

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.

The Editor of "LIGHT" wishes his correspondents and readers to know that he is now on the Continent, and will be there for the next few weeks.

From the "Astrologer's Magazine" for August we cull the following:—

On the 22nd June, 1893, about 3.30 p.m., H.M.S. *Victoria* was rammed by the *Camperdown* and sank almost immediately, with the loss of between three and four hundred lives. The disaster happened off the Syrian coast, near Tripoli. The eclipse of April 16th last fell on the cusp of the ninth house, governing shipping, and at 26° Aries 50'. At the time of the disaster Mars was one degree from the square of this place in Cancer, a watery sign, and the Moon was applying to the opposition of the place of the eclipse. A figure for the time of the event shows 12° Scorpio, a watery sign, rising, with Uranus on the cusp, the ruler of all sudden and unexpected events. Mars, lord of the ascendant, the appropriate ruler of an iron warship, was in the ninth house in the watery Cancer, and the Moon was on the cusp of the twelfth, ruling the ninth, and applying to the square of Mars in the ninth. The Sun was in the house of death in square to Saturn and ruling the mid-heaven, hence signifying the death of eminent men and disaster in high places. The Commander-in-Chief, Admiral Tryon, was among those drowned. The ill-fated ship was launched about 3.15 p.m. on 9th April, 1887, near Newcastle-on-Tyne. At the time of launching, the middle of Virgo was rising, the Sun was in Aries in the eighth house, in conjunction with Mars and in opposition to Uranus, thus signifying the sudden and tremendous nature of the calamity. The position of the Moon at the time of the disaster was in opposition to that of the Sun and Mars at the launching.

We do not pretend to say how far this is right or wrong, but if these arrangements or the figure that was erected be correct, the result is curious. How far is it all from fatalism?

According to the "Review of Reviews," a Mr. William Kinnear has been showing in the "North American Review" how to live for two centuries. This is the prescription:—

The most rational modes of keeping physical decay or deterioration at bay, and thus retarding the approach of old age, are avoiding all foods rich in the earth salts, using much fruit, especially juicy, uncooked apples, and by taking daily two or three tumblerfuls of distilled water with about ten or fifteen drops of diluted phosphoric acid in each glassful.

Possibly this is the right way, but why wish to live for two centuries? It always seems a strange thing that people desire to live so long. If there is a future state of happiness, as the ordinary orthodox person asserts, the clinging to this life is absurd, if there is no future, as the materialist asserts, why trouble about this life, which at its

best, from his point of view, is not too happy? The desire for the Elixir of Life, which in this case consists of apples and phosphoric acid, is at once anomalous and unjustifiable.

The "New Review" has an article on "The Brain of Women," by Professor Ludwig Buchner. It has been a moot point for long whether women can be developed intellectually as much as men are. Generally we may take it that they *are* not so developed, but that is no reason why they should not be. The following suggestive remarks are among other excellent things in the article:—

Not only the positive size of the brain, but also its relative size, *i.e.*, its size in relation to the body, must be considered. Were this not the case, then man, for example, would stand below the elephant and the whale, as the brains of these animals far exceed his in positive size, whilst as regards relative size of brain they stand so far below him that while the brain of the elephant amounts to the five hundredth and that of the whale to the three thousandth part of the bodily weight of these animals respectively, the brain of man varies from one thirty-fifth to one thirty-seventh of his entire weight. The anatomical explanation of this is very simple, and lies in the fact that the brain is not only the organ of the intellectual or mental functions, but also the centre of the whole nervous system, and that, consequently, in its bulk it must stand in a fixed proportion to the magnitude of the nerve cords that converge into it from all parts of the body. If we apply these rules to the matter under consideration we shall now find that our conclusions will have undergone a considerable change. In general, and of course with many exceptions, the whole structure of woman is smaller and prettier than that of man, and in particular her delicate nervous system is in keeping with her inferior muscular development, as would be seen could averages of the size of these organs in both sexes be obtained. Hence it follows that the brain of woman, considered as a nerve centre, will also be less in bulk than that of man. As a matter of fact, when the relative and not the positive weight of the female brain is considered, we find (according to several investigators) that it is not less, but even slightly greater, than that of man. In other words, woman, taking into consideration her smaller bodily size, possesses not only not less but probably even more brain than man!

The Duchesse de Pomar (Countess of Caithness) has the courage of her opinions. According to the "Revue Spirite," every Wednesday at 4 p.m. the Duchesse has an assembly at her house in the Avenue de Wagram, where some orator of distinction discourses to the Parisians, by that word meaning not only the *fine fleur* of the French aristocracy, but working men, and even *religieuses*. Here they listen to discourses on progress generally, and on Spiritism is particular. Whether it is quite wise to belaud Mary Queen of Scots as they have been doing lately at the mansion in the Avenue de Wagram is a debateable question. There are some who might be found to dispute the Scottish Queen's claim to an heroic martyrdom.

It is presumable, too, that someone about Lady Caithness is the supposed re-incarnation of Mary of Scotland, as we get all this talk about this Queen of at least doubtful reputation. From a statistical point of view it would

indeed be interesting to know how many people believe themselves to be the re-incarnations of this same Mary, how many of Julius Caesar, how many of John the Baptist, and so on. And does anyone acknowledge himself to be the re-incarnation of John Smith?

THE DEGRADATION OF SPIRITUALISM.

A few years ago the late Editor of "LIGHT" copied certain advertisements from the Spiritualistic journals of America. They were very curious. We present our readers with some more. The years do not seem to have made any change. The names are, of course, omitted:—

ARE YOU A MEDIUM?—I am aware of the fact that there are many people possessed of the power to develop independent clairvoyance. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States have developed through the directions of my hand. I make this offer to those who are mediumistic. Send me your full name and age, in your own handwriting, and enclose one dollar and two stamps, and I will give you a complete life reading. I will tell you also the exact time to sit for development, and send you a pair of my double magnetised slates; you can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and slate sittings given at my residence.

YES, YOU CAN GET WELL. SEND ONE DOLLAR FOR A BOTTLE OF ELIXIR OF LIFE. A spirit remedy. Purely Vegetable, and Magnetised. Positively restores life. Thousands rejoice over health restored. For blood, liver, and kidney ailments there is no better remedy made. Send for circular.

YOU CAN HAVE GOOD EYESIGHT. Melted pebble spectacles restore lost vision. Write for illustrated circular and how to be fitted by my new clairvoyant method. Spectacles sent by mail.

HOW TO LIVE ONE HUNDRED YEARS. A new method of treating the eyes, the catarrh, and, in fact, the entire system. Send two 2-cent stamps, and I will send printed information, also photograph of my spirit guide who revealed this knowledge to me.

MRS.—will give Soul-readings, Mental, and Business qualifications, Marriage adaptability, &c. Send date of birth and own handwriting with one dollar. She will also answer calls for lecturing.

SOUL-READING, or Psychometric Delineation.—Mrs. A. E. S., the world-renowned psychometer, has always been noted for her wonderful powers in diagnosing and prescribing for diseases, also in giving character readings as well as past and future events, adaptation of those intending marriage, adaptation to business and business advice. But of late she has had a renewed development, which enables her to give greater tests in those directions than ever before. Send hair or handwriting. Full delineation two dollars and four 2-cent stamps. Brief delineation one dollar and four 2-cent stamps.

PERSONAL.—Magnetism and Hypnotism insure success in business and society. Clairvoyants scientifically developed by mesmerism.

One cannot read these things without the feeling that the Spiritualism which can condescend to such traffic as this is not of a very lofty order. The "double-magnetised" slates are not far off the "double-distilled" waters we see advertised, and legitimately advertised, in the columns of the secular press. The combination of "Soul-readings" with "Business qualifications" shows very little insight into the capacities of the soul, however much it may show of the business capacity of the advertiser. This "soul-reading," indeed, is hardly to be distinguished from fortune-telling. "Success in business and society" is surely not the object of spiritual knowledge. For the sake of those to whom spiritual life is the life of the spirit; for the sake of all who wish to raise the world out of the slough of material desire, we would that these things were made to cease. Such advertisements of course do not appear in the better class of Spiritualist papers, but those which do not, unfortunately, hesitate to print them claim for themselves nothing but the purest and highest motives.

Since the world began, no true work for God was ever wasted; no true word spoken for Him has ever failed of doing good; no true life has ever been in vain. The seed sown may not rise in a moment, but there is immortal vitality in it, and he harvest shall be sure. —HOWARD.

GLEANINGS FROM THE FOREIGN PRESS.

A REMARKABLE FAKIR.

The Dutch "Sphinx" gives an interesting account of the fakir, Soliman Ben Aissa. He is twenty-eight years old, and was born in Mequinez, in Morocco, but was brought up in Algiers. In his twelfth year he became a Moslem. His father instructed him as a fakir, and he faithfully attended the prescribed Friday exercises of the Mosque. Coming in touch with European elements in Algiers, he began to exhibit in public those performances which he had hitherto confined to religious services. He visited France, Germany, Austria, Italy, and Holland, and aroused much attention throughout these countries. He is a slimy-built man of almost European colour, with brown hair and of a very healthy appearance. His eyes protrude in a marked fashion, as is commonly the case with ascetics, but there is nothing obtrusive in his manner. In his conversation, which he carries on in fluent French, he is devoid of all pretensions, and displays considerable general culture and good breeding. In short, his personal appearance and behaviour make a very favourable impression. He appears in Arabic costume, and delivers a brief preliminary address concerning his tribe and his own performance. When he proceeds to bring about the required conditions he first repeats a short prayer, then throws some incense powder on a small fire in a chafing dish, and bends over it, inhaling the smoke, while he strokes his forehead with his hand, sometimes using both hands. He also takes a little of the powder in water—the powder being a mixture of benzoin, haschisch, wormwood, and some other ingredients. These preparations do not occupy more than a few minutes, and after moving his head about in Dervish fashion and carrying out some other arrangements, he is in the necessary state, and proceeds with his exhibition, which is of a somewhat startling character. Although in a condition of complete invulnerability, Soliman is to all appearances in his usual state. At any rate, he retains full consciousness of what he does and of what is done. He stabs his own arm, or gets someone else to do it for him, while he himself looks calmly on, exhorting the ladies present not to disturb themselves, as he feels nothing. He takes toilet pins of about six inches in length, breathes on them and moistens them between his lips, then sticks one through the fleshy part of each ear, others through both cheeks, and so on, including several much more sensitive parts of the face and head. There is no question of trickery about these performances, and after people have had sufficient opportunities of examining his condition of absolute tranquillity and seeming immunity from pain, he slowly withdraws the pins, and the examiners can find no trace of any wound or the slightest effusion of blood. Occasionally before proceeding to a fresh experiment he has recourse to the anæsthetic, which he inhales from his little chafing dish or incense boat, and he also renews the manual passes which are a part of his process. He removes his right or left eye from its socket, and holds it in examination between his fingers in front of its natural cavity, to which it is returned when the inspection is completed. There is nothing novel about this last feat, of course, except the circumstance that the gentleman does it himself, but much of his performance is of a kind so startling that a detailed description is only suitable for the pages of a surgical journal. He keeps adders whose fangs are quite familiar with his hands and arms, and he can, at will, allow the blood to flow after their bites, and then cause it and all trace of wound to vanish merely by a few passes of his hand. He also holds a flaming torch to his arm as long as his audience pleases—until, in short, they are satisfied with the proof. After this fire experiment, which in a slight degree recalls the famous fire tests of D. D. Home, Soliman throws himself down and repeats another prayer, then arises and restores himself to his normal condition, that is, to the state which resembles that of ordinary people, for it almost appears as if either state might, in his case, be called normal. These experiments, although not absolutely new, have now been subjected to scientific investigation, and Dr. John Ranke, Professor of Anthropology in the University of Munich, has written to Soliman to the following effect: "In the name and on the invitation of the Munich Anthropological Society, the undersigned, its first President, begs to express to Mr. Soliman Ben Aissa his cordial thanks for the opportunity of witnessing on November 25th, 1892, the most remarkable exhibition, of which the high value, anthropologically and ethnologically, is hereby in the fullest manner acknowledged."

WHAT THE DEVIL DOES.

The "Revista Espiritista de la Habana" has a portrait of Don Modesto Casanovas Y. Bosch, whose features recall in somewhat striking fashion those of the late Mr. Spurgeon. Don Modesto is a speaking medium who is highly respected in Barcelona for his benevolent character as well as for his oratorical powers. He occupies several important posts in connection with the Spiritualistic movement in Catalonia. In addition to much original and translated matter of interest, this journal deals with a certain Father Larra, who has been explaining to some religious people that the devil is the origin of all Spiritualistic phenomena. The "Revista" lets the Father down very tenderly on one of the horns of the old dilemma. It asks: "If none but Satan communicates, seeing that he is the enemy of God and men, why should he recommend prayer to God, submission to His will, un murmuring endurance of life's tribulations, renunciation of worldly honour and riches, the cultivation of brotherly love, and the practice of all the other Christian virtues? In a word, why should he recommend the doing of everything that is really necessary for the purpose of destroying his own Kingdom? If the demon gives such counsel we submit with confidence that he is a fool of a marked character; that he is neither so astute nor so malignant as is assumed; and, as a consequence, that he is not so very terrible after all, seeing that he works against his own interests, and is silly enough to supply arms which can only be used against himself." The "Revista" hopes the devil may really be of this stamp, and Father Larra also, it slyly adds.

THE ASTRAL PLANE.

"La Revue Spirite" contains a long article on "The Adversaries of Spiritism." It deals with the subject historically, and is a powerful *résumé* of the phenomena and testimony whose union forms the wall against which materialists so stolidly knock their heads. The following passages are culled from M. Ernest Bosc's present instalment of "Psychology in presence of Science and the Savants": "The astral plane is what the Americans call Summerland; in fact, the astral space is that intermediate space which lies between the earth and the ethereal regions occupied by spiritual and *atmique* beings. This space, in our view, is inhabited by people who have quitted for a time, more or less long, the physical plane, either by means of physical death, or through some serious disease. Living people dwell in the astral plane during sleep—an indubitable fact, because if many human beings do not remember their astral life, many others are aware of this existence."—"The poor creatures who get intoxicated in order to forget the sorrows of their present life—the ether drinkers, the haschisch and opium smokers—all these persons are happy only in the astral existence, and that is why they abuse intoxicants and narcotics." The author has previously explained that there are three kinds of death, and not, as has hitherto been generally believed, only one. There are physical death, astral death, and spiritual death, and he who has passed through these three deaths lives only the *atmique*—that is, the most exalted life, and has attained to the Nirvana of the Hindus. "La Revue" contains a curious communication from a medical spirit through the mediumship of Captain Boulle. It gives a brief account of the spirit's career on earth, from the time he did his doctor's thesis before the Faculty of Montpellier until he died of heart affection at 46 years. The spirit seems remarkably fond of the adverb "absolutely," as it occurs in almost every paragraph.

MESMERISM.—Lady Burton in her recently published "Life" of her husband, Captain Burton, says: "He used to mesmerise me freely, but he never allowed anyone else, nor did I, to mesmerise me. Once mesmerised he had only to say, 'Talk,' and I used to tell everything I knew, only I used to implore of him to forbid me to tell him other people's secrets, and as a matter of honour he did, but all my own used to come out freely; only he never took a mean advantage of what he learnt in that way, and he used laughingly to tell everybody, 'It is the only way to get a woman to tell you the truth.' I have often told him things that I would much rather keep to myself."

A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day.—EMERSON.

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LVII.

FROM THE RECORDS OF MRS. S.

June 2nd, 1878.—This evening the usual circle met. After the physical manifestations of scent and raps, Imperator controlled, saying, "May the blessing of the Supreme rest upon you. We would speak to you on one or two questions in reference to the general aspect of Spiritualism in your world. We have told you that many of the difficulties have been smoothed away, but you must bear in mind that we live in the world of causes, you in that of effects; hence it follows that difficulties overpassed with us present themselves as new to you. We have tried to tell you why the fact of spirit communion is attended with inseparable difficulties. The spirit incarnated in a body of flesh either dominates the flesh and of its own accord vindicates its spiritual birthright, in which case it needs no demonstration of its spiritual existence, or it is dominated by the flesh and neither desires nor can accept any demonstration. Between these two classes there are many in an intermediate state, who are entirely concerned with the business of life and care for none of these things. We also wish to urge upon you the fact that Spiritualism is a system of religious teaching, and we wonder much at those who argue against this. There are many who study only the illusory phenomena, which are not reducible to scientific laws, and which are the product of spirits that cannot be controlled, and are not under any moral guidance. Others, again, regard Spiritualism merely as a system of communion with their own friends who have passed to the other life; here often deceptive spirits come in and lead people astray by false communications. Others, again, rise above the mere material effects, and in contemplating their causes perceive the true import of spirit communion. Through it they obtain a clear demonstration of their own spiritual existence, and through the influence of highly developed intelligences obtain spiritual education and religious training. One of the cardinal facts underlying your life is religion, by which we mean the intercourse of your spirits with the great Father of spirits, through the innumerable ranks of spiritual beings which extend upwards and upwards to Him. For to Him you and we alike may come. When you pray you must believe that the ministering spirits receive your prayers and answer them according to their own discretion. The very inception of spiritual communion is a veritable act of religious worship. The pursuit of Spiritualism is not safe, or likely to be followed with advantage, if this truth is not accepted. We have seen with much regret that many have missed this central point; and thus the internal cravings of their nature have not been satisfied, for some form of religion is necessary to every child of man. If they fail to grasp the religious aspect of the subject, they say that this and that phenomenon is curious, but unsatisfactory. They are no judges of what is real, being themselves the victims of unreality, and thus it comes to pass that those who might have derived from us the greatest comfort have turned aside, and have said that Spiritualism is illusory and deceptive, that Spiritualists are dealing with powers that are low and diabolic. So they pass on and think that they will find in a system *effete* and superstitious that rest and comfort they have failed to gain in Spiritualism. They resign their freedom, they reject the truth of God, and they pin their faith to the inventions of man. They will awake hereafter to find that their earth life has been thrown away, and their time of probation utterly wasted."

June 16th.—This evening the usual circle met. Mr. P., Mrs. G., Miss B., and Miss L. C. joined it. Scent and raps occurred freely. Imperator controlled with difficulty, and after some general remarks and answers to questions he said: "The voice of the Supreme is speaking to man, and there are many intermediary agencies between Him and you. Epochs have occurred similar to the present, when scientific men endeavour to prove that there is no final cause of anything; when the Sadducees taught that there was neither angel nor spirit, though what was called demoniacal possession testified to the action of spiritual agencies. So it was in the time of the Jewish prophets, whose voice was raised in an unbelieving age. These cycles of unbelief are treated with the same remedy. In your day the spiritual food which has sufficed for nearly 2,000 years has ceased to satisfy, and a new influx of spirit power is coming.

It was so in the time of Elias and John the Baptist. The foundations of unbelief are now being sapped by spirit power, and for this reason we have advocated the promulgation of Spiritualism, as you call it. It is in very deed the message of the Supreme to an age that sorely needs it, and a message that is in its essence religious, religious in its effects and religious in all its bearings. It is a message to teach man that he not only eats and drinks, sleeps and dies, but that he has within him that which will *not* die; to teach him that as he sows here, so will he garner hereafter. Thus the influence on him is not only immediate, but far-reaching in its effects. For his watchword he should have, in all his doings, 'progress.' Hence it is that we speak of Spiritualism as the one regenerating influence in your world. You live in the inception of a great movement. Leadership in the past has often been productive of much evil, but the progress of this movement will be what you call 'republican,' and the leadership will be spiritual. Jesus Christ was the head of a sect which, if it arose in your day, you would regard as composed of mere fanatical enthusiasts. The disciples believed in a temporal power, hence the Gospels contain many inconsistencies. Take, for example, Peter before and after Pentecost; he first disowned his Master and afterwards stood forward as the boldest champion of the Faith. Man must prepare himself for spiritual light, as the Holy Ghost never illuminates a darkened soul."

Imperator concluded by invoking a blessing on all present.

THE CELESTIAL SCIENCE.

Mr. Fitzgerald Molloy discourses on Astrology in "Borderland." Mr. Molloy makes some strong assertions about the Celestial Science, assertions which appear to require a certain amount of argument for their support. This is how he begins:—

There is no science more ancient, more stupendous, more exact; nor is there any science of which the general public knows less, for which it cares less, or holds in lesser esteem than astrology. Without making any effort to comprehend, the present generation has been satisfied to condemn the celestial philosophy, the study of which has occupied in the past some of the greatest minds that have illumined the world. That misconception should arise from ignorance can readily be understood; but that ignorance should assume the right of judgment concerning a subject of such importance, seems intolerable. And yet we are daily presented with the sorrowful spectacle of some creature with uplifted hands and screaming voice—an atom, a speck, on this one of the lesser planets in a solar system which occupies but a corner in limitless space—authoritatively defining what can and what cannot happen in the vast universe around us; the ridiculousness of the spectacle being intensified by the gravity with which he is hearkened to by his fellows.

Then follows a paragraph which is the reverse of scientific:—

The science of the stars is but a particular branch of natural philosophy, and holds nothing in itself of magic or of mystery, but is largely dependent upon arithmetical calculations and mathematical deductions for the statements it makes.

Capable of being historically traced to some fifteen hundred years before the birth of Christ, its practice has been continued in every country and through every century down to the present time. Its principles may be said to be based on, and directed by, the sympathy and order that underlie and govern all nature; that marvellous order, that intelligent sympathy, which caused Pythagoras to assert that the world is actuated by a divine soul. Newton has said that "every particle of matter in the universe is endued with a sympathetic energy or influence, by which it is capable of communicating imperceptibly with every other particle throughout the system of nature." And the same influence which, in its communication with nature, causes the seasons to change, the tides to ebb and flow, the winds to rise and fall, likewise moulds mankind.

The earth rotates on its axis and revolves in its orbit, and owing to its position with regard to the sun in its daily and yearly course we get the phenomena of day and night and of the seasons. To talk about the influence—which Newton never mentioned in the sense represented by Mr. Molloy—in its communication with nature causing

the seasons to change, is to talk that kind of nonsense which has repelled so many from the investigation of subjects well worthy of their attention, as, indeed, is astrology. We then come to one of the weakest passages we remember to have seen written by anyone wishing to produce a favourable impression in respect of what he is advocating:

The constellations, clusters of stars or signs of the zodiac, their movements, the course and positions of the planets in the heavens, and the aspects they bear to, or the number of degrees by which they are parted from, each other, all disturb and influence the universal æther which is diffused over and pervades all space; this æther in turn sympathetically and electrically impressing the infant at the moment of its birth with certain characteristics and talents by which he shall shape his future life, his ultimate fate.

We say nothing about the movements of the so-called fixed stars, which as far as we are concerned can only be measured by the spectroscope, and then only very approximately, but Mr. Molloy probably refers to their "apparent" movement, coupled though it curiously is with the "real" movement of the planets. And here comes in a strange assertion, that the number of degrees by which two planets are separated from each other "disturbs and influences the universal æther." This difference in angular magnitude possibly may "influence," but how can it "disturb" the after all supposititious ether? And the combination of words, "sympathetically" and "electrically," what does it mean? We had thought our old friend "electricity" was played out in this connection. We do not say the things are wrong essentially, but one wants good reasons for such facts, not the kind of thing that satisfied Sunday-school classes in the forties. When Mr. Molloy says "the fact that men who substitute ignorance and pretence for knowledge and labour make gross blunders, but do not invalidate the science," one cannot possibly disagree with him. Yet a more unscientific way of presenting a science to the outside world than this attempt to bring the Celestial Science into touch with ordinary humanity, it would be difficult to imagine.

The following two paragraphs seem to contradict each other:—

A broad and simple test regarding the influence of the stars may be obtained by glancing at a man's horoscope. An evil aspect of the baneful planet Saturn in the ascendant, or in the mid-heaven, will blast his life; whilst Jupiter, the benevolent planet, in the ascendant or mid-heaven, will bring him fame, power, and prosperity. So much will readily meet the eyes even of those whose knowledge of the logic of the stars is rudimentary; but the method by which certain events, and the dates on which they will occur, can be predicted, is one beset by difficulties.

Did man and maid, entering into marriage, consult a competent astrologer, the unhappiness in married life which to-day is the rule would then become the exception. Did parents seek advice from the same source regarding the calling or profession best suited to their children, we should not then find so many around us unfitted for their occupations or hear their murmurs of dissatisfaction. And did people likewise ascertain in what country or town they would best succeed, and at what period they might take advantage of the current of their luck to lead them on to fortune, at what time they should guard themselves against evil aspects, by what means they could know those who deceive and betray, and those in whom they might trust and confide, they could then "guide themselves by the lights in the firmament of the heaven," placed there for signs.

The first of these paragraphs should mean that a man cannot help himself, the second that he can. Are the stars determining factors in a man's life according to the first paragraph, or are they simply guiding influences according to the second—or is it that Mr. Molloy does not quite understand?

Get but the truth once uttered, and 'tis like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.—JAMES RUSSELL LOWELL.

MORE "SOCIETY FOR PSYCHICAL RESEARCH" STORIES.

In another column of "LIGHT" Mr. Myers's striking remarks on spiritual intercourse have been reproduced from the "Proceedings." Here are some more startling stories from the same source. The medium now is Miss A. :—

"I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888 [this incident was written down October 21st, 1889], my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room, and was standing in the bedroom, when suddenly she called to me: 'Get a bit of paper; there are some raps.' I came in and took an envelope and pencil, and at once the words came, by raps: 'Look to the candle or the house will be on fire.' We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking. No servant would have come in for some time." [Mrs. A. confirms as follows: "I heard of the incident in my daughter's next letter."]

"Again, I was descending a dark corkscrew staircase at Longford, in August or September, 1889 [account written October, 1889], when I heard a rapping on the stair. It was persistent, and drew my attention. I looked about with a candle, and at last saw a gold pencil-case of Lady Radnor's, with which I was accustomed to write automatically, lying on a dark little landing of the stair. I did not know that the pencil had been lost.

"But the most puzzling cases are those where the message professes to be from some departed person, and tells some true things, but perhaps mixes up some mistakes with them. 'Jack Creasy' was a case of that kind. [See "Proceedings," XXIII., p. 513. We have since ascertained that the widow's name is not Mary.—F. W. H. M.] I certainly had not read any newspapers about his accident, and had no connection whatever with Greenwich or Deptford. I can see no link, and I do not know either why the message should have come at all, or why it should have come so confusedly. But sometimes I do think that the message really comes from the person who professes to communicate.

"Another frequent writer is a strange person to have come to us, as I knew nothing about him, and should not have thought that we had anything in common. That is Lord Chancellor Hardwicke. He—or whatever it is that takes that name—has become a sort of family friend. He has a distinct character of his own, which is not quite what I should have expected in a Lord Chancellor, for he is full of jokes and very bluff and outspoken. He has given a number of facts about himself, names of friends, and laws about marriage that he had made.

"One reason which makes me think that the messages come from outside myself is the feeling which I have sometimes of rivalry or even conflict between them. When I am writing there will occasionally be sudden changes, as if some new personality had been able to get hold of the pencil. And in one long case [John Black] there seemed to be spirits purposely trying to confuse each other's messages; or perhaps one telling a story and others trying to prevent us from hearing it.

"Again, if I see figures and then have writing which professes to come from those figures, it seems to me natural to suppose that it does so come."

I will now give some examples of motor messages, by writing and raps, given through Miss A. Here, as in the case of Miss A.'s crystal-visions, I am obliged to confine myself mainly to cases corroborated by the few friends who have felt in the messages more than a merely personal interest. It must, of course, be remembered, in justice to other friends (who have often carried off messages without even showing them to the writer), that much of what has been thus written has dealt with very private matters.

The first message which I shall quote is evidentially interesting, on account of the mere chance by which its truth was verified. It should be premised that Miss A. has never been to Blankney, and is not acquainted with the Chaplin family.

Lady Radnor writes under date January 15th, 1893:—

"The following case has always struck me as particularly curious.

"About eight years ago, when Miss A.'s powers had only quite recently shown themselves, her automatic writing told me that I had two guides, 'Estelle' and 'Silva'—spirits who accompanied me and took an interest in my welfare. I did not think of this at first as a thing which could be either proved or disproved. But one day, when a question was mooted as to whether 'spirit guides' had ever lived on earth, I asked whether mine had done so, and was told that *Estelle* had. I asked for her earth-name; and as we were then getting answers by raps (through Miss A.'s power) it was rapped out 'Loved voices called me Anne.' I asked for the surname. C—H—A was rapped out. As my maiden name was Chaplin I at once jumped to the conclusion that that was the name meant. But the raps said decidedly No, and rapped out *Chambers*. I had no associations with this name. I asked if connected with my family? 'Yes.' Any portrait? 'Yes.' At Blankney? (my brother's place). 'Yes.' "Now, I had spent much of my childhood at Blankney, and I had been particularly fond of one picture there, representing a lady whose name I did not know. It used to hang in the morning room, and then on the staircase, and represented a lady in a red velvet gown with a basket of cherries in her hand. As a child I used to sit and talk to this picture and make a friend of the lady with the cherries.

"So when I heard that the picture of my 'guide' was at Blankney I hoped it might be this lady, and asked, 'Is it the lady with the cherries?' 'Yes' was eagerly rapped out. I at once wrote to my old nurse, who was still at Blankney, and who knew a good deal about the pictures, and asked her to get the picture examined for any name that might be on it. She got the picture taken down and carefully examined, but there was no clue. She told me, however, that she thought she had heard a Mrs. S.—a connection of the family, who knew the pictures better than anyone—say that the lady with the cherries was a Miss Taylor. This disheartened me; but I wrote to a friend at the College of Heralds to ask whether the name Chambers occurred anywhere in the Chaplin pedigree. He wrote back that there was no such name in the pedigree.

"The same day that I got his letter I happened to meet Mrs. S. (whom I had not seen for many years) in a shop in London. I knew that she had once made a catalogue (which I had never seen) of the Blankney pictures; so I felt that here was my last chance. I asked her if she knew who the lady with the cherries was. 'Oh, that is Lady Exeter,' she said. 'whose daughter, Lady Betty Chaplin, married an ancestor of yours.' 'Do you know what Lady Exeter's maiden name was?' 'It was Mellish.' I now lost all hope, but I just asked: 'Has the name Chambers any association for you?' 'How stupid I am!' she exclaimed, 'Lady Exeter was a Miss Chambers, of Mellish.' My friend at the Heralds' College then looked in the Exeter pedigree, and, sure enough, the lady with the cherries was *Hannah Chambers*.

"H. M. RADNOR."

"I was cognisant of all this, and attest the accuracy of the account.

"RADNOR."

In a later letter Lady Radnor adds: "Personally I had always believed 'the lady with the cherries' to be someone (name unknown) who had married a Chaplin ancestor. There was no Chaplin pedigree, and it was I who suggested to my brother that he should ask 'York Herald' (Mr. Gatty) to draw one up; and I therefore applied to Mr. Gatty as being the only person who would know the names of the families connected by marriage with the Chaplins. I knew that the great-grandmother was 'Lady Betty,' nee Cecil; but as in those days pedigrees and family history did not interest me, I had never—and up to the present time never have—seen the Chaplin pedigree. In any case the name Chambers would not appear in it."

The following is typical as showing knowledge of trifling incidents:—

January 15th, 1893.

"I have several times had reason to think that some intelligence writing through Miss A. was aware of trifling circumstances happening to myself. A good instance occurred the other day. I came back from hunting and joined in a seance, where my so-called 'guide' was communicating. I asked 'Well, have you been with me in my run to-day?'

"'Yes,' was the answer, 'but you should have gone up the hill instead of down.' 'Was Nancy right, then?' 'Yes.' Now, in point of fact we had changed foxes that day by going down a hill instead of up, one hound alone, Nancy, running up hill on what was doubtless the original scent."

"RADNOR."

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

Light:

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

SATURDAY, AUGUST 19th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, 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. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

THE VALUE OF COMMUNICATIONS.

There were appended to a curious description of a journey to Uranus, which appeared in last week's "LIGHT," some few observations on the significance of such fatuous tales. These remarks were necessarily short, and the subject seems to demand a somewhat more lengthy treatment.

Judged by the standard of what is called common-sense—aided and abetted by the hereditary belief in a sudden transformation at death of even the most ignorant and vicious into a state of perfect knowledge and purity, when certain theological formalities have been gone through—the ordinary non-thinker has for his standpoint a fair argument against spirit-return as exemplified in communications of which the Uranus story is the type. Nevertheless, as was said in the note to that tale, the argument is really all the other way. The silliness of the communications is the strongest possible reason for the belief in their genuineness.

Knowing the prevalent belief in a sudden accession of vast knowledge, "knowing as they are known," the fraudulent medium, and the fraudulent spirit for that matter, would be far more likely at least to "attempt" the display of superior information than to lay themselves open to the chance of becoming the laughing stock of all decently instructed people. This, however, they do not do, as witness the story of that Uranus voyage.

The somewhat shallow witticism of Professor Huxley that spirit manifestation furnished him, if it gave him anything at all, with a reason for not committing suicide is of no value except as a fairly smart saying, for he mistook the meaning of the whole thing. Of the thousands of Englishmen, for example, who die daily how many are there above the average in intelligence? And, unless we are prepared to admit that they are all suddenly elevated into a state of exalted wisdom and mental power, which we do not admit, what right have we to expect their disembodied spirits to talk above the average of their conversation here? Here it is instructive to note how the French spirit-communications generally say something about the glory and influence of France, which is just what might be expected.

In the current number of the "Proceedings" of the Society for Psychical Research, there is an account of a spirit who acted exactly as he would have done on earth—his vicious and wicked falsehoods are as plain there as they doubtless were here. "As the tree falls so shall it lie" is capable of wider application than that of the usual continuance of human character. That the foul-mouthed frequenter of the low public-house should become in a second fitted for association with the angel Gabriel is an unthinkable proposition except with those who can believe that a few penitent and frightened words will save and glorify the soul of a blood-stained and treacherous murderer. Then why should not ghosts talk nonsense, if they have done little else before they passed over?

Spiritualists, however, have been much to blame. The absolute belief that some have unfortunately shown with

regard to the communications purporting to come from the other side has done much to bring this argument in favour of spirit life into contempt. No matter how exaggerated and absurd the communication may have been, it has too often been swallowed open-mouthed and with all the deference due to the sage of a hundred years' thoughtfulness. This should not be. There should be as much care in sifting the "ipse dixits" which come from spirit life as there is in appreciating the utterances of men still in the flesh, however eminent they may be.

The argument, then, is this: men are on the other side as they have been here; if they have been of low intelligence and poor judgment on earth they will be so when dead, and being so, it is more reasonable to expect them to talk from a low intellectual standpoint than not; they do so, and therefore we believe that they really communicate.

THE BISHOPS IN RELATION TO THE UNSEEN.

Not the least interesting feature of "Borderland" is a quotations from the replies of clerical persons, in response to Mr. Stead's characteristic appeal. If we knew no better, we should conclude that these gentlemen were engaged in pursuits which hardly admitted of interferences from distracting reference to an unseen world: the last thing that would occur to us would be the fact that they were persons whose special function it was to bring the reality of the unseen to bear upon the seen. They remind us of the person who, at a time of extreme peril during a storm at sea, on being told that there was now nothing to depend upon but Providence, exclaimed, "How frightful! has it come to that?" So these clerical people, on being brought face to face with the reality of what they have so long preached, seem to shrink back, uncomfortable, or even alarmed.

The Archbishop of Canterbury himself joins hands with the crudest agnostic in attempting to push back the phenomena of spirit-communication to "uncivilised states of society" and "persons of little elevation of intellect": and he would fain shut out all evidence by the simple expedient of having nothing to do with the subject, and by vaguely restricting knowledge of the unseen to "faith and intercourse with God," whatever that may mean.

The Bishop of Durham, though admitting that "spiritual ministries are constantly recorded in the Bible," slams the door with a bang, and says that "every voluntary approach to beings such as those who are supposed to hold communication with men through mediums is unlawful and perilous," though one would really have thought that a bishop, of all men, should be the first to take every opportunity of finding out any and every fact or possibility concerning the unseen of which, up to now, he has only talked.

But the Bishop of London beats the bench for obscurantism. In the sleepest possible way he says, "I am not competent. . . . Before such an investigation can be commenced with any hope of result, a *prima facie* case ought to be made out for believing that there is something to investigate." What has this poor old gentleman been doing since he helped to write "Essays and Reviews"? "Anything to investigate"! That might have been written by Mr. Huxley or Mr. Foote. If the Bishop had fewer buttons to fasten he might at least find time to look into the Psychical Research Society's publications, even though he could not bring himself to glance at "LIGHT."

This glimpse of the state of mind of the men in high places is most instructive. We do not say that men who write as they have written about the unseen world are really sceptical as to it, but we do say that their belief is vague, conventional, gaseous. How can it be otherwise, stifled and blinded as they are by the belief in the resurrection of the body?

ATMOSPHERES.

One of the signs of the times is the appearance of a significant recognition of the force and value of subtle and occult causes,—all the more significant because it comes at an hour when the crudest kind of materialism seems to be pushing into the field from every side. But, once more, spirit is demonstrating its superiority to flesh, and in ways the significance of which few seem to perceive. Atmospheres are everywhere felt to be of primary importance. The wise physicians analyse emanations, test air, ask about the drains, talk anxiously about "germs." Some go so far as to say that change of scene, as well as change of air, is curative. The mind wants a fresh atmosphere as well as the body. Drugs are regarded doubtfully: "As few as possible," says the good doctor: "you must open your windows, and move to a house built on the gravel, and at least a hundred feet higher."

So with government. "Trust the people," says the deep-seeing statesman; "create a right public opinion, evolve a sense of responsibility; as little government as possible; leave the people to mind their own business, and to surround themselves with the creative forces of public spirit."

So with religion. We are at last beginning to comprehend that deep saying of Jesus, "The words that I speak unto you, they are spirit and they are life;" and we are as assuredly drifting from the crudenesses of the creeds as from the coarsenesses of medicine.

In our common speech we bear witness to our recognition of the importance of Atmospheres. Of club, or school, or workshop, or even Church, we say, "The atmosphere of the place was bad," or "depressing," or "good," or "elevating"; and, even of persons, we say, "He depresses me," or "He exhilarates me": and, all the time, we are referring, in such phrases, to mental, moral, or emotional states and conditions.

All this is very full of suggestion, and demonstrates a drift which has profoundest significance. In fact, the world, without knowing it, is being prepared for the revelations of the occult which it is fated to encounter, and, at this very moment, for that wonderland which, though so marvellous, is only the pathway to an infinitely greater wonderland beyond its borders. That minor wonderland, at which we have already arrived, is indicated by the word "hypnotism," which only gives a new name to a very old experience, and, oddly enough, a name invented or paraded by scientific men who, until lately, held up the whole thing to scorn. Already that word is becoming a matter of course: and yet it indicates something that is absolutely revolutionary. Before long, the world will wake up to the fact that the doctor's hypnotism is the spiritualist's Spiritualism by a new route. It will see that the receptive and active, if not the conscious, personality of every one of us extends far beyond the visible form, that personality includes an atmosphere as well as a body, and that, if sensations and thoughts can be transferred, the sensible being and the thinker may possibly march out and stay!

In the meantime, the doctors will have to wake up to the fact that in this wonderland of atmospheres they have some marvellous helpers awaiting them. They may even in time learn to say "Yes" to poor Macbeth's despairing question "Canst thou not minister to a mind diseased?" They may teach the people to will to be well, and to dismiss inferior physical states by superior mental ones, and so really achieve what the priest mainly talks about,—the "cure of souls."

The foolish mother who now bribes or slaps her child into being "good" may learn how to create a thought-atmosphere, a love-atmosphere, an atmosphere of tonic rest and strength. The teacher may find out how to make the worried brain vibrate in rhythmic harmony to wise thoughts

and bright ideas. The very insane may be treated from the occult side, and the "noble and most sovereign reason" be brought into an atmosphere of calm, no longer "like sweet bells jangled, out of tune and harsh." And the possibilities of self-treatment are boundless. As it is, we are far too apt to create round ourselves an atmosphere of chronic invalidism. There are thousands of women, in particular, who dwell in a veritable atmospheric prison of self-pitying nervousness, and who need nothing so much as to drop the nonsense about their "nerves" and take to work of some kind, or constant drill in self-control. Instead of saying "I am so nervous that I hardly dare cross a road," such people should say, "I am strong and well and can face anything," and then go and steadily prove it. In that direction, salvation lies.

There is much here which might throw an instructive light upon our modern tendency to herd people together, in awful cities with districts given over to the surging poor, in colossal prisons, in huge lunatic asylums, in gigantic workhouses. The time will come when these will be regarded with horror, when aggregations of poverty, or crime, or lunacy, will be rightly understood and left to a blind and barbaric past.

For the hour, however, the message is one of hope. Blindly stumbling or wisely seeing, the world is moving on; and the very scoffers are being prepared to see and believe that the things which are seen are temporal, and that the things which are not seen are eternal.

A PSYCHICAL EXPERIENCE.

The "Religio-Philosophical Journal" for July 29th publishes this story:—

The memorial meeting at University Hotel, July 21st, was a special occasion for the purpose of paying tributes to Miss Emily A. Kellogg who recently passed to the higher life so soon after her steadfast friend, Miss Mary Allen West, President of I. W. P. A. Miss Kellogg was a former secretary. Many eloquent tributes had been paid by her associates of Foster Mission, King's Daughters, and W. C. T. U. workers. Then Miss Haskell, Principal of Monticello Seminary, paid a beautiful tribute to Miss Kellogg and added: No one would accuse me of being visionary; my busy, active life leaves no time for investigation and speculation. I can but tell you what before this has remained untold. Miss Kellogg's sister said in a letter, "Emily does not seem well. I do not like to say we are anxious about her." That night I was quite restless and remember distinctly hearing the clock strike one. Then I fell asleep. I suddenly awoke and saw a figure dimly outlined at my door. This figure placed its hands on the back of its head at the base of the brain. I said, "Come in." I called three times loudly, "Come in!" The figure slowly receded. Next morning came the telegram. "Emily died last night. Come." My first inquiry was, "At what hour was she called?" The reply was, "Two o'clock a.m." I did not then associate her particularly with my experience of the night before, until I was informed that she died of rheumatism of the brain. From the suddenness of the attack, I had supposed it to be heart failure, but when I was told that it was rheumatism of the brain, I immediately recalled the position of the hands of the figure in my vision of the night before. I can but feel that my friend came to me.

NOTE.—This statement carries much weight, being from Miss Haskell, who is well known through the length and breadth of Illinois as the Principal of Monticello Seminary, and a level-headed business woman. The editor was not present and did not hear the account from Miss Haskell, but the foregoing statement has been corroborated by a number of persons who did hear it.

DEATH OF DR. CHARCOT.

A Reuter's telegram states that Professor Charcot, the celebrated specialist in mental and nervous diseases, of the Salpêtrière Hospital in Paris, died on Wednesday at Morvan, where he was staying.

JOAN OF ARC.

The publication of Lord Ronald Gower's book has revived the interest in the great mediæval heroine. This is how Mr. Stead discourses of her in the "Review of Reviews."

We have, in short, not to deal with Jeanne d'Arc as a single personality, but Jeanne d'Arc inspired, directed, and controlled by a higher mind, or minds, of whose existence and whose influence upon her she was constantly conscious. On that assumption her hypothesis explains everything. But deny that assumption, and what remains? A manifest miracle, an unexplainable incredibility, in which, nevertheless, with the facts of history before us, we must believe.

From such a conclusion human reason recoils. Better a thousand times accept any working hypothesis provisionally that will account for the facts than give up the whole problem as insoluble, merely because we have an inveterate prejudice against admitting the existence of another world than this whose inhabitants, though invisible to mortal eye, nevertheless exercise a constant and sometimes dominant influence upon the affairs of men. It is this which gives the story of Jeanne d'Arc its incomparable fascination to modern times. In itself it is a history of unequalled pathos. No myth of Greece or Rome, no fairy tale of the Christian hagiology can vie with the tragic horror and transcendent beauty of the story of the Maid of Orleans. Jeanne incarnates all that is loveliest in womanhood with all that is most admirable in man: she unites the virtues of the cloister with the romance of the camp. She was as tender and true as our own Douglas, but as brave as Deborah. She bore herself with equal charm in the cottage by her spinning-wheel and in the Court of the King. Misfortune did not disturb the serenity, nor victory spoil the humility of this superb soul. To have given birth to such a woman was an atonement in advance even for the crime of producing the author of "La Pucelle," or Napoleon the devastator of Europe. As long as the human heart endures, the narrative of her captivity and her burning will rouse feelings that lie too deep for tears, and compel the English people and the Roman Church to admit that they have shared in the greatest crime in history since that which stands to the account of the Jewish Sanhedrim and the Roman proconsul for the Crucifixion. But all that is as a tale that is told, interesting, mournful, tragic enough, but it is a thing of the past.

What is not of the past but of the ever-living present is the light which Jeanne's story throws upon the absorbing problem of life in this world and the next. For if Jeanne was correct, we who live, and move, and have our being in the midst of these temporal things, which are but for a day, are all the while in the constant presence and within possible communication of spiritual Intelligences infinitely higher than ourselves. With these Intelligences it is permitted and even commanded that we should enter into close relations, as it is through them that our Lord the King of Heaven may deign to give us those directions necessary for our well-being and for the deliverance of those about us. Nor must we be deterred by the fact that those who said of Our Lord that He cast out devils by Beelzebub the Prince of the Devils, and who burnt alive as a sorceress the purest and noblest and most pious of women, will also invoke against those who keep their soul's eye open on the Godward side the familiar cry of Sanhedrim and of Council, that it is all of the devil or that they are mad. For if there be a God, Lord not only of all the Earth but of the Heaven and of the Heaven of Heavens, who is encompassed about by an infinite multitude of pure and lofty Intelligences, who are all ministering spirits to those who are called to be sons of God and heirs of heaven, what unfaith is there not latent in the shallow and empty cry that everything that is manifestly inexplicable on material grounds is of the Evil One? Is He who inhabiteth Eternity limited solely to the governance of material things, or is He not rather the Lord of all the spirits of all the worlds? Evil spirits there are, no doubt, as there are evil men on this earth; and for those who dare not face the influence of their fellow-men the Roman Church has prepared the cloister, in order that they may live retired and apart from the world. But why should we carry this cowardice of the cloister into the region from which, in the future as in the past, it may please the Almighty to reveal His will to the children of men? As for those who cry *en bono*? it is enough to ask, What would have become of France if Jeanne d'Arc had closed her ear to voices, and rejected their counsel as temptations from hell?

THE SUBLIMINAL CONSCIOUSNESS.

Mr. F. W. H. Myers keeps this as the heading of his articles in the "Proceedings" of the Psychical Research Society. How long will he be able to do so?—unless, indeed, subliminal consciousness is to signify something very different from what it meant originally. We feel bound to give certain observations of Mr. Myers in their entirety, on their importance, coming from such a source, can hardly be over-estimated:—

Thus much for the present with regard to communication from the living; and as to the danger that a message purporting to come from a deceased person may in reality emanate from the mind of one of the living persons present. But this, although a real risk, is by no means the only risk of deception which such messages involve. The communication may conceivably come from some unembodied spirit indeed, but not from the spirit who is claimed as its author. Have we any way of guarding against the deception—any hints which may help us to conceive the nature of a danger which lies so entirely outside our terrene experience?

Let us at least make an attempt to consider the possibility of disembodied existence, apart from any dogmatic pre-occupation, and simply in the light of such analysis of terrene personality as our discussions may have suggested.

It is clear in the first place that we must put aside the more distinctions on which men have mostly dwelt in such speculations as these. Men have for the most part confined themselves to imagining personalities shaped on their own familiar type, but some of them so good as to be called angels, some of them so bad as to be called devils. These conceptions have constantly deflected and distorted our present inquiries, by suggesting that if we are dealing with intelligences very different from our own, these strange intelligences must either be immensely better than ourselves or immensely worse. But this is eminently an anthropomorphic illusion. Angels and devils there may be, if you like, in indefinite numbers—there may be mermaids and sea-serpents in the deep sea: but that does not make it logical to assume that every form of deep-sea life which comes to our net will be either a sea-serpent or a mermaid. For our present purpose it will be more instructive to regard man—not as a *moderately good* being,—intermediate between possible extremes of fiendishness and beatitude,—but rather as an *extremely complex* being, more complex and at the same time more integrated than any other being that we know. As compared with a civilised adult man, all other creatures are less complicated and some are less coherent. The man's earlier stages, whether as savage or as infant, are less coherent; and his arrests of development, or retrograde processes, are always a sort of disintegration. The hysteria exhibits this disintegrative process in its active stage of extreme instability; the dement shows us a kind of stability reached when the disintegration of personality has been pushed as far as is consistent with keeping a human frame alive.

In the animal creation we have unification and specialisation secured at the cost of range and adaptability. And we must remember that the enormous majority of animals are protozoa, microscopic and unicellular; and that the enormous majority of metazoa or multicellular animals are parasitical. So that if we were simply told that we were to be introduced to a great number of new living beings, with no further details, the presumption would be that these new beings would be extremely short-lived, and dependent for their very existence upon close proximity to some higher organism. And by analogy, if we are told that we are to come across a number of denizens of the unseen world, taken at random, the presumption will be that we shall not encounter a Gabriel or a Plato, a Beelzebub or a Napoleon, but simply a number of parasitical existences who perhaps rise into individualisation by the mere momentary contact with our own spirits, and sink back again presently into some psychical "womb and tomb of things" out of which they for an instant rose. Or if this be lower than we like to go even in imagination for our comradeships, let us realise at least that spirits of the same grade as the higher animals here may be able to communicate with our spirits simply from the removal of those conditions which the struggle for existence has here imposed on the animal creation, and which have fitted them for objects more important to their well-being than converse with man.

The only excuse for speculations so wild as these is that they are at least less wild, more in accordance with analogy, than the popular fears which see a full-blown "lying spirit" in every random utterance of a planchette, and endeavour with Bibles and invocations to test the theology of suspected entities, which (to judge from all that we can learn of them) may be about on the level of a psychical jelly-fish.

Well, it will next be said, all this may apply to the nameless, witless agencies from which (if not from our own spirits) most of our messages do assuredly come. But what say you to the higher communications? to those that are above and not below the automatist's ordinary level? If these messages come from outside ourselves, have you anything to say of high spirits, such as the senders claim to be?

One suggestion I have, which seems to me to be again founded on analogy and to help in explaining certain fresh difficulties of "spirit identity" which meet us so soon as the alleged spirit assumes the character of a "guide," and communicates continuous advice or teaching.

We have seen that on earth the pathway of ascent in the scale of organisms is through integration, through unification. The cells of the metazoon—say of man—could have carried on an inferior existence separately; they have modified and unified themselves into man, and have made an organism more capable than any other of subduing the world. But how, again, has man's organism subdued the world? By its capacity for further integration; its ability to collaborate as a unit in a social organism, in which the minds of many act as one. These are truisms. But it is not yet a truism to point out that the psychical law of telepathy (if such it be) represents a still more advanced, a still closer integrative process. It points to a surer convergence, a more intimate fusion of spirit with spirit than is possible so long as all converse has to pass through mere rifts in the veil of flesh. How far, then, may such unification extend? We have suggested the possibility that parasitical minds may form a temporary union (possibly a permanent union) with our own. What if minds like our own should in their turn become in some way components of a larger spiritual aggregate? This need not interfere with our individuality. A corpuscle in a human artery is an indefeasibly a cell as if it were swimming freely in pond-water. But nevertheless it may give to certain communications something of a conjoint and collective character, which may interfere with our attempts at individual identification.

I have suggested these difficulties as possibly inherent in the very nature of the unseen world with which we have to deal;—quite apart from any deliberate wish to deceive us—such as may, of course, exist in that world as well as in ours. There also, there may be "clashings and entanglements"—opposing wills, confusion of memory, desire to baffle and annoy. Both for good and for evil the possibilities which these messages open out must long remain beyond our power to estimate or to understand.

A GLIMPSE.

A correspondent, introducing himself, writes:—Born a "Quaker," with a definitely "scientific" mind, I became an enthusiastic pupil of Professors Huxley and Lankester, and lived according to the ethics of George Eliot, with Christianity à la Renan, and supposed Spiritism a delusion, or else, I argued, "scientists" would of course have jumped at it. Since then (attracted by the distinguished names on the Society for Psychical Research, I have read all the leading Spiritist literature till, from sheer concurrence of testimony (for I have never seen the slightest abnormal phenomena), I have reached the verdict "substantially true as alleged." The step from modern to ancient records is obvious: they confirm each other.

It appears to me that the entire question of religions past and future turns on that of Spiritism—on the study and interpretation of its phenomena. Either we shall have (1) Human ethics—loving our brother (our limited, transitory brother) for his own sake—"that we all may be one"—oh, hard solution on such lines!—or else (2) Superhuman ethics—man plus a superhuman world with illimitable horizons, cosmic destinies; perhaps even a "Father" who will send down his Heavenly Powers to carry us above.

On the scientific side the gain is equally considerable in Psychology, in physics, and in the discovery of a non-material world to which the revelations of the telescope are a slight

affair. But the scientific aspect is of little moment compared with its applications.

Through Spiritism (and its despised "raps") will come the Federation of the world. What divides men is religious thought. Spiritism is the key to religions—the scientific explanation by which they will be unified and their professors reconciled.

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.]

Animal and Spiritual Life.

SIR,—Mr. Oxley, in his objections to Mrs. Besant's presentation of the Mahatmic ideal, is labouring under some misapprehensions which, perhaps, a few words of mine may be able partly to dispel.

To become an Adept, or to aim at becoming one, one thing is of paramount necessity. The individual must have reached that stage in his development when he is able to realise intellectually the opposing nature of the two great lines of evolution, which, though mutually repellant, are yet mutually complementary, the lines of animal and spiritual life.

Mr. Oxley appears to base his arguments upon the premise of a unity instead of a duality in Nature; of a line of Life that proceeds upwards from the animal into the human, and from the human into the God, without any specific change of nature, save the "glorification" of qualities inherent in the principle from the beginning.

This, I presume, is what he means when he speaks of the animal principle as being "indestructible," and "in the most perfect order"; and also when he refers, somewhat vaguely, to this principle as the "connecting link between all forms of life below, animal, vegetable, and mineral; and all forms of self-conscious beings above, even to the angel and the God." Mr. Oxley, perhaps from fear of shaking his argument, has not touched upon what is connoted by the term "animal nature," though he professes to have no difficulty in proving his point satisfactorily from outside sources.

I, too, can cite authority which will not only bear out the testimony of ordinary, personal observation, but will also refute the statement that "if these so-called perfected men" (Adepts) "knew anything of the laws which pertain to the influx and efflux of life—vitality—they would not be teachers of such a doctrine and practice" as the destruction of the animal principle. Let us examine the question for a moment, since it is, as I have said, of primary importance to all who would make themselves masters of their lower principles.

Nature—the nature, that is, of the mineral, vegetable, and animal kingdoms—advances by means of the struggle for existence, and the consequent "survival of the fittest." Its keynote is selfishness, separateness, strife. Its characteristics are the acquisition of happiness and good; the passion of selective and protective love—the desire for the reproduction of the species; *not for the benefit of the whole but for the gratification of the individual.*

Here—in the tendency to separateness, and the establishment of the personal idea—lies the chief characteristic of the brute in man: it is here that the two lines of progress diverge. Pursued to their furthest extreme, therefore, the laws of the animal nature can never evolve the perfect man. Seeing that the essence and outcome of these laws is strife and isolation, what will be the result if, as your correspondent has it, "in the passage from the man to the angel and God," they become "glorified"? Nothing short of sublimated selfishness! It is clear to the most cursory thinker, that if this be the product of the animal line of development, the spiritual must advance upon totally different principles. Hear what Professor Huxley has to say on the subject:—

"Social progress means a checking of the cosmic progress at every step, and the substitution for it of another, which may be called the ethical process: the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which exist, but of those who are ethically the best.

"As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. . . . its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence."

These words of Dr. Huxley's seem to verify the Theosophic teaching of the descending and ascending of the great arc of evolution. Does it seem improbable that when the midway point has been reached, and Spirit has begun its upward climb, the methods of evolution should alter from the extortion of sacrifice from the less evolved as a condition of progress, to the willing surrender of it from man, as a free gift?

It is the turn in the wheel of evolution which produces the complete reversal of the processes which, up to the midway point, had been sufficient for the growth of the lower kingdoms; and the recognition of this forms the basis of the peculiar course of training which Occultists adopt for the furtherance of their spiritual development. In doing so they are acting in accordance with cosmic law.

Since the laws of animal development obtain no longer for the spiritually awakened being, it is evident that the animal principle itself is doomed, during the upward cycle, to gradual extinction. It has played its useful and necessary part in the drama of Life; henceforth it must give way to the supremacy of Spirit, for where Spirit is to predominate, there is no room for the sway of the brute. The one being the complete antithesis of the other, no compromise is possible.

Hence the Occultist who wants to outstrip the race for the race's greater good, hastens the coming of the time when the animal principle shall have died a natural death. And in so doing he makes himself an exception to the general rule that no dictum or teaching can be true and good unless it is of "universal application"; in a similar manner to that in which a teacher breaks the same rule by withholding from his infant class the advanced chemistry experiments which he permits to adult pupils.

But, while striving towards the time when the creative faculty shall become spiritual and sublimated, and the result of a function other than physical and animal, Occultists do not condemn its use, save when it is looked upon as an indulgence instead of a necessity.

In Occultism the motive is the test of action. Save in advanced cases, all the so-called "animal" functions can be used with perfect purity, so long as they are performed as means to an end, and not regarded as that end, in themselves. Therefore every sensible and enlightened person will unite in condemning most strongly all attempts at "Saintship" which involve bodily maceration and undue asceticism.

The body is not to be brought in *any way* into prominence; still less by voluntary abuse than by voluntary gratification; the method employed by Adepts for "killing out" the brute being that of so complete a cultivation of the spiritual nature that the lower dies from sheer neglect. If Mr. Oxley means by "glorification" the mergence, in the perfect man, of the animal into the spiritual, then I am with him. If, however, he intends the animal principle to survive as a distinct factor, obeying its own selfish laws, I can but unite with Nature in expressing an emphatic disagreement.

Newham, Gloucester.

C. E. Woods.

Sin.

SIR, Replying to Mr. Charles Strange's inquiry as to "what right we have to speak authoritatively" on the subject of sin, I say, None whatever that I am aware of. You, sir, in criticising my letter, asked, What is sin? and I gave the best answer I was able. If Mr. Strange will furnish a better one I shall certainly adopt it, but on my own authority, not his; if it does not commend itself to my judgment I shall stick to my own definition, and he will probably do the same by his.

I am not aware that in any of my letters to "LIGHT" I have "contended that by inspiration a practical working system of morals can be obtained"; as far as I recollect I have always maintained that all that God (or goodness, if you like) requires of us is, to love Him (or it) to the best of our ability, and to do to others as we would be done by; if Mr. Strange is able to improve on this teaching of both the Old and New Testament, by all means let him do so.

Touching the "religious ideas of the Arafurans of Vorkay," I am altogether out of my depth here. I don't know anything about these gentlefolk, but I read that Jesus said, "Other sheep I have which are not of this fold," and that Paul said, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." I apply this spiritually, and I believe fully in that teaching of his, "When the Gentiles which have not the law, do by nature

the things contained in the law, these are a law unto themselves." "God is no respecter of persons," Peter declared.

As for my opinion about absolute right and wrong, all I can say is that that is my opinion; whether it is right or wrong is a matter of no moment; but as for there being no escape for our unfortunate sisters because "in order to live they have to sin," I beg to say this is not my statement, but that of Mr. Strange; if this is his definition of "sin," then I do not accept it. The Great Teacher declared of one "unfortunate," "Her sins, which are many, are forgiven, for she loved much." Mark the expression, "loved" not "loveth," as though applied to himself. I must go no further, or I shall get out of my depth here also.

T. L. HEYER.

[This is surely a very profitless discussion. It may be that one can define sin to every other body's satisfaction. But if any are sincerely desirous to avoid sinning, let them be honestly true to their own consciences and they will not be far wrong.—Ed. "LIGHT."]

Analogy and Proof.

SIR,—I am afraid I cannot echo "C.C.M.'s" welcome to my strictures on his paper of July 15th, by a similar welcome to his reply. "C.C.M." considers my objections as superficial. I never thought for a moment that he would do otherwise. Indeed, most Re-incarnationists rest on this as their main defence. "When you have studied the subject more, you will know better," is their self-appreciatory attitude. They cannot believe that there are persons as well informed as they are, who have studied points, (not superficially), have considered the same analogies, and have come to an adverse conclusion as to the claims of Re-incarnation as a reasonably tenable hypothesis.

It always appears as if your true Re-incarnationist was given a choice of two explanations of existence, and not, as is the case, of a vast number. He seems to think he must either believe that man had no existence previous to his advent in this world, and after living for sixty or seventy years here subject to a material condition of surroundings, that he then passes into a purely spiritual state where he enjoys an endless existence; or that Reincarnation is the only alternative. But that is not so. There is nothing to prevent my holding the theory that man has existed from all eternity, and will exist to all eternity, and that his progress is due to new consciousnesses unfolded from within, of which clairvoyance is a fairly good analogy; each of these states of consciousness leading to a following one, and that to one still later, and so on throughout existence. What we call Incarnation is merely the present sense aspect of existence; then follows a new unfoldment and everything is seen in a more direct or interior way. Again another unfoldment and a still more direct vision. The true idealist can easily see that there may be thousands of these states, each invisible to the other under ordinary circumstances, and that there is no need to return to a previous one to get a fuller knowledge which one life in one state could not give, because all states of consciousness deal with the same facts and principles of evidence. Re-incarnationists, at least Buddhist ones, seem to me to forget their own doctrine of all sensible things being merely Maya, or illusion. If so, then both Incarnation and Re-incarnation are illusions. The fact is, we want to know more before we theorise or adopt outworn theories.

I will dismiss "C.C.M.'s" lengthened arguments about period and periodicity in nature by simply saying that there is obviously no real analogy discernible between the rest of man and nature. As I said before, the lower we go in nature the more rest and the more need of rest, and the higher the less need. Therefore in a more spiritual condition than the present, rest will most probably be more inward and non-apparent. All the analogies of nature will be maintained better by such an hypothesis than by that of Re-incarnation. It is quite impossible to see the real harmonious law of nature in regard to rest in our present condition of knowledge. As I pointed out in my last, here is the vegetable resting daily and yearly, and when it ceases to manifest to our present consciousness. Here are men and the other animals resting daily and at the end of the present state. Why should man conform to the first and last rests and not to the second? To say "the suggestion is that the law of the year is the type of a periodicity to which he conforms in his own proper cycle," is to beg the whole question. If his cycle does not harmonise with the yearly rest, why does it harmonise with the two others? Universal law? "C.C.M.'s" support for his Re-incarnationist analogies in his first article, and by that he must stand or fall.

Besides this, the rest of the day in the vegetable kingdom which agrees, except in duration, with the annual rest, is imposed mainly by the external conditions, whereas in man and other animals it can be increased or diminished at will. But the rest from our present state of consciousness (Death), is like the rest of the vegetable kingdom, not controllable by our will but arises from the general law of decay affecting all substances.

I certainly agree with "C.C.M." that Spiritualists cannot put up with the conception that the connection of man with nature is casual and casually determinable. I never knew a Spiritualist who thought so. It is continuous and eternal, so far as we can see, but what we call nature will have no such existence to us after our change of consciousness as it has now, and although our future experiences will be related to our past, they will gradually, by showing the infinite variety of perception, reveal the fact that in our minds alone have they had any existence. That in fact, man and nature have all along been spiritual and not material; that man and nature are not dual or triunal but unal.

It is this feeling that only in connection with one manifestation and one consciousness can man progress that is so repulsive to true Spiritualists in the Re-incarnation dogma. To link progress with flesh (a momentary mode of manifestation) rather than with spirit (an abiding and permanent force), appears to the well instructed a gross, delusive, and materialistic hypothesis, unworthy of the age in which we live; although, perhaps, good enough, even helpful, in a past barbaric period.

To put "C. C. M.'s" argument and my reply in a single sentence, he thinks that although one *universal* law of periodicity in rest is not fairly traceable in nature, still the universality of rest of some kind or other, and its recurrence at intervals, although under totally different conditions, is a proof that man lives over and over again in the same world, subject to like conditions and in one state of consciousness; while I think that the analogies all point to succeeding states of consciousness unfolding one from the other in natural sequence, revealing new aspects of nature and states of being which are still the old ones seen in a more direct and real way. I must leave your readers to judge which is the more reasonable hypothesis.

R. DONALDSON.

Some Theories and Experiences.

SIR,—It is a valuable sign of the times to find that Mr. Arthur Balfour is the President of the Society for Psychical Research, and Mr. Gladstone an honorary member of the same. It is still more a subject of rejoicing to find Mr. Gladstone, as I showed in a letter to "LIGHT" of May 29th, scorning to shuffle the real meaning of the Bible term "Necromancer," which feeling he demonstrated in an article in the "Nineteenth Century" for October, 1891, and gave necromancy its true meaning, which is communion between the living and the dead, and is, in fact, what we call Spiritualism, and the usage of which Christ himself consecrated at the Transfiguration.

What the Bible assumes the Church has echoed in the term "Communion of Saints," though, of course, the communion of saints implies its opposite also, and on the latter point, at any rate, the old Church and Luther were entirely in accord.

But, unfortunately, there is not the same accord among members of the S.P.R. that there is in the Churches; some of the former, for instance, assume man to be of a dual nature, while some believe him to consist of a trinity. Mr. Hudson, for example, believes man to be endowed with an objective mind and a subjective mind only, in other words, a body mind and a soul mind; the former of which is all powerful, and the latter all weak; as though Providence, of which entity he makes abundant use, would be likely, in giving man two principles only, to make one of them absolutely effete. How unlike is this to the scientific truth of polarity. This idea seems no more reasonable than that the souls of living men who have spent all their lives in the wilds of Thibet, using the language of their country, should suddenly appear to a chosen few in London houses, using the language of Stratford-le-Bowe.

Other members of the Society for Psychical Research, such as M. Richet and Mr. Myers, through the study of hypnotism and photography, tell us of man as a trinity, and show us thereby, in the case of the body, soul, and spirit of one Leontine, that, unlike Mr. Hudson's effete soul, the soul of Leontine was ten times cleverer than the conscious personality of Leontine in her normal state, although this soul was vicious to an extreme degree; but that there was also a third and a spiritual con-

sciousness belonging to Leontine, of a heavenly order, working with Leontine's normal consciousness to improve the moral state of Leontine's soul; which reminds us of something we have heard before: "He who loveth his soul shall lose it," and "The Kingdom of God is within you." Which last precept "M.A.(Oxon.)," was never tired of inculcating. "I have said, ye are Gods," and the God-mind may be given us to improve the soul-mind.

I have long written in "LIGHT," but I have rarely said anything of my own experiences. Let me now, however, on this occasion, in furtherance of what I have said already, make a few explanatory remarks: I cannot invoke spirits, I never try; I am no spirit rapper; they invoke me, not I them. I never originated a séance in my life. For a man to say that he "hears voices" is, or was, sufficient to consign him to an asylum. But the Lord Chief Justice put that down, by asking a certain doctor: "Would you have imprisoned Socrates?" Not but that many unfortunates in asylums do hear voices nevertheless. I do not know how they hear them. When I hear them it is in this way, and in this way only: I hear them in my sleep, when the soul is supposed to be on the *qui vive* and the conscious personality quiescent. But that my soul is competent to idealise all I hear from every source I can never believe, though what occurs to me is subjective and comes through the soul-hearing which is called clair-audience. I hear in my sleep, and always in my sleep, short sentences which wake me up, and if what I hear is of importance, and if I am not too sleepy, I get up and write it down at once, or I am sure almost to forget it. Often I hear my Christian name pronounced. Often I know not from whence the voice originates, but sometimes it comes as from a recognised living person; and sometimes it comes from one dead, but probably more fully recognised than from one living; at the moment I have no more doubt than if I had a friend before me, shaking him by the hand. I do not ask "Who are you?" for there is no need. This experience has accrued through a period of now thirty-seven years, ever since events occurred to me quite unexpectedly in the family of my English banker in a large town abroad. He asked me to spend the evening with them. When there, the lady of the house said: "Have you ever seen anything of Spiritualism?" I said, "No," and that Faraday had disproved it. But before I left the room I believed that Faraday had not disproved it. During these thirty-seven years, all since that evening, there are but two or three of all my near deceased relatives who have not, I believe, communicated with me by speaking in the way I have described, or by vision, or both; some of them very many times. Without going back to events far away, and asking pardon for touching on family matters, let me say: I lost a brother from this life on July 27th, 1892. I believe he came and woke me up on the morning of the following November 2nd, for on that occasion I, as usual, left my bed and wrote in a book kept for the purpose, as follows: "First from brother John. He said: 'Come here, I can give you a little comfort anyhow'." He was a religious man and a man of great probity, as many could testify. He was not a Spiritualist. He came to me, I believe, a second time; but he broke off suddenly in the midst of his sentence, so I did not enter what he did say in my note-book. On January 26th last, a sister of mine passed over. She was nearly ninety-five years of age, had long been blind, had lost her memory, and was bed-ridden. In my note-book of February 23rd last, I wrote in the usual way: "Sister Anne woke me up from my afternoon nap, weeping, probably from joy." May 4th, 1893, I find this note: "Thought I kissed sister Anne, woke up 8 o'clock a.m." On July 12th last, here is my note: "I saw dear sister Anne, she had on a close bonnet (such as she wore when living), she looked at me a little, and then her head fell back." My note of July 24th, 1893, is this: "I was in an unknown garden. I said, 'John (my brother lately dead), I am soon coming. I often pray to die.' Woke up." I had been ill for some time.

Here is a case, which I take from an earlier note-book, which might have come direct from my soul, or ego, or double. I am inclined to think that my soul may have been on the war-path, and gave me the following information after a war excursion during my sleep. On August 1st, 1870, we were all in expectation of the coming action between the armies of Germany and France, but the fighting had not then begun. However, on the morning of August 3rd, 1870, as my old note-book shows, I was awake by the following words: "The blood has been shed." On receiving my newspaper that same day,

[August 19, 1892.]

I read these words: "By telegram from our own correspondent, Metz, August 2nd, 11.15 p.m. An important engagement has taken place to-day at Saarbrück, resulting in the victory of France." I at once cut this paragraph from the newspapers, pasted it under my note, and there it can be found still.

T. W.

A Main Obstacle to Co-operation

Sir, Let me thank "Questor Lucis" for his courteous explanation. But I do not think it goes quite to the bottom of my difficulty. I do not know precisely what idea he intends to express by the parenthesis "Soulie, not astral." But several times when I have spoken, at meetings of occultist students, of what has been to me, for half a century, the basis of every preference for good rather than evil, the motive power of all spiritual aspiration and desire, I have been met by the remark—

"That is all in the Astral," the speaker evidently meaning by the word "Astral" something beneath contempt.

No true student sees the name of any division of the common field of study as a term of reproach; if this is done, there is an end of all possibility of co-operation. If it is agreed that a certain region of thought and experience (the particular region in which I live) is to be called "Astral," I have no objection. Then comes the question—Do modern occultists wish to hear anything about the Astral, or do they not? To invite my co-operation; then to explain to me that the region in which I find all the good that ever came to me, and which seems to me a Heaven of motive and inspiration, is to be called the "Astral," and then to use the word "Astral" as meaning "not worth investigating," is illogical. The possibility of co-operation in study is limited to those who can think with respect of each other's region of thought and inspiration. This is so self-evident as to be hardly worth saying, except that I wish to call attention to the cause which, more perhaps than any other, is preventing co-operation among occultists, the random labelling and pigeon-holing of everything which the speaker does not happen to understand the value of.

MARY EVEREST BOOLE.

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 next Sunday, Mrs. Stanley. J. RAINBOW, Hon. Sec.

OPEN AIR WORK, HYDE PARK (NEAR MARBLE ARCH). A mass meeting of Spiritualists will be held on Sunday, August 27th. Friends are cordially invited to attend, and make the meeting thoroughly representative. Meetings at 3.30 and 6.30 p.m. Various speakers; literature for distribution; helpers required. A large gathering expected; first-class tea close by. —PERCY SMYTH.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW ROAD. We had good attendances last Sunday, when in the morning "Mab, what is he?" and at the evening gathering "The Séance of Pentecost" were the subjects dealt with by local workers. Wednesday, inquirers' meeting at 7 p.m. Sunday morning at 11.30 a.m. Sunday evening at 7 p.m. C. M. PAYNE, Sec.

SPIRITUAL HALL, 86, HIGH STREET, MARLBORNE, W. On Sunday last Mr. J. J. Moore's controls lectured on "Re-incarnation a Question of Fact (?) with their accustomed ability, and, in our opinion, showed the utter fallacy of the theory of Re-incarnation. On Sunday next the third of this series of lectures "Theosophy—its Facts and Fallacies" will be delivered through the mediumship of Mr. J. J. Moore. H.R.

14, ORCHARD ROAD, ARROW ROAD, SHEPHERD'S BUSH, W. On Sunday last, Mr. Humphries gave us an excellent discourse upon "Bible Spiritualism," quoting numerous passages to prove the fact and truth of spirit return. We had also some good clairvoyant descriptions at the close, all of which were recognised. Sunday next, at 7 p.m., open circle; Tuesday, at 8 p.m., séance, Mrs. Mason. August 27th, Mr. H. Towns. J.H.B., Hon. Sec.

22, DEVONSHIRE ROAD, FOREST HILL. On Thursday the guides of Mrs. Bliss gave clairvoyant descriptions to many friends who were present, all going away thoroughly convinced that their departed ones can and do return to them providing they give proper conditions. On Sunday the guides gave a beautiful address on "Mediumship," showing how necessary it was for those who are endowed with the gift to develop it for the up-

liftment of humanity. Many strangers were present. On Sunday next, at 7 p.m., Mr. Munns will give an inspirational address. Thursday, at 8 o'clock, open circle.—J.H.B., Sec.

PECKHAM RYE. "Disestablishment and Disendowment: An Act of Justice to the State and Religion," was the theme of R. J. Lees' lecture on Sunday afternoon. Tracing the establishment of freewill offerings to the Monastery and the grant of Ethelred the Saxon King of one-tenth of the land as the source of endowments, he very forcibly showed the uses to which those early days such grants were devoted, and that within the circle of the religious houses and their inmates all learning, sciences, art, and medicine, and the care of the poor were presented, and used for the good of the whole. Following down the stream, Mr. Lees traced the gradual growing of the maintenance of the title charge, while on the other hand the use of the money ceased to flow into the original channels for which it had been granted, and instead of being an endowment to benefit the people all round, in every department of social life, it has devolved on the Church, for religious purposes only; science, and art, and medicine have ceased to benefit, and the proportion set apart for the poor has been absorbed by Law Boards. The audience was very large and appreciative.

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 Chabannis, Paris; Germany, E. Schloebauer, 1, Monbijou place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelmeer 682; India, Mr. T. Hatton, State Cotton Mills, Baroda, New Zealand, Mr. Graham, Huntley, Waikato; Sweden, E. Fortenson, Ade, Christiania; Russia, Etienne Geispitz, Gracia 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, 103, Ry-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, Windmill 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.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—HUGH MILLER.

THE GLORY OF KNOWLEDGE.—It is not the mere cry of moralists and the flourish of rhetoricians, but it is noble to seek truth, and it is beautiful to find it. It is the ancient feeling of the human heart that knowledge is better than riches, and it is deeply and sacredly true. To mark the course of human passions as they have flowed on in the ages that are past; to see why nations have risen, and why they have fallen; to speak of heat, light, and the winds; to know what man has discovered in the heavens above, and in the earth beneath; to hear the chemist unfold the marvellous properties that the Creator has locked up in a speck of earth; to be told that there are worlds so distant from our sun that the quickness of light travelling from the world's creation has never yet reached us; to wander in the creations of poetry, and grow warm again with that eloquence which swayed the democracies of the old world; to go up with great reasoners to the First Cause of all, and to perceive in the midst of all this desolation and decay, and cruel separation, that there is one thing unchangeable, indestructible, and everlasting. It is worth while in the days of our youth to strive hard for this great discipline; to pass sleepless nights for it; to give up to it laborious days; to spurn for it present pleasures; to endure for it afflicting poverty; to walk for it through darkness, and sorrow, and contempt, as the great spirits of the world have done in all ages and all times. SYDNEY SMITH.

THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

Minimum Annual Subscription of Members and Associates, 10s. Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian on the premises.