger, take the weak and young into the middle of the herd, and the bulls will often defend a herd when they could easily have saved themselves by flight. Brehm relates the case of a young monkey who defended an old and decrepid one against a number of dogs, at the risk of his own life. Captain Stansbury noticed a pelican in the lake of Utha which was quite blind and old, yet apparently very fat. He watched the bird, and found that it was fed by others younger than itself. Professor Agassiz has pointed out the conscientiousness in dogs; and, indeed, their faithfulness towards their masters is not sufficiently regarded. If we are told that this is the result of training, may we not also point out that a similar exhibition of scrupulous behaviour in men is the result of education only?

Sir John Lubbock has watched the life of the ants. He says that he never saw an ant permit one of its own species to meet with a mishap without assisting it, and that wounded ants are carefully taken home to the ant-hill. When the fighting ants attack a common enemy it is only reasonable to suppose that a sense of duty leads them to forget danger. It is very probable that the sense of responsibility is more developed in animals that live in large communities than in those which live in pairs or singly. It is difficult for us to determine the conception of right and wrong among the animals, because we have as yet no means of communicating with them. We are satisfied if we can secure their obedience by signs; the master seldom learns the language of the slave.

But the fact that we are unable to arrive at a just comprehension of the moral state of the animal world does not prove that the animals are entirely lacking in what we are pleased to call intellectual qualities. Perhaps some of our great economical problems defy a satisfactory solution because we fancy ourselves so high above the rest of the creation. Perhaps we are unable to comprehend the harmony of the universe because we coolly rely upon our own conclusions, and refuse to study it in all its branches.

Light:

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

SATURDAY, AUGUST 10th, 1893.

TO CONTRIBUTORS. Communications intended to be printed should be addressed to the Editor, 9, Duke Street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion. Business communications should in all cases be addressed to Mr. R. B. Godfrey, 9, Duke Street, Adelphi, London, W.C., and not to the Editor.

THE LAWS OF NATURE.

The confusion attending the various meanings ascribed to the word "Law" does not seem to diminish. In reading and talking about all matters in which phenomena occur we meet with the word "law," and it is in this connection that it is generally misunderstood. Whether a better word could have been found to express the same idea we do not know, and it is too late now to think about it, but it is very important to come to a clear understanding as to the signification of the word when used as we often have to use it in speaking of occult phenomena. When a case of levitation occurs, for example, it is said to "violate" the law of gravitation. This is an illustration of the usual error.

It is important for Spiritualists to have their minds quite clear on this subject, for their ground must be that there is nothing supernatural, all being perfectly natural, and no laws being violated. Let us take the case of levitation, mentioned above, as an instance. If a man is levitated, there is no "breaking" of a law; the law of gravitation is simply shown not to be true under certain conditions. By some means the attraction between the levitated man and the earth, which was supposed to be an always necessary fact, is shown not to be necessary; the Newtonian precept, that all matter attracts all other matter in the universe, is shown not to be a precept of universal application—that is all. About this levitation there is nothing "supernatural," that is, above and outside of nature; no laws of nature are suspended; only, certain phenomena being found to be incompatible with the results of the observations on which the "laws" have been founded, we find that we must modify those laws. As some years ago Professor Huxley demonstrated for the benefit of Canon Liddon that there could be no such thing as a "catastrophe," what is called a "catastrophe" being a natural event according to some "law" unknown or not understood, so we say that there is no such thing as the supernatural, and for the same reason. To hear people talk, one would suppose that a cosmical parliament had once met, and had for ever fixed and codified regulations for the government of the universe.

This error has perhaps been as much inculcated by the moralists as the pseudo-scientists. We are sometimes told that the drunkard violates the laws of nature as well as of God. As a matter of fact, the drunkard fulfils the laws of nature as much as any other phenomenon does; if he did not fulfil the laws, the consequences of his habit would not necessarily follow. No crime, however terrible morally, violates any natural law, simply because no natural law of the kind exists. Again, the difference between these so-called natural laws and civil or moral laws can be shown by illustrations taken from natural science. From observations on the behaviour of air and other gases, Robert Boyle came to the conclusion that for the same temperature the pressure of a gas varied inversely as its volume, that is, that if a cubic foot of air were compressed into a cubic inch, the pressure on the sides of the vessel containing it would be 1,728 times as great on every square inch as it was at first. Not having found any variation from this

in his experiments, Robert Boyle concluded that this was always true, and enunciated the principle conveying the supposed truth; and this enunciation is called Boyle's Law. But of late years it has been found that this "law" is only strictly true within certain limits; carbonic acid gas, for example, "violates" this law—hence the law is not of universal application. A civil law which should say that larceny, for example, was not larceny for people over sixty, would not be held as of much value.

This discrimination as to the meaning of the word "law," so insisted on here, may appear pedantic to some and superfluous to others; nevertheless from the evidence of our correspondence, to speak of nothing else, it is clearly necessary.

THE DISCRETE DEGREE.

In "LIGHT" of July 20th a correspondent, "Chercheur," asks me to develop more clearly my meaning in a passage quoted from my article in "LIGHT," July 16th, in which I refer to spiritual progress in the discrete degree, and adds: "Are not the various principles into which man's consciousness may for convenience be distinguished, concentric, interpenetrating, and indivisible? The universal consciousness particularises itself (in man) for self-realisation, but its particularisations remain inseparable from the ground-of-being, which is ever present in self-reference, or experience. What, therefore, is implied by discrete degrees?"

To adapt my statement as far as possible to that of "Chercheur" (whereby we may the better understand each other), I would say that the term "discrete degree" in such application denotes the distinction between the stage of consciousness at which the self-reference is to the particular as such (the self-centrality of the "individual," i.e., of the universal in its moment of mere particularity) and the stage at which the essential or universal ground-of-being is self-conscious in the individual, whose self-reference is now to that, and not to its own ex-centrality, as in the former stage. It is the distinction between the second and third moments of the universal thought-process—between the universal implicit in all the disparate and mutually self-opposing particularisations, and its explicit self-realisation in concrete or organic unity. In outward nature it is the distinction between the elementary and the organic, or the lower organic and the higher. The life of nature is in all; but that life knows itself in all (or partially in all) only so far as it has taken up and related its elementary (or lower organic) particularisations in the unity of integration. In the spiritual life this stage (which is that of Regeneration) is expressed by religion in the words of the Apostle, "Yet not I, but Christ liveth in me," "till Christ is formed in you, &c.," and in the words attributed to the Representative of the Divine Universal Humanity, "I am the vine, ye are the branches." The primary consciousness of the individual self as an independent centre of consciousness is sublated (the best word we have for what the linguistic genius of the Germans expresses by *aufgehoben*.*) The particularity is now only functional; like a cell in an organism, the "Ego" is no longer posited as a separate entity; it knows its universal essentiality or ground-of-being. (Our mere speculative apprehension of this, in which the truth is still external to us, is, of course, quite another thing.)

I should take exception to the statement of "Chercheur," that "the universal consciousness particularises itself (in man) for self-realisation," as apparently confounding the eternal process by which the Universal realises itself as Personal, with the temporal process through which this Personality is reflected in man. And though in the "self-reference, or experience" of the particular, the "ground-of-being" is indeed "ever present," its self-consciousness, as such, in the particular is not thereby rightly affirmed, but on the contrary that self-consciousness is just the higher "discrete degree" of spiritual progress. As the Hegelian author cited in the note observes: "The distinction between consciousness and self-consciousness, which is wholly German, ought to be well borne in mind."† It seems to me that "Chercheur" has neglected it, and hence the question.

C. C. M.

* Dr. Hutchison Stirling ("Secret of Hegel," Vol. I., p. 336, and Vol. II., p. 76) has excellent notes on the subtleties of this word.

† "Suppressed by raising" is, perhaps, the best paraphrase.

† Dr. Hutchison Stirling's "Secret of Hegel," Vol. II., p. 197.

SOME "SOCIETY FOR PSYCHICAL RESEARCH" STORIES.

The new part of the "Proceedings" of the Society for Psychical Research is full of stories of the Unseen, most of which have been collected by Mr. F. W. H. Myers for the purpose of illustrating his theory of the Subliminal Consciousness. Whether they do so or not, they are very interesting and instructive. Mr. Myers has had access to phenomena under conditions where fraud seems unimaginable. Here are some extracts from an account of her own automatic writing by Lady Mabel Howard, whose husband, Mr. Henry Howard, of Greystoke Castle, Westmoreland, attests the facts within his cognisance. The remarks within brackets are by Mr. Myers:—

"Some time after my marriage (1885) there was a burglary at Netherby Hall, in Cumberland, a few valuable jewels being stolen. The robbers were caught three or four days later, but the jewels were not found. Next Sunday [apparently November 1st, 1885, see below], I was asked by some friends to write where the jewels were. I wrote, 'In the river, under the bridge at Tebay.' This was very unlikely, and had never been suggested, so far as I know, by anyone. Everyone laughed at this; but the jewels were found there." [The Hon. Mrs. C. J. Cropper, of Tolson Hall, Kendal, corroborates as follows, in February, 1893: "We were staying at Greystoke just after the capture of the Netherby burglars, and some questions about the burglary were answered by Lady Mabel's pencil. I am absolutely certain that in answer to the question 'Where are the jewels?' the pencil wrote 'In the river.' I think that in answer to a further question it added 'Under the bridge,' but I am not so certain of this. I am perfectly certain that it went on to say that the fourth man, who never was caught, was then 'in Carlisle' and that it also gave his name. (The fourth man was some time after suspected to have been a local man.—M. H.) My husband, who was also present, is quite sure about the words 'under the bridge.'—EDITH E. CROPPER."]

[From the "Carlisle Express and Examiner," October 31st, 1885, it appears that two of the burglars were captured at Tebay Station. The guard saw them conceal themselves in a truck, and telegraphed in advance for assistance. The third man escaped, but seems to have crept back to the train, for he was subsequently caught at Lancaster, as he was quickly making for a London train. It was not in the least known where the jewels were (a fourth man having got away), and the finding of the first jewel near Tebay Station, close to the water side (reported in same paper, November 7th), was accidental. This discovery, of course, caused search to be made in the river, where the jewels were found "near the railway bridge," more than a month later. (Same paper, December 19th.) There can, I think, be no doubt that the writing was on November 1st. Lady Mabel Howard, writing from Lyulph's Tower, Penrith, May 5th, 1893, is quite certain of this: "It was immediately after the men were caught, and before any jewel at all was found. This all will assert—the Bullers, Croppers, my brother and husband—for all five of us were local people, and looking out for every fresh detail about it, and only the capture had taken place when the pencil wrote."]

Shortly afterwards Lady Mabel was at St. Moritz, where the answers were particularly good:—

"A Mr. Huth, who was staying at our hotel, was leaving the next day for Paris, and had arranged to dine the day after with a friend, a young doctor attached to the Embassy in Paris, from whom he had just received an invitation. He asked me to predict something about his journey. My hand wrote words to this effect: 'You will have an accident on your journey; and you will not see your friend, and you cannot see him.' He decided this, as the arrangement with the friend had just been made. As he went to Chur next day by sleigh his sleigh was overturned, and his journey was thus delayed for a day. When he got to Paris he found that his friend was dead."

Mr. Huth independently corroborates and adds to this account as follows:—

"Oakfield Lodge, Huddersfield, April 16th, 1893.

"In March, 1889, I was staying at St. Moritz (Engadine), where I met with a very serious accident tobogganing. Although still crippled I decided to return home, and on the morning of my departure the weather was brilliantly fine. I asked Lady Mabel Howard's pencil, more in joke than anything else, what

sort of a journey I should have. The pencil promptly replied that I should have an awful journey and meet with an accident. I then asked whether I should meet and dine with any friend in Paris. I asked this question because I had arranged to dine with a friend of mine, a Dr. Davies, who was living there, to talk over some theatricals he was to get up at the British Embassy. The pencil at once replied that I should neither meet nor dine with anyone I knew. Knowing of my arrangement and incredulous as to this reply, I repeated my question, with the same result. I then asked what day I should get back to England, having decided in my own mind to return on the Friday. The pencil at once answered 'On Thursday.'

"On the summit of the Julier Pass the weather suddenly changed from bright sunshine to a perfect hurricane of wind, snow and sleet, which completely blinded us, and the snow was so thick we could not see ten yards in front of us. Our driver missed the track, the sleigh upset, and we were all thrown out on to the snow, and it was three hours before we were in comparative safety. On my arrival in Paris I found no word from my friend Dr. Davies, and on inquiry at his rooms I learnt that he had died from typhoid fever ten days previously. I neither dined with nor met anyone I knew whilst in Paris, and I returned to England a day sooner than I had intended in consequence of my friend's death, and it was only upon my arrival in London that I remembered it was Thursday, the day foretold by the pencil."

"HARRY HUTH."

"In 1888 another girl friend of mine asked when she was to be engaged to be married. My hand wrote: 'In March, 1890.' She became engaged in that month to a man of whom there had been no idea at the time." [The lady in question, Mrs. Lawson, writing from Greystoke Castle, February, 1893, confirms and enlarges this statement as follows: "I was at Greystoke in February, 1888, and Lady Mabel Howard was writing with her pencil, which said that I should be engaged in March, 1890, and it also said that I should not be married until the following year. I was engaged to be married on March 27th, 1890, and it was all settled that I should be married within six weeks: but most unforeseen circumstances arose, and my marriage did not take place until April, 1891.—CAMILLA LAWSON."]

"I have never tried experiments in thought-transference, such as those recorded in the Society for Psychical Research 'Proceedings.' But I have no doubt that words and ideas do pass without speech from my husband's mind into mine. I have specially remarked this *apropos* of bye-elections, when I feel certain that I have never consciously known the names of the candidates. Many times my hand has written those names (when known to him) truly, and sometimes it has predicted results of elections with an accuracy which seemed to both of us not to be the result of chance. In one case, where a gentleman named Nanney was standing, of whom I was quite sure that I had never heard, my hand kept writing 'Goat, Goat.' In this case my husband was not present, but someone else who was present knew the name.—MABEL HOWARD."

"Correct, as far as I am concerned.—HENRY HOWARD."

[These last instances must, according to our canons of evidence, be reckoned merely as revivals of subliminal memory. Names which have been printed in newspapers which have been lying about must be taken as having possibly fallen within the field of at least unconscious vision. The emergence of an unconsciously observed name *Nanney* in the grotesque form *Goat* would thus be parallel to the emergence of the unconsciously observed word *Bouillon* in the grotesque form *Verbascum Thapsus*, mentioned in "Proceedings," Vol. VIII., p. 453.]

Writing later, from P—— Park, April 18th, 1893, Lady Mabel adds: "The H. girls asked what entertainment they should go to directly on arriving in London. The pencil answered, 'Lady C.' This puzzled us all, as no one knew of an entertainment to be given next week. At last, as it continued writing 'Lady C.,' we gave it up, thinking it must mean dining at home, Lady C. meaning [their mother]. That very evening, eight hours after, a letter arrived from [Lady W. G.] saying Lady Carrington wished to know if the H.'s could dance the minuet at her house on the 27th. They will arrive in London on the 25th." [From a later letter it appears that the Ladies H. knew that this engagement impended, but believed that it would be much later in the season, "and were much surprised themselves at receiving the letter."]

I have myself [F.W.H.M.] succeeded in getting two correct answers to questions absolutely beyond Lady Mabel's knowledge. I was asked to luncheon at the house of a gentleman whom I knew only by correspondence, and of whose home and

entourage the rest of the party knew absolutely nothing. On my return I asked, "How many people sat down to luncheon?" The answer was "Six," which was right. "What was the name of the gentleman, not my host, with whom I sat and talked after luncheon?" The pencil wrote MO, and then began to scrawl. The name was *Maudie*. It was impossible that Lady Mabel should have had any kind of notion that a gentleman of that name would have been present in a group of which she knew nothing whatever. But here the impulse to write seemed spent, and a few further questions were answered by erroneous words or mere scrawls.

The following statement, dated Downes, Crediton, Devonshire, April 8th, 1893, is signed by Sir Redvers Buller, K.C.B., and by Miss Dorothy Howard (daughter of Lady Audrey Buller). "Lady Mabel Howard was stopping with us this week. She was writing with her pencil just after arriving. Someone asked, 'Where is Don?' The pencil immediately answered, 'He is dead.' Lady Mabel then asked who Don was, and was told that he was a dog. No one in the room knew that he was dead; but on inquiry the next day, it was found that it was so. One of the party then asked how many fish would be caught in the river the next day. The pencil at once wrote three, which was the number obtained the next day. "A little girl in the house, who attends a school in London, asked who was her greatest friend at this school. The pencil answered Mary, which was again a fact absolutely unknown to Lady Mabel.

"DOROTHY E. HOWARD.
"REDVERS BULLER."

We shall, with gratitude to Mr. Myers, quote still further from the "Proceedings" in future issues of "LIGHT." It will be observed that in Mr. Huth's narrative there is a distinct case of "precognition" or "prophecy." It will be interesting to see how Mr. Myers treats this, speaking as he already does of the "vaster question of a Universal Memory, a Cosmorama of things past, present, and to come."

MR. HAWEIS ON "GHOSTS."

In the "Humanitarian," Mr. Haweis discourses on "Ghosts and Ghosts," and professes his inclination towards the Spiritualistic hypothesis. He says:—

I will now—to waste no more words—assume, for the sake of argument, that ghosts do exist—*what are they?* Setting aside hallucination, indigestion, and other subjective explanations—which should all have a fair field and no favour—but which do not much interest me, I will confine myself to the two chief answers to the question, what are ghosts?—and say at once, I incline to the second answer: First, there is the *Theosophist*, and secondly, there is the *Spiritualist* hypothesis. The *Theosophist*, Mr. Sinnett, for instance, says the ghost is a mere shell, which during life may be disconnected from the body, and is then, I suppose, the double, but, after death, is permanently disconnected and then becomes the ghost. This is the astral body or "Linga Sharira," whatever that may mean—an ethereal duplicate of the physical body—it is the inner builder of the outward shape of our present bodies, but strange to say, when it leaves its proper work of building particles, and appears as a ghost, it has no life or consciousness of any kind whatever—"no more a being than a cloud wreath"—it wanders about, a mere empty shell, and is gradually dispersed and ceases to exist altogether.

I confess that this description of the "ghost" has never borne the slightest conviction to my mind: it seems to me to be unsound in theory, and contrary to fact. From time immemorial, ghosts have been credited, and often been proved, to appear with a purpose. They haunt spots on account of remorse, love, unsatisfied desire—they come back, like the ghost in "Hamlet," to right wrong—like the ghost of Samuel, to warn or to denounce—like the ghost of a murdered man or of his murderers, to act over again deplorable tragedies where the last word has not been said—the right judgment not been given—justice not been done—crime not been avenged, and so forth—they give warnings of death or disaster—they point to hidden treasures—lost wills—buried or unburied bones. These shells have passions, purpose, intelligence, and sometimes knowledge, beyond ours—they have also deep needs—they want help, comfort, satisfaction, peace.

Now, the Spiritualist theory of ghosts recognises all these characteristics; it is this: The spirit or self, when it gets out of the gross and commonly visible body at death, finds itself still clothed in the astral body—a body within a body. This body is the exact counterpart of the "self," it is capable of assuming different appearances according to the will of the self. To specially constituted persons it is visible. To make itself visible, it collects by magnetic or other attraction, vapours, emanations, physical life elements such as it can get from the atmosphere, under some conditions from human organisms, called mediumistic; it builds from these a ghost body, just as in earth life it builds an earth body by assimilating particles of matter, still more gross. As will and purpose are the informing and moulding power, it selects its form and semblance accordingly. To the parent it will build a child—or a youth of the age and form it last wore in earth-life. It will select the age and costume that will be recognised.

In this theory, the ghost is not the real person, but an arrangement of particles, used by the human intelligence behind it in a quite arbitrary manner for a special purpose. But, though in this sense a shell, the actual form stands before us as much (for the time being) a *bona fide* expression of the individual we knew as his earth body ever did in his earth-life. This commends itself to me as a theory which covers satisfactorily most, if not all, the alleged facts of ghost phenomena of the *objective* order, for with the subjective order I do not now specially deal.

THE HUMAN OCTAVE.

Mr. Page Hopps in the "Coming Day" for August gives us one of those delightfully poetic addresses in which he is at his best. "Poetic," that is, not in the sense of being unreal, but because what he says is all of a strong reality, for the poet, the maker, it is who discourses of the real. Mr. Hopps calls his sermon "The Human Octave," and shows how little we are cognisant, owing to the narrow boundaries of our senses, of the great world around us. If men would but realise this, how differently they would come to regard the world, even though as yet they cannot see and cannot hear the sights and sounds that are in very truth about them. One passage alone we transcribe, for people should buy the "Coming Day," always in the hope, generally with the certainty, of getting something good from Mr. Hopps:—

Now our range is very limited. There are colours we cannot see, though they are before our eyes; or, to speak more accurately, there are waves of light so short and swift that no ordinary eye in its ordinary condition can translate them. "Beyond the violet we have rays of too high a pitch to be visible," says Mr. Tyndall, "and beyond the red we have rays of too low a pitch to be visible. The phenomena of light are in this case paralleled by those of sound. If it did not involve a contradiction, we might say that there are musical sounds of too high a pitch to be heard; and also sounds of too low a pitch to be heard. Speaking strictly, there are waves transmitted through the air from vibrating bodies which, although they strike upon the ear in regular recurrence, are incompetent to excite the sensation of a musical note." The human creature carries about with him, as it were, a kind of key-board, and that is his range. Very naturally, he is apt to think that his poor little key-board embraces all the music there is; but what a delusion that is! Huxley, describing the movements of the fluid which courses through the hairs of the common stinging-nettle, says: "The wonderful silence of a tropical forest is, after all, due only to the dulness of our hearing. Could our ears catch the murmur of these tiny maelstroms as they whirl in the innumerable myriad of living cells which constitute each tree, we should be stunned as with the roar of a great city." That is not a venture of scientific audacity or a bit of poetic sentimentality; it is a sober fact. If the human ear were differently constructed (and adequately constructed), what we call the stillness of a wood on a summer evening would be a roar—say like the roar of the traffic before the Royal Exchange at mid-day. It is only a question of one's range. Sir John Lubbock deliberately says: "The universe is probably full of sounds which we cannot perceive."

THE EPWORTH GHOST.

Mr. Morse has done well to reproduce the account of the disturbances in the house of Mr. Samuel Wesley, father of the Rev. John Wesley, at Epworth, in the years 1716-17. Mr. Morse gives a series of letters from Mr. Samuel Wesley, his wife, and their son and daughter, in which letters is contained the story of the haunting. These letters, we are told, first appeared in the "Arminian Magazine" in 1784, but are now copied from a work devoted to supernatural narratives, of later date but long out of print. As Mr. Morse says, there is nothing new to Spiritualists in the letters, yet they are well worth reading. One quotation only will we make, and that is from the diary of Mr. Samuel Wesley, senior, as transcribed by his son John Wesley. It is a pity that Samuel Wesley did not know something about the methods of communication, for he evidently lost an opportunity; at the same time the family were clearly used to the ghost:—

Wednesday night, December 26th, 1716, after or a little before ten, my daughter Emily heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding up of a jack. She called us, and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed, at last at the head of it. I went down stairs, and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked; but then I knocked as I usually do at my door, 1—2 3 4 5 6—7, but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same exactly twice or thrice after.

I went up stairs and found it still knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. Soon after it gave one knock on the outside of the house. All the rest were within, and knocked off for that night.

I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging chamber would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lifted up, my daughter Emily went and held it fast on the inside, but it was still lifted up, and the door pushed violently against her, though nothing was to be seen on the outside.

When we were at prayers, and came to the prayers for King George, and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in.

I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and when I heard the noise, spoke to it, to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard.

I had designed on Friday, December 28th, to make a visit to a friend, Mr. Downs, at Normanby, and stay some days with him, but the noises were so boisterous on Thursday night, that I did not care to leave my family. So I went to Mr. Hoole, of Haxsey, and desired his company on Friday night. He came, and it began after ten, a little later than ordinary. The younger children were gone to bed, the rest of the family and Mr. Hoole were together in the matted chamber. I sent the servants down to fetch in some fuel, went with them, and staid in the kitchen till they came in. When they were gone, I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like the turning about of a windmill when the wind changes. When the servants returned, I

went up to the company, who had heard the other noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall; but from that time till January 24th, we were quiet.

Having received a letter from Samuel the day before, relating to it, I read what I had written of it to my family; and this day at morning prayer, the family heard the usual knocks at the prayer for the king. At night they were more distinct, both in the prayer for the king and that for the prince; and one very loud knock at the *amen* was heard by my wife, and most of my children, at the inside of my bed. I heard nothing myself. After nine, Robert Brown sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands, but when he could find nothing he was frightened, and went to the maid in the parlour.

On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the king and prince. I observed when this is done there is no knocking. I therefore used them one morning for a trial; at the name of King George it began to knock, and did the same when I prayed for the prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayers.

Sunday, January 27th.—Two soft strokes at the morning prayers for King George, above stairs.

There is something very amusing about this ghost's objection to the Royal family. How one does regret that the Wesleys had no means of finding out who this disloyal spirit was. And we wonder what meaning people like the Wesleys attached to a ghost. There was clearly no hesitation in accepting its presence, and it seems certain that no serious attempt was made to investigate its nature. To them it was apparently a ghost, and there was an end of it.

EARTHLY PROGRESS.

The Hon. Joel Tiffany, writing in the "Religio-Philosophical Journal," speaks of the possibility of progress here in the following suggestive words:—

The faculty of perceiving truth in its spiritual significance is not necessarily enlarged by an entrance into the world of spirits. The conditions of recipiency and percipiency depend upon spiritual status in the individual. A spirit in any world has no faculty to perceive a spiritual truth until a spiritual illumination corresponding therewith has taken place in him. The unregenerate are, in spirit, as really in spiritual darkness in the world of spirits as in this world; for spiritual regeneration is essential to spiritual illumination, at least to the extent of such illumination. Once familiar with the principles by which the spiritual understanding is to become enlarged and the affections are to become purified, and the will thus sanctified can perceive this truth, that all depends upon spiritual status in the recipient in whatever world he may be. Spiritual truths are as accessible to the consciousness while in the body as when freed therefrom by death, provided the proper status is present and responsive. The theological doctrine that the human spirit cannot become complete and perfect while dwelling in the flesh is untrue and false; and in character is anti-Christian. Nothing in divine order interferes with one's attaining to completeness of spiritual character while dwelling in the flesh, except one's carnal and selfish inclination. These have their origin in the spiritual department. The physical makes no demand for anything beyond the just supply of its needs. It is the unsatisfied status of the spiritual nature calling for the supply of its needs which gives to the individual this sense of unrest, and hence of need; and the carnal appetite makes use of the physical senses as a means of getting the satisfaction demanded.

ERRATUM.—"Analogies of Re-incarnation," "LIGHT," August 5th. In the sentence, p. 368, col. 2, line 49: "At re-incarnation, the animal principle, which has become associated with, and individualised in, the physical"—for "physical" read "psychical."

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.]

Esoteric and Esoteric Catholicism.

SIR, - The recent correspondence on the Esoteric versus Exoteric aspect of religion reminds one of Swedenborg's Science of Correspondence, which he claims as essential to a right understanding of the Bible or Word. A Christian writer in No. 7, Vol. V., of "Theosophical Siftings," premising that the "Bible is mystical and written for mystics," consequently marred by material interpretations, asserts that the Jews maliciously allowed the Christians to read their Hebrew Scriptures without the key alluded to in Neh. viii. 8. If this be so, are we justified in assuming that these Esoteric doctrines formed the Gnosis taught by Origen? E. L. C.

SIR, - I have just been informed by a clergyman friend that I have confused the two Councils of Nicea and of Ephesus, that it was at the latter that the discussion on the Duality took place. The Melchite section at the Council of Nice, so I read in "The Two Babylons," by Hialop, held that there were Three Persons in the Trinity—the Father, the Virgin Mary, and Messiah, their Son. This, as regards the Virgin Mary, is heartily approved of by Newman, in his "Development," pp. 405, 406. So we are informed by the same author.

You mistake: I have confounded nothing. To confound the Water of Life with our human drinking of that Water, would be confusion indeed. At the same time the inner and the outer, as regards the Church, are so much the two in one, though also the one in two, that it is most difficult to define between them. Can we always, in our own being, define clearly which is the body and which is the soul, as they act and react upon each other?

Mr. Maitland stated that for bread the priests give the people a stone. I hastened to prove that such is not the case. In reference to his last letter, the knowledge referred to by our Lord was that of Himself, as the Bread, the Water of Life. This knowledge, so practically and abundantly given through the Church, was opposed by the rulers of that day, "the wise and prudent," who appealed to the brain only, for the spirit was dead in them.

On comparing the note from the Cardinal with the letter from "Vera," it would appear that what they both object to is the idea of the feminine in the Godhead, which implies, according to "Vera," the idea of sex. It is needless to say that nothing of this sort is implied in the doctrine of the Motherhood of God. Surely the Cardinal does not mean to deny the occult knowledge of the Order of Jesuits. More than this I am not at liberty to say.

This discussion has left me more than ever thankful for the freedom from dogmatism enjoyed by the Church, and the liberty we all have to understand and apply all her doctrines according to individual need. It would be an awful thing indeed to possess a creed absolutely incomprehensible to the great mass of humanity, because appealing, not to the soul on the spiritual, but to the brain on the astral plane only, and withal so lengthy as "The Perfect Way" and kindred volumes, besides having, so far as the general public can see, nothing particular to back it.

Y.Z.

"Curious Colour Effect."

SIR, - In reference to Evelyn Ridgeway's letter, allow me to say that I and a sister of mine have experienced the same impressions of colours in the imagination in connection with certain letters and words, but especially with people's names, and I have found that, in my own case, it originated from my early childhood, when the perception of the outer world was just beginning to be formed. In many cases the sound of a name was conveyed to consciousness accompanied by the sight of a certain colour, and the two resulted in inseparably associating impressions upon the imagination. For instance, I have a sister, whose name is Margareth. The first frock I can remember she had was brown, and the result was that the name, Margareth, came to appear brown to me. The members of a family whose name was Paulson always wore black clothes, and the formation in the imagination of the name "Paul" and "Paulson" became black. "Peter," having a little resemblance to the sound, assumed the same aspect, and the letter "P" accordingly. "Julius," resembling the word "gul," which in English means "yellow," became to me yellow.

"Elizabeth," being the name of a sister whose hair was blonde, became red. "Niola" became yellow, because I had a brother of the name of Niola whose hair was yellow, and the letter "N" became yellow, because it appeared in names which were yellow, and so on.

This explanation may not cover the whole ground to the mind of your correspondent, and the causes of the phenomena may differ in the case of each individual, but in my case it is described above.

Spirit Guides and Theosophy.

SIR, - In the last issue of "Light," reference is made by a correspondent, who signs himself "In Utinquo Paradiso," to that class of spirit controls which are known as spirit guides. These, he affirms, are entirely ignored by Theosophy, the latter coming into apparent opposition to Theosophical theories.

But if facts are facts, some provision must assuredly exist in the Theosophical philosophy to account for them, when a system that does not cover the whole ground of psychology and experience is totally inadequate for purposes of research and admission with regard to Theosophy which we are in no way prepared to make.

Now, the best word has not been given, either on the pre-mortem states, or on the different classes and functions of disembodied spirits. This much, however, Theosophy clearly asserts on the subject of control by high intelligences, namely, that a distinct spiritual entity may frequently impress the mind of a person whose spiritual nature becomes habitually harmonized with its own, and with whom, therefore, rapport is established.

It matters little whether the so-called "guide" is in Deity, chan, or beyond it; or whether he is conscious or not of the person he is supposed to control. Suffice it that the individual has become, for the nonce, to a certain extent, assimilated with the spirit's personality, and therefore appears to be receiving advice and instruction from him; while the clairvoyant may read in the astral light a record of the life history of the "guide" who, for the time, he has actually become. It is not at all unusual for such "controls" to be made by the departed member or members of a family, the harmony existing during life being naturally continued in the post-mortem states, since a tie that is really spiritual is never severed, but, on the contrary, intensified, by death.

I heartily agree with your correspondent that, could the various rays of the facet of truth be brought together, a larger field of vision would open before us; and we should discover without any need of allegiance to unverifiable authority, but by the increasing brightness of our own inner light—the missing link by which shall be reconciled the many apparently conflicting statements of the different schools. "F.T.S."

Mr. Edward Maitland's Theories.

SIR, - In your issue of June 17th, on page 283, I read with intense interest the very lucid and philosophical explanation of your erudite correspondent, Mr. Edward Maitland, who evidently knows much more about Esoteric Christianity than does the Rev. Father Clarke, who gives the husk instead of the kernel of the religion denominated Catholic, to the people. If any of your readers, or members of the Romish branch of Christendom, doubt the statements of Mr. Maitland they will be fully convinced if they peruse a little book (to be had from James Burns, 15, Southampton-row, London, 1s.), translated from the French, called "Solar Worship in Connection with Christianity," by Dupuis; also "The Rosicrucians," by Hargrave Jennings; and "Faiths, Facts, and Fraud of Religious History," by Emma Hardinge Britton. As a past Master Mason, and a member of the Holy Royal Arch Chapter, and also as being well acquainted with Esoteric and Ancient Philosophical Masonry, I can safely say that all students of Esoteric Masonry know what is the true source of so-called Christianity of the Catholic (Universal) religion; hence the bitter persecution of Masons in the Dark Ages by the Romish priesthood, and their being damned or excommunicated—not that it hurts them or debars them from reaping a future reward for having lived pure and useful from this side the grave.

I am quite of the same opinion as Mr. Maitland when he confines himself to facts which can easily be substantiated by any intelligent students of esoteric religion as literature who take the trouble to read and think for themselves. But when Mr. Maitland introduces his fixed opinions as to re-incarnation, and incorporates them into the esoteric religion, I for one, having had very great experience as to intercourse with the so-called

dead, and having read most of the standard works on esoteric religion, cannot refrain from entering a friendly protest against Mr. Maitland's conclusion—that is, that Re-incarnation on this sphere is absolutely necessary for most embodied souls. I have read Mr. Maitland's "Islam," "The Seat of the Soul," "The Perfect Way," and most of his letters which have appeared in "LIGHT." I have learned to greatly esteem him as a philosophical worker, but in doing so I regret to say that he has, in the opinion of many advanced thinkers, never offered any clear proof that some spirits (Egos) have to pass many re-incarnations before leaving this sphere. I have already, in previous letters in your columns, pointed out that many disembodied spirits voluntarily live over their lives on this sphere through a vicarious process—that is, through what is termed a *homo motor* medium, through whose eyes, ears, brain, and, in fact, the entire body of the sensitive, the spirit often surreptitiously gains a fresh earthly experience, and in many cases so influences the sensitive that the latter fancies, no doubt through being in sympathy with the *will-power* of the disembodied spirit, that he has existed at some previous period. This may explain why we have geniuses, and hence the Re-incarnation theory. The question is too great for me to go into thoroughly with the time and space at my disposal. All I can say is that I quite believe that we may pass through many changes similar to re-incarnation on our way through eternity and the myriads of worlds open for all souls.

I trust Mr. Maitland will take my remarks on his Re-incarnation theory in a fraternal spirit, for I care very little whether this theory is true or not. The great object on this sphere is to "know thyself," gain knowledge, and by so doing living a godly, righteous, and holy life, so that when the great change called Death comes, the individualised soul will have no fear of passing through the new birth (Death) and entering on another sphere of existence, and so go in due course onward and upward until it is lost in the ocean of Eternity.

Cape Town, South Africa. BERKS T. HUTCHINSON,
Surgeon-Dentist.

Sin.

SIR,—Apart from his attempted definition of the term "sin," would Mr. Henly kindly say what right we have to speak authoritatively on this point, that is, if sin means the violation of moral laws laid down by a Supreme Being, who actuates the universe and judges our actions according to a code of ethics of His own devising. What do we know of this said code? Why, nothing.

Mr. Henly may contend that by inspiration a practical working system of morals can be obtained, but he will allow that inspiration is not definite or exact knowledge, neither do we know that by following the dictates of such inspiration we shall accomplish the intentions of the Supreme, since we know that there are undoubted cases of false inspiration; and again, as to whether certain doctrines are inspired or not we have only assertion, no actual proof, and in such cases who is to decide, as the Supreme does not?

If, according to Mr. Henly, "the gift of God is eternal life to those who live in obedience to his laws," how are the Amairas of Vorkay and the Jukes of Damood Island* to be dealt with, as they have no idea of religion whatever? They cannot have the promised future life, since they have in all probability disobeyed the laws of the Supreme, and yet they erred in ignorance. How are they to be judged? Again, take the children of the slums, how are they to be settled with? Crime and wickedness are their common inheritance, spiced with daring and cunning according to their pre-natal conditions. If they are to be punished for their misdeeds it is a gross injustice, and yet to reward them is another.

Then, again, this conclusion of Mr. Henly's requires amplification: "That which man believes to be right is absolute right to him at that particular time, but should increase of knowledge cause him to alter his opinion, it would be so no longer." All well and good, such is a purely human conviction; and how are we to know that it is in accordance with divine law unless the Supreme is cast in an anthropomorphic mould? Secondly, take the instances which I have mentioned above. The savage believes that he has a perfect right to knock his enemy on the head, to beat his wife if she is neglectful of her duties, and to get drunk on arrack. Next, the street-arab thinks he is quite right in appropriating the purse of any well-dressed person he may chance upon, and if they resist, and it is a conveniently

lonely corner, to convince them of their selfishness in refusing his request by stunning them with the first thing that comes to hand, and then to leave no doubt behind of the soundness of his arguments by putting his knife through them.

Again, how about those who go through this world without thinking once upon the question of right and wrong, or those who say, "What is, is right"?

Moreover, has Mr. Henly ever heard of the "sin of necessity"? For instance, take those unfortunates who have to lead a life of degradation to exist. To live they have to sin, and are therefore punished. If they take the laws of life and death into their own hands, they are also punished. There is no escape for them, they are born to misery both here and hereafter (if there is such a state), according to Mr. Henly's premises, since they are bound to violate certain laws.

CHARLES STRANGE.

Astral Danger.

SIR,—It may not be inopportune to translate for some of your readers, who may not be acquainted with the "History of Magic" by that enlightened occultist "Eliphaz Levi"; some remarks he sent to a well-known investigator (a man of honour and renown) regarding certain automatic writing-phenomena much sought for and received by this investigator. They are as follows:—

"You have by your repeated and successful experiments, by the excessive tension in consequence of *your will*, destroyed the equilibrium of your body, spiritual and astral; the latter therefore is forced to *realise* your dreams, and your astral body traces in characters borrowed from your body the reflection of your thoughts and imagination." (These last being from the upper and lower triad.) "The ink that you see appearing on the paper is *your blood*, blackened and changed." (I may mention the writing in this case was at a distance that may be called precipitated, not by the hand direct, though the cause is the same, as are Mr. Stead's "Julia" communications.) "You exhaust *yourself*, in multiplying the writings. If you continue your experiences, your brain will gradually be weakened, your memory will begin to fail, you will begin to feel pain in the muscles and bones of the hands, which will increase, so that the result, if the experiments are increased, or continue, will, in the long run, be insanity and death." What is known to the medical world as softening of the brain.

Eliphaz Levi was no neophyte, he knew the dangers of the astral world into which Mr. Stead is so gaily dancing, followed by the band who with him imagine that they are "for the first time going to find it all out." Surely the advanced state of modern science is enough to give the hint of caution at least.

The word "Hallucination" was once supposed to mean something that did not exist, as such it was used by doctors and scientists; but let me say everything exists, and that when a person is hallucinated he really absolutely sees with his senses all that he says he does. There is no mistake about this, and this is the terrible part of it. The one supreme danger to be avoided in this world is the loss of the equilibrium which healthy nature gives us, for this loss is madness.

What is madness? The atrophy of the sense of conscience, the science of understanding. This atrophy can come about from physical antenatal (Karmic) causes, or from ignorantly tampering with that veiled, but very real, world called the "astral." "Supreme sanity" does not mean supreme "cold commonplaceness," as I have heard it called, but it means the calm, clear voice of wisdom, the judgments of the wise as opposed to the counsels of disorder and enthusiasm, that which places all that is perceived in its proper sphere.

So many people are adapted by physical peculiarities to be easily led and intoxicated by the astral light (just as much so as some people by alcohol) that at least as a caution it is well that people should know that not a single phenomenon investigated by the Society for Psychical Research, or narrated in any spiritual newspaper, is either new, or has not been over and over again well considered. Ancient and modern Occult works should be studied, so that, at all events, being forewarned is being forearmed. The astral light is very real, a necessary part of this planet; the danger lies not in it but in the misunderstanding of its extraordinary power. Light means force as well as weight, also transformation and many things, as science teaches us. Apply the science of one plane to that of another. We know the danger of dynamite here. There are possibly greater forces in the astral light.

For instance, "weight exists only by reason of the equilibrium of two forces in the astral light; augment the action

* Islands in the neighbourhood of New Guinea.

of one, the other will immediately yield." By making "experiments" in the dark the experimenter at once steps into a new world of causes and effects. It is usual to say, "Oh! well, they are not afraid." The reply is, certainly there is cause for no fear if they have taken into consideration and have thoroughly understood the part that their own minds and bodies will play—the personal equation taken into account. The experimenters themselves are the first phenomena to explore—until that is satisfactorily settled all their labour will be but as scattered leaves, and well if no further harm ensue.

"Know thyself" and thou wilt know *all*; short of this the fathomless waters of the astral sea or air or light or force or anything anyone likes to call it, for it is both everything and nothing, may spoil the equilibrium already existing in healthy man and womanhood, and then begins the trouble.

ISABEL DE STEIGER, F.T.S.

SOCIETY WORK.

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

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

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday last we held a circle for investigation, with good results. On Sunday, Mr. Lucas, of Croydon, again took the platform, and gave an excellent address upon the Beatitudes. He also sang the solo of "Incline Thine ear." We hope to often hear this good friend in times to come.—J. B., Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening the first of a series of four lectures was delivered by the controls of Mr. J. J. Morse, the subject being, "Diabolism in the Light of Spiritualism." Every effort is being made to secure a verbatim report of these four lectures. Next Sunday, at 7 p.m., Mr. J. J. Morse, "Reincarnation; a Question of Fact (?)"—H.R.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a full meeting, and Mrs. Mason's guides gave us a very instructive address upon "Spiritual Progression," urging all present to cultivate brotherly love while yet in the body as the best preparatory stage for our next state of life. The address was followed with good clairvoyance. Sunday, at 7 p.m., Mr. J. Humphries. Tuesday, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning several short addresses were given by local speakers in reply to the question: "What is Spiritualism?" In the evening an able address was given by Mr. Long on "The Gospel from Hell." Wednesday, inquirers' meeting at 8.30 p.m.; subject, "How to Form a Spirit Circle." Sunday next, at 11.30 a.m., "Man"; at 7 p.m., "The Séance of Pentecost."—C. W. PAYNE.

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. H. Junor Brown, "The Grand Hotel," Melbourne, Victoria; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 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, Rye Hill, 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.

PECKHAM RYE.—On Sunday afternoon Mr. R. J. Lees, continuing his subject of "Disestablishment of the Church," took as the special question for consideration, "Is the Church of England State established?" proposing to discuss during the Sunday afternoons in August the main question under different heads. Opening with the advent of Augustine's arrival in Britain, Mr. Lees very closely followed up the connection between the State and the Church, paying a high tribute to its work during the ignorant times of the Saxons and Normans. He dwelt upon what may be called the first ripple

of Nonconformity in the work of Wickliffe, the ambitions aims of Henry VIII., and his obtaining the title of "Defender of the Faith," the separation from Rome, the crowning of the edifice by Elizabeth, and the passing of the Acts of Supremacy and Uniformity. The survey of the position of the Church during the time of the Stuarts, and that of the Commonwealth was very graphic, and he contended that in every way, from first to last, both as to its endowments and its legal position, it must ever be regarded as a State department. Justifying this position while it was the representative of the people as a whole, he argued that in those days, when it had ceased to be the expression of the thoughts and feelings of the majority, its position required altering, so as to place it on the same plane as the different sects, which now represented the people as a whole.—J. D.

A VISIT TO BORDERLAND.

Our friend "Punch" could not resist the temptation, in talks of "Borderland" in this wise:—

I called on Mr. STEAD last week, at least I seemed to call. For in this "visionary" world one can't be sure at all; And when I reached the great man's house he shook me by the hand, And talked, as only STEAD can talk, of Spooks and Borderland. I own that I was tired of men who live upon the earth, They hadn't recognised, I felt, my full and proper worth; "They'll judge me much more fairly," I reflected, "when they read." So I'll go and seek an interview with WILLIAM THOMAS STEAD.

The reason why I went to STEAD is this: the great and good Has lately found that English ghosts are much misunderstood; Substantial man may swagger free, but, spite of all his boasts, STEAD holds there is a future, and a splendid one, for ghosts. And so he has an office, a sort of ghostly COOK'S, Where tours may be contracted for to Borderland and Spooks; And those who yearn to mix with ghosts have only got to go And talk, as I conversed, with STEAD for half an hour or so.

The ghosts have got a paper too, the *Borderland* I spoke of, Where raps and taps are registered that scoffers make a joke of: A medium's magazine it is, a ghostly gazetteer Produced by WILLIAM THOMAS STEAD, the Julianic seer. And everything that dead men do to help the men who live, The chains they clank, the sighs they heave, the warnings that they give, The coffin-lids they lift at night when folk are tucked in bed, Are all set down in black and white by WILLIAM THOMAS STEAD.

While wide-awake he sees such shapes as others merely dream on; For instance there is JULIA, a sort of female daemon; Like some tame hawk she stoops to him, she perches on his wrist— In life she was a promising, a lady journalist; And now that death has cut her off she leaves the ghostly strand, And turns her weekly copy out by guiding WILLIAM'S hand. Yet, oh, it makes me writhe like one who sits him down on tin tacks To note that happy ghost's contempt for grammar and for syntax.

Well, well, I called on STEAD, you know; a doctor's talk of diet is And STEAD'S was of his psychic food as cure for my anxieties. I thought I'd take a chair to sit (it looked to me quite common) on. "You can't sit there," observed the Sage; "that's merely a phenomenon." Two ladies, as I entered, seemed expressing of their gratitude For help received to Mr. STEAD in sentimental attitudes; They saw me, pirouetted twice, then vanished with a high kick. "It's nothink," said the Editor; "they are not real, but psychic."

These things, I own, surprised me much; I fidgetted uneasily; "Why, bless the man, he's had a shock!" said Mr. STEAD, quite breezily. "We do these things the whole year round, it's merely knack to do them: A man who does them every day gets quite accustomed to them. This room of mine is full of ghosts,"—it sounded most funereal—"I've only got to say the word to make them all material. I'll say it promptly, if you wish; they cannot well refuse me." But my eagerness had vanished, and I begged him to excuse me.

"Now JULIA," he continued, "is in many ways a rum one. But, whatever else they say of her, they can't say she's a dumb one. She speaks—she's speaking now," he said. "I wonder what she'll tell us. What's that? She says she likes your looks; she wants to make me jealous. That gave me pause, and made me think 'twas fully time I went; it is A fearful thing to fascinate these bodiless non-entities. Of course when people go to Rome they act like folk at Rome, you know. But flirting didn't suit my book—I've got a wife at home, you know."

Well, next I felt a gust of wind, "That's Colonel BONES," my host said. "He's dropped his helmet" (think of that, a helmet on a ghost's head). "I don't much care," he whispered this, "in fact, I can't endure him; Dragoons do use such awful words; I've tried in vain to cure him." I ventured to suggest to STEAD that rather than be bluffed I Would make this cursing soldier-ghost turn out in psychic mufti; He couldn't drop his helmet then, nor threaten with his sabre. "I've tried to," said the Editor, "it's only wasted labour."

"I've sought advice," continued STEAD, "from CANTUAR and EBOT, They hinted that they couldn't stand a she-ghost and a he-bore. I tried to get a word or two from men of arts and letters, They said they drew the line at Spooks who made a noise with fetters. And when I talked of bringing men and ghostly shapes together, The Bishops tapped their foreheads and conversed about the weather. In fact"—he grew quite petulant—"in all this world's immensity I'd back the Bench of Bishops to beat the rest in density."

And so he talked, till suddenly—(perhaps he's talking still; In talking of his own affairs, he has a wondrous skill)— There came a noise, as if Old BONES had let off all his blanks at once; As if a thousand theorists were turning all their cranks at once; It seemed to lift me off my legs, and seize me by the hair, And sweep me mute but terrified through all the spook-filled air, And when I got my senses back, I vowed no more to tread The paths that lead to Borderland, nor ask advice of STEAD.