

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 662.—VOL. XIII. [Registered as a Newspaper] SATURDAY, SEPTEMBER 16, 1893. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

"Vanity Fair" of September 10th has the following:—

"LIGHT" is (so it tells us) "a journal of psychical, occult, and mystical research." It is a young journal of some thirteen years' standing. It is also an impudent journal. It quotes my story of Admiral Tryon's apparition, comments on it as possessing, "of course, no inherent impossibility," hopes that it will be verified or contradicted, and impertinently adds, "We do not want manufactured evidence." Does "LIGHT" then regard all such "evidence" as manufactured unless supplied by itself?

Spiritualists are bigoted, absurd people as a rule; but 'tis sorely curious that their organ should seem to regard with suspicion any story of so common an occurrence as that of an apparition at the time of death, merely because it appeared in another journal. Surely it is not for "LIGHT" to hint that such apparitions are not well-established facts. But in any case I should really not be surprised to find that there has been less manufactured evidence in four-and-twenty years of this journal than there has been in "LIGHT's" little life.

It is very pleasant to see the above. Time was when for a periodical like "Vanity Fair" to hint at the truth of an apparition story would have been that periodical's condemnation. But we live in happier times, and now this chronicle of the "upper circles" is angry because "LIGHT" asked for evidence of a ghost story, which evidence it will be seen is not forthcoming. Such a story as that about Admiral Tryon is, we repeat, possible, nay, probable enough, but it is also just the sort of story that would be invented by the modern penny-a-liner, now that ghosts are becoming fashionable. However, "Vanity Fair" is angry and abusive, which is good.

The secretary of the Cremation Society of England, whose offices are 8, New Cavendish-street, W., sends us some pamphlets on the objects of his society. It is no part of the duty of "LIGHT" to advocate a fad of any kind. But this question of cremation interests everyone, especially just now, when the enterprising journalist seems determined to frighten us into a cholera epidemic. The address by Sir Spencer Wells, which accompanies the secretary's letter is instructive though not pleasant reading. What is called Christian burial is, if Sir Spencer be right as to his facts, about as ghastly a means of propagating disease as could well be devised. A sound mind in a sound body is necessary to everyone, and to none more than to the student of the occult, but apparently we are all doing our best to render the conjunction well-nigh impossible.

Why does fear of a disease render many people peculiarly liable to be affected by that disease? That it does so is a popular and seemingly well founded belief, and this makes the conduct of the propagators of the "cholera scare" all the more reprehensible. But what is the meaning of the fact? Where is the connecting link between

the fear of, say, "cholera" and the "comma bacillus"? We know how a sudden fit of rage will so alter the fluids of the human body that the nurse poisons the child under her care; does fear act similarly and so alter the conditions of the system that the "comma bacillus," or any others of his unpleasant brethren, find greater facilities for their nutrition? And if this is the case, why should we not be able to start a set of conditions of just the opposite kind, and auto-suggest, indeed, all bacterial influences off the face of the earth?

We refer elsewhere to the Chicago Congress, but one event in connection with that Congress we hope has been exaggerated by the "Chicago Herald." The following, which is headed "In the Wrong Crowd," apparently refers to Mr. Ernest Hart. It appears in the above-named journal for August 25th:—

Secretary Young, of the World's Congress Auxiliary, is carefully nursing a purple spot beneath his left eye. Mr. Young attempted to eject Dr. Ernest Hart, the well-known London physician, from the Hall of Washington yesterday afternoon. Dr. Hart was in a stubborn mood and refused to be put out. During the argument that waxed hot between the two men, Mr. Young's left eye suddenly came in contact with the worthy doctor's right fist. The consequence is that the genial secretary of the Congress Auxiliary will not be at his post of duty this morning.

Professor Elliott Coues, the bearded chairman of the Congress, was about to open the afternoon meeting, and had rapped three times on the little table with his rosewood gavel, when Dr. Hart entered the hall. No one knew who he was, and as he made his way to the platform no objections were raised, it being supposed that he was one of the speakers of the afternoon. Making his way to where Professor Coues stood, Dr. Hart exclaimed in a loud voice that he had something to say to the audience. Professor Coues requested him to be seated until the session was opened, when they would be pleased to listen to anything he had to say.

"No, I won't wait," exclaimed the angry doctor, shaking his fist at Professor Coues, "I have something to say of importance to the public, and I am going to say it."

Turning to the audience Dr. Hart denounced the persons connected with the Psychical Science Congress, or any person professing to believe in such phenomena, or Spiritualism of any kind, as impostors, and said he was willing to wager one thousand dollars that he could write a message and seal it and that no one could read by so-called second sight or the power of clairvoyance the contents of the said message.

The "Chicago Herald" goes on to say that Mr. Hart was eventually persuaded to leave the hall, and that it was during the altercation which led to this result that Mr. Young was struck by Mr. Hart. It appears that when the Committee requested the use of a hall for the meetings of the Congress an express stipulation was made that no experimental work should be done. Mr. Hart, under these circumstances, was, therefore, clearly in the wrong. But we shall, we hope, have Mr. Hart's own explanation.

THERE is but one way to restore the greatness of a people—it is an appeal to the people themselves. It is not in the power of princes and barons to make a state permanently glorious; they raise themselves, but they raise not the people with them. All great generations are the universal movement of the mass.

AN ESSEX WITCH IN 1645.

There would probably be very much that is interesting in a comparison of the accounts of some of the noted trials for witchcraft in the seventeenth century with the accounts of some of the experiments in modern hypnotism. In an old book by one John Beaumont, called "An Account of Genii or Familiar Spirits," there is a fairly full transcription of the depositions made at one of these trials, and they are curious reading. The special case is that of certain Essex witches who were executed.

The informations were given upon oath. There were taken separately the sworn statements of Matthew Hopkins, John Sterne, Edward Parsley, and John Banks; and jointly those of Frances Mills, Grace Norman, Mary Phillips, and Mary Parsons. All these people were of Manningtree, and their informations bear the same date, March 25th, 1645. They appear to have been appointed to sit with the "witch" and report what they saw and heard, and partly on their testimony the condemnation was pronounced. The information of Matthew Hopkins is as follows:—

This informant saith, that the said Elizabeth Clarke, alias Beddingfield (suspected for a witch as aforesaid, and whose mother and some others of her kinsfolk did suffer death for witchcraft and murder) being by appointment of the said justices, watcht several nights for the better discovery of her wicked practices: this informant came into the room where the said Elizabeth was watcht, as aforesaid, the last night, being the 24th of this instant March, but intended not to have stay'd long there, but the said Elizabeth forthwith told this informant, and one Mr. Sterne there present, if they would stay, and do the said Elizabeth no hurt, she would call one of her white Imps, and play with it in her lap; but this informant told her they would not allow of it; but that staying there a while longer, within a quarter of an hour after, there appeared an imp like to a dog, which was white with some sandy spots, and seemed to be very fat and plump with very short legs, and forthwith vanisht away: and the said Elizabeth said the name of that imp was Jarmara; and immediately there appeared another imp, which she called Vinegar Tom, in the shape of a greyhound, with long legs, and the said Elizabeth then said, that the next imp should be a black imp, and should come for the said Mr. Sterne, which appeared but presently vanisht; and the last that appeared was in the shape of a Pole-cat, but the head somewhat bigger, and the said Elizabeth then told this informant, that she had five imps of her own, and two of the imps of the old beldam West (meaning one Ann West, widow, who is now also suspected to be guilty of witchcraft) . . . * and the said Elizabeth farther told this informant that Satan would never let her be at rest, or quiet, till she did consent to the killing of the hogs of one Mr. Edwards, of Manningtree, and the horse of one Robert Taylor of the same town.

Hopkins, Sterne, and Parsley swear to Jarmara and Vinegar Tom, but the women say nothing about them, and Banks simply corroborates Sterne. As to the Pole-cat, Sterne says nothing, while Parsley speaks of a third imp called "Sack and Sugar," of which Hopkins says nothing. Of course the "Pole-cat" and "Sack and Sugar" may be the same. The women's deposition is curious:—

These informants say jointly, that watching with the said Elizabeth Clarke, suspected as aforesaid, about twelve of the clock last night, the said Elizabeth smack'd with her mouth, and beckon'd with her hand, and instantly there appeared a white thing, about the bigness of a cat, and that these informants saw five imps more, which the said Elizabeth named as abovesaid, &c.

From which it is obvious that these witnesses had seen the depositions of both Hopkins and Sterne. Moreover these two latter worthies are each labelled "gent." and the process of contradicting them would probably have led one or all of the women into the same difficulties as those of the unhappy Elizabeth Clarke. Banks, who also corroborated the two "gents," is simple John Banks. Be it noted also that the women speak to a "white thing" instantly appearing, while

* Some obscene remarks of the informant are omitted.

Hopkins says a *quarter of an hour* elapsed before the coming of Jarmara, which had red spots.

The so-called confessions which helped to condemn the "witches" are also strange reading. Before Elizabeth Clarke was executed they got the testimony of a witch named Ann Leech of Mistley. Ann Leech said

That she had a grey imp sent her, and that she, together with Elizabeth Clarke, and Elizabeth Gooding, did about a year since, send their imps to kill a black cow, and a white cow belonging to Mr. Edwards, which was done accordingly; and that she sent her grey imp, Elizabeth Clarke her black imp, and Elizabeth Gooding her white imp; and that about 20 years since she sent a grey imp to kill two horses, of one Mr. Bragg, of Mistley, which were killed accordingly. That she and the said Elizabeth Gooding sent either of them an imp, to destroy the child of the said Mr. Edwards; this exanimant's imp being a white one, and Elizabeth Gooding's a black imp, &c.

The execution of Elizabeth Clarke took place in 1645, but Sterne published an account of the event in 1648, and from that we find that Clarke had been kept three days and three nights under guard before this precious investigation was made. In this pamphlet, after the usual obscene references to the witch and her relations with the devil, Sterne speaks of "Laught" as having come in the likeness of a cat, before the appearance of Jarmara. And there is a very suggestive passage. Sterne says of the imps that they came in several shapes, and were seen "some by some of us, and others by some of us," which is precisely what was to have been expected. It is hardly necessary to say that Ann Leech was executed at Chelmsford, as was Elizabeth Clarke.

To dismiss all this testimony as absolutely worthless would be as ridiculous as to receive it all as absolutely true. But given one or more mediums through whom a very low order of spirits were accustomed to manifest, spirits that were as debased as they well could be; given moreover a number of witnesses who expected to see certain things—a white dog with red spots, or an abnormal cat, were not out-of-the-way objects for such; and given moreover the atmosphere of spiritual entrancement which makes easy, on occasions, the presentment of evil principles in living shape, all which conditions were present—and we have all that was necessary for producing the evidence, such as it was. The history of English witchcraft has yet to be written, and its lessons yet to be learned.

TRANCE.

A reader of "Notes and Queries" recently asked for information about "Trance," and the following reply appeared in last week's issue of that paper:—

TRANCES (8th S. iv. 107).—I should say to "M.W." that the out-and-out best example of trance is that cultivated (chiefly in their private circles) by the folk called Spiritualists. Some twenty years ago I used to care for these things. Here is a rough specimen. Half-a-dozen of us sat chatting, as people will, on a bright afternoon in a country house, when my friend, aged about thirty, in the middle of a sentence became listless and dropped his pipe. In the same listless way he stooped to pick it up, and went on to finish his sentence, all wide awake again. He did not know, until we told him, that his pipe had lain on the floor twenty minutes or more, during which interval another voice, totally different from his own, had been briskly uttering from his lips ideas quite foreign to my friend as I had all my life known him. The words, for the matter of that, always claimed dogmatically to be the speech of a separate intelligence, though that is a detail of the trance state which "M.W." need not trouble to follow up unless he likes. Refer him to the weekly paper called "LIGHT" (2, Duke-street, Adelphi). It prints a page list of books.

Liverpool.

DAULEY.

It is very hard to believe that a thing is rightly done, when it is not done our way. It is human nature to forbid men when they do not follow us; only that Divine wisdom which comes from on high is able to receive as for itself whatever is not against it.—RUSKIN.

ASTROLOGICAL "SCIENCE."

That the moon does affect human beings is in the highest degree probable, for the mutual attraction of the masses of the earth and moon produce the phenomena of the tides, both solid and liquid, with which we are so well acquainted. Moreover, the perceptible effect is greater on the liquid portions of the earth's surface than on the solid, so that we may well expect man, who is less solid—in the ordinary meaning of the term—than the earth, to be more affected than the rocky structure of that earth generally, especially as regards his blood and the other liquid portions of his body. Thus the term "lunatic"—touched by the moon—is not an inappropriate one when the moon's effects are otherwise so very evident. In all this we quite agree with the "Astrologer's Magazine." But the writer of a paper in that journal who uses the foregoing argument goes on to adduce as evidence the "moon-blindness" from which people sometimes suffer when sleeping with the tropical moonbeams shining on them. This is surely wrong, for, if the moon has anything to do with this blindness, why does it occur only in the tropics?

Putting aside the very flimsy illustration got from moon-blindness, and admitting that there is something to be said for lunar influences, and therefore by parity of reasoning for "similar" planetary interference, we still fail to see that there is any evidence whatever that "the Great Plague of London, the various epidemics, choleraic and influenza visitations, were solely due to certain configurations of the planets." The illustration obtained from considering the attraction of the moon's mass in no way helps us to understand the somewhat sweeping assertion made by the writer as quoted above.

The paper from which the quotation is made is a well merited attack on Dr. Barnard, of the Lick Observatory, for saying that astrology is humbug. In that opinion we have no share, and therefore all the more do we wish the "science" of the astrologers to be better than it is. Unfortunately much cannot be said for that "science."

In the same number of the magazine there are some remarks upon the "Life" of the weather in connection with "planetary force." To the expression "Life" of the weather there can be no objection, for life is obviously a word of much wider connotation than is usually ascribed to it. Mr. Frederick Pratt has, therefore, a good title for his paper. But this is the method of explanation:—

The existence of the planet Neptune was surmised by observing the planet Uranus to be "attracted" or drawn out of its natural orbit in the heavens; calculations led to the discovery of the "attracting" body in the remote Neptune. Now, it is evident that any force thus capable, at that immense distance, of attracting the solid mass of a planet, acting upon the light gaseous matter of its envelope, must be capable of causing much greater perturbations in its atmospheric conditions. Such a force of attraction would diminish both its density and pressure, thus causing expansion and rarefaction, with the disappearance of heat and moisture in solution, and their absorption, through evaporation, from the mass of the planet itself. In this way the natural equilibrium would be destroyed, the atmosphere becoming highly "positive," the earth "negative."

The "law" of gravitation is as usual misunderstood, the fact that Uranus attracts Neptune just as much as Neptune attracts Uranus being ignored; moreover, if astrology means anything, it ignores distance, and the expression "immense distance" is as superfluous as it is unwise. In the case of Uranus, too, it might well be argued that the gaseous envelope is part of the planet, itself only a mass of gas. But putting all this aside, and submitting that "expansion and rarefaction" are the correlatives, not the effects, of change in density and pressure, we have to consider the expression "the disappearance of heat and moisture in solution." What does this mean? It is to be supposed that the usual

physical facts are here referred to, and of course, the higher the temperature, and in this case, therefore, the greater the amount of heat absorbed, the "larger" the amount of evaporation, and of possible moisture held in the atmosphere. But then how do the heat and moisture in solution disappear through evaporation? That "heat" is still to Mr. Pratt the same thing as the "caloric" of our ancestors, is obvious, for he says:—

The continuance of this condensing process would finally result in the excess of moisture being precipitated in the form of rain, the heat ascending into the upper and cooler currents, and thence passing away as warm winds into the general atmospheric circulation, or again condensed into *auroræ* and meteors.

After this there is not much to be said. From the scientific point of view it is all utter nonsense, and yet it is obviously intended to be scientific. Astrology claims to be a science, and we are far from saying that its claim is an unjust one; it is probably as much a science as is geology, where the "facts" vary in interpretation from year to year. But because astrology claims such a position, it must be accurate in its assertions, and its literature must not admit the mistakes of eighteenth-century primers.

FATALISM?

Ola Hansen (according to the "Literary Digest") writes about Maupassant in "Die Nation" of Berlin. Is not "fatalism" a euphemism for something else?—

Maupassant with his bull neck, strong physical development, and untrammelled humour, represents the Frenchman as savage. What, indeed, is his *Bel Ami*, but the impersonation of brute strength? And what is Paul Bretigny in "Mont-Oriol" other than the personification of the elementary savage?

Nevertheless, this audacious laugher, this joyous, frivolous story-teller was a thorough pessimist, oppressed with the mystery of life; and this apparently robust nature had a cancerous spot at the core.

Maupassant, like all the finest and deepest spirits of his generation, was a fatalist. The most of us become fatalists as the result of inner psychological experience. Maupassant, it would seem, became the bitter fatalist that he was by the study of humanity at large on the world's stage. The result was the same.

It is not the tragic Nemesis which Maupassant depicts as pursuing mankind, but stupid, pitiless, blind chance, not acting in accordance with natural law, but unconscious, blind, bizarre. In lieu of the majestic countenance of the stern Nemesis, in whose presence one is humbled with an instinctive consciousness of wrong-doing, he shows us a tricky, malicious harlequin, who closes men's eyes, and misleads them into trouble, and then with mocking laughter restores their sight to enable them to see how their asses' ears have grown.

And this man of full-blooded, expansive temperament, who so revelled in the enjoyment of life, might have lived his life harmoniously and intensively to its close; but, alas! this vigorous, robust post-nature had, down in the deepest and most secret recesses of his being, a dark spot which grew and spread, and was never darker than when the outer life was at its brightest; and which never failed to proclaim its dread presence in solitude when the mental gaze was turned perforce inward. Maupassant at the festal board, amid the most mirthful scenes, was haunted by a sense of isolation from his kind, by a dread of solitude, a terror of death, and more, by a *Lebensangst*—a terror of the mystery of life, which gives the key to so much of his writings, and which grew and spread until, like a parasite, it drained his best blood, and developed into an invisible, seemingly independent spirit, which pursued him constantly, and which he strove in vain to elude, not realising that it was part of himself, the invisible, intangible "Horla" which at length conquered and consigned its victim to the madhouse.

In other words, Maupassant was obsessed, as probably half or three-quarters of so-called lunatics generally are. To talk of reason being displaced from its throne and so on, is as silly as it is unmeaning.

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LX.

FROM THE RECORDS OF MRS. S.

January 26th, 1879.—The usual Sunday circle met this evening, and several spiritual gifts (gems, &c.) were placed on the table. During the séance Mr. S. M. described a hand passing over the table and touching each article. Mr. Percival was able to see it and followed its movements, as Mr. S. M. pointed them out. Imperator then controlled and spoke at length of the past and also of the future, saying that he hoped to have more constant communications and be able to carry on his work through the medium more effectively. The details would be carried out by those spirits who were capable of entering into the affairs of earth, and were acquainted with the circumstances in which we were placed. Continuing, Imperator said:—

"Our interests are so different and so absorbing that we are in no way fitted to advise on these points. We have been much interested in looking upon your world at its present crisis. Never has there been a more conflicting panorama opened to spirit view, never such contending forces, never such a vast issue, and never so much terrible uncertainty as to the final result. Nearly everything that has been universally accepted is now called in question; what was sound is overturned; what was true is subverted; that which has served its purpose is dying out, and from it is being evolved the spirit of the future. Youth and manhood are over: old age, decrepitude, and death are at hand. The youth of your age was when the Christ came, and its time of vigour three centuries later. You live in the last throes, and the watchers may see even now the beams of light that will illumine the age that is to come. You know not how very near is the final issue of the conflict. The battle has been fought out in the spheres, and the result has been victory. During the next two years it will be fought out amongst you, and through tribulation and conflict many will fall away. In the life of the Christ you find many prophetic utterances which apply to the city in which you dwell, as well as to that over which he wept. He saw not only his own times but also those in which you are living, and much that he said might now be uttered were he preaching in the streets of this mighty city; and his wail over the Jerusalem that he loved might be poured forth over those amongst whom your lot is cast. Prepare, then, for the final struggle; it will be between good and evil, between faith and agnosticism, between law and order on the one hand and lawlessness and disorder on the other. It will be a time of grievous trouble such as the Christ foretold. Then will the work of the Supreme be attributed to blind force or diabolic agency; then will be seen amongst you 'the sin against the Holy Ghost.' Blessed are they that remain steadfast, for many, many will fall away, and for those who have seen the light and have then denied it, is no salvation either in this world or in that which is to come."

February 2nd.—The usual circle met this evening. Much lovely scent was brought and Grocyn manifested through his musical sounds. Channing then controlled the medium and said that he spoke at the chief's request on a subject that was in the medium's mind. (See Dr. Wyld's letter in the "Spiritualist" of January 31st, 1879.) Channing said:—

"When I was on earth I was concerned with the demolition of the false ideas which centre round the atonement of Christ. Starting from an erroneous notion of Christ's birth, men went on to a false notion of his life and finally of his death. Your Bible is only intended to be the vehicle of spiritual truth, not of scientific truth, which in former times was in a very crude condition. The Gospel which bears the name of John conveys the nearest approach to truth of any books in your sacred records, and gives a much more esoteric view of Christ's teaching than that of Luke."

In reference to Dr. Wyld's letter he said:—

"Man, being a trinity, is governed by one or more of the principles within him, physical, intellectual, and divine. Some men are ruled by the body alone, some by body and spirit."

Here Franklin took up the control and said:—

"Some endeavour to associate themselves with the divine principle, whom you call saints and illuminati. We have no quarrel with the statement that this principle is best evoked by meditation and prayer; it is so in some cases, but by no means

in all. With some, the full energies of the human soul are developed by a perfect exercise of all the faculties which belong to man on your plane. Active and energetic work, not meditation and prayer, is best for most amongst you."

Imperator then controlled, saying:—

"The ordinary ideas of revelation and inspiration are completely erroneous. You can judge of inspiration by what is taking place in your world. Men are feeling a spiritual craving, divinely implanted, for what is new and vitalising, in place of what is corrupt and dead. They set themselves to work to find out something which may satisfy their yearnings, and each forms a conception of one or another point of truth. There are diversities of gifts, but the same spirit. No one view of truth is complete in itself, but each shows the energy of spirit operating on the world of matter. By-and-bye, there comes a man in advance of his age who can gather up these various ideas and weld them together into a coherent form. Some men are recipients only, some receive, and can also communicate to others. Many gather up some fragments of truth, but it may be long before the seed springs up and bears its fruit. The process in the individual is analogous; truth is implanted rather than evolved, but the yearning for it must pre-exist. In answer to the prayerful cry comes the message of truth, but unless the seed is watered and fructified it will not bear fruit."

"In the case of the Christ the general conception is, that by the fiat of the Almighty there was born in a district of your world one who was an embodiment of the Almighty Himself, for the salvation of your race, which salvation was consummated by the summary execution of the vehicle of the Almighty: a crude idea indeed. Nevertheless, the conception of the vicarious atonement is based on an essential truth, for what has been termed the Christian principle is the true salvation of every one, and in proportion as a man evokes his spiritual nature, he is guided and elevated by influences from without. In the Man Christ Jesus the spiritual principle was most fully evoked, and fitly was he called 'the Son of God' in the language of Eastern hyperbole. The Son of God he was, in the sense of being the most god-like of any who have walked this earth. If he could only see (as he does) the false system which has been perpetuated in his name, and the perversions of truth that are put forth amongst you, he would mourn more than in the days of his life on earth when he mourned over the apostate city of Jerusalem."

In answer to a question, Imperator said: "We believe that spirits in the spheres of contemplation are not cognisant of what occurs in the lower spheres, and we are informed that the Christ passed very quickly into those spheres owing to the purity of his life on earth." Imperator concluded by offering a solemn prayer for our protection from the power of the adversaries during the season of trouble and distress in which our lot was cast.

February 9th.—Same circle and conditions. Scent abundant. Grocyn manifested; Mentor controlled for a short time, and then Imperator followed, saying:—

"We wish to speak again in reference to the ordinary view of the works of the Christ amongst you. He never claimed any such position as his followers have assigned to him, and none of his actual words have come down to your times. Born in almost the lowest state of Judæan society, he had little power of reaching the mass of educated opinion. He put aside the Pharisees and rulers with something more than contempt, and told them that the lowest dregs of the population should enter heaven before them, the leaders of popular opinion. Throughout his whole life he was in direct antagonism to the prevailing spirit of the age, and he met the fate that all such must meet with; he was first maligned, then falsely accused, falsely condemned, and finally executed. You speak of Jesus Christ, but the apostle of the highest teaching that the world could receive only called himself Jesus of Nazareth. When his followers first met to make the gospels which profess to describe his life, they did not apply to him any such name. Jesus was born under the best conditions and on him was poured forth a special influx of the divine spirit. He was the mediator between God and man in the truest sense, for he was able to make manifest God's truth to the age in which he lived, and through it to succeeding ages—a work which few have been able to perform. In the records of China and India you find most of the legends which were worked up in the Hebrew mythology. When Christ was

born the Angel of the Lord told his father to respect the offspring of his wife and to present it to the world as especially blest. The whole of the mythical life of the Christ may be found in those records, for his followers, who in a later age compiled the Gospels, had studied them, and did not allow the life of the Christ to fall short of that of Confucius or the Buddha. Those legends you can put aside, but the beneficent life of Jesus and the Gospel that he preached you must not put aside. The principles which underlay his teaching were 'the Fatherhood of God,' involving His worship; 'the Brotherhood of Man,' involving the relations between man and man, the bonds, which go to make up society, the law of worship and the law of self-sacrifice—namely, doing to others as you would they should do unto you. The Christian believer is taught that to exercise the reasoning faculties of his mind on those things which most intimately concern the salvation or perdition of his soul, is sin. As in the case of the Buddha, the idea of Christ's divinity did not arise until many years after his death. The prophet was exalted at the expense of the message which he delivered. Happy are they to whom the word of the Supreme can be spoken without assigning a deific position to the channel through which the word is given."

SIR RICHARD AND LADY BURTON.

The "Review of Reviews" gives extracts from the "Life of Sir Richard Burton," by his wife. Some of these are of unusual interest to the Spiritualist. Here is one. A gipsy of the name of Hagar Burton is prophesying as to the marriage of Lady Burton, then Isabel Arundell:—

You will cross the sea, and be in the same town with your destiny, and know it not. Every obstacle will rise up against you, and such a combination of circumstances, that it will require all your courage and energy and intelligence to meet them. Your life will be like one always swimming against big waves, but God will always be with you, so you will always win. You will fix your eye on your polar star, and you will go for that without looking either right or left. *You will bear the name of our tribe, and be right proud of it. You will be as we are, but far greater than we.* Your life is all wandering, change, and adventure. One soul in two bodies, in life or death: never long apart. Show this to the man you take for your husband.—HAGAR BURTON.

Every word of this came true. The following is a "double" story:—

We had been engaged for some months. One day in October we had passed several hours together, and he appointed to come next day at four o'clock in the afternoon. I went to bed quite happy, but I could not sleep at all. At two a.m. the door opened, and he came into my room. A current of warm air came towards my bed. He said, "Good-bye, my poor child. My time is up and I have gone, but do not grieve. I shall be back in less than three years, and I *am* your destiny. Good-bye."

Then there is a curious account of doings at Damascus, which we give in the words of the "Review of Reviews":—

It was when he was at Damascus that he began to study the phenomena of Spiritualism. He hoped much from it, and studied it well, but he could make nothing of it as a religion; it never seemed to bring him any nearer, but he believed in it as in the light of a future frontier of science. He was impressed with the fact that Catholicism was the highest order of Spiritualism, and Lady Burton gives a very extraordinary account of a Christian revival that was brought about in Damascus apparently by means of something very closely resembling the ordinary séance. A certain sect of Mohammedans called Shazlis used to assemble at nights together in the house of one of them for Moslem prayer, reading and discussion, when they became conscious of a presence amongst them which was not their own. They used to hear and see things they did not understand. This went on for two or three months before they came to an understanding. Burton heard of this through a Catholic priest, and it interested him enormously. He thought he saw his way in it to the higher kind of religion. Disguising as a Shazli he used to spend much time at their meetings, and when his priest friend was the guide pointed out to them by that spiritual presence, Burton stuck to him, and together they studied this strange revival, with the belief that there was a development something like a new advent. Unfortunately

the priest died, and the Turks transported twelve of the most remarkable of the Shazlis; Burton, full of indignation, took up their cause with ardour. He told Lord Granville that there were at least twenty-five thousand Christians secretly longing for baptism, and suggested a method by which they might be protected. These Shazlis are spiritualised mystics, or Sufis.

At the meetings where the manifestations occurred they had been praying and seeking for enlightenment before the throne of grace for two years. At length they were assured by a vision that the religion which they sought was none other than the religion of Christ. On one occasion forty of them, after an all night of prayer, fell asleep, and according to Burton, our Lord was pleased to appear to all of them separately. They awoke simultaneously, and all declared that they had seen the same vision. They were so delighted they could hardly refrain from running about the street, to proclaim that Christ was God; but they were told that if they did they would all be killed. On another night they prayed that God would give them a guide, whereupon the priest—Burton's friend—was shown to them in a vision standing with a lighted taper in a Christian church. He was dressed in a coarse brown serge garment, and had a long white beard. He said to them, "Those who want the Truth follow me." For three months they searched and prayed for him. At last one of them found by chance, in the Superior of the Franciscan Order, the personage who had appeared to him in a dream. He gave them instructions and the number of converts rose to 250. Then the Turks fell upon them and banished them.

The following passage is from a letter written by the Franciscan father, and it embodies the result of his cross-examination of each of the converts separately.

He found them unanimous in declaring that on the first night when they witnessed an apparition they had prayed for many hours, and that slumber had overcome them, when the Saviour, Jesus Christ, appeared to them one by one. Being dazzled by the light, they were very much afraid; but one of them, taking courage, said, "Who art Thou, Lord?" He answered, "Speak." They asked, "Who art Thou, Lord?" The apparition replied, "I am the Truth, whom thou seekest. I am Jesus Christ, the Son of God." Awakening, agitated and frightened, they looked one at the other, and one took courage and spoke, the rest responding simply, "I also saw Him." Christ had once more so consoled, comforted, and exhorted them to follow His path, and they were filled with such ineffable joy, love, faith, and gratitude, that, but for His admonishing them (as He used to admonish the disciples), they could hardly restrain themselves from rushing into the streets and from openly preaching the Gospel to the Infidel City. On another occasion, the Blessed Virgin stood before them with the Child Jesus in her arms, and pointing to Him, said, three times in a clear distinct voice, "My Son, Jesus Christ, whom you see, is the Truth."

INHERENT GREATNESS.

Though the memories of the rocks and mountains and ocean beds seem to belittle and abbreviate man, yet it is nothing so; for, till he came, the universe, so far as we can explore and know it, had neither eyes, nor ears, nor tongue, nor any dimmest consciousness of its own being. This antiquity has been the gift of modern science; and the brain of man has been the hour-glass that gave to these regardless sands of Time, running to waste through the dreaming fingers of idle oblivion, the measure and standard of their own duration. It is the cunning of man that has delineated the great dial-plate of the heavens; his mind that looks before and after, and can tell the unwitting stars where they were at any moment of the unmeasured past, where they will be at any moment of the unmeasurable future. Though he cannot loose the bands of Orion, he can weigh them to the utmost scruple; though he cannot bind the sweet influences of the Pleiades, he knows upon what eyes of mortal men they are shed, and at what moment, though by himself unseen. Shut in his study, he can look at the new moon with lovers at the Antipodes. If science has made men seem ephemeral as midges, she has conferred a great benefit on humanity by endowing collective man with something of that longæval dignity which she has compelled the individual to renounce. He is no longer the creature of yesterday, but the crowning product and heir of ages, so countless as to make Time a sharer in the grandeur of that immensity to which astronomy has dilated the bounds of space.—JAMES RUSSELL LOWELL.

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

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Light:

EDITED BY "M. A., LOND."

SATURDAY, SEPTEMBER 26th, 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. R. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

THE CHICAGO CONGRESS.

The Psychical Science Congress closed on August 25th, after a four days' session. Of it the "Religio-Philosophical Journal" says: "It is the universal verdict of all who attended that the Congress was a grand success, surpassing, in the size of the audiences, in the quality of thought advanced, in the harmonious character of the proceedings, in the deep, sustained and increasing interest manifested, the most sanguine expectations." Of the papers and speeches the same journal asserts that "there was not a dull one, while most of them were able and brilliant." Discounting the very natural enthusiasm of the writer, to whom the Congress owes so much, there has doubtless been good work done, and we shall look forward with interest to the reports as they come in.

Whatever may be the outcome of it, this Congress has in one way been a remarkable one. It is remarkable in that it has taken place at all. Those to whom "The Pickwick Papers" are nothing more than a disjointed string of amusing chapters by a master of the humour of half a century ago can hardly be expected to realise that that well of laughter was dug by Charles Dickens to supply the fun with which to drown the then infant British Association. The science which has got so to lord it over the world was, in the fourth decade of the present century, almost, if not quite, as much an object of scorn to the free living Philistine of that day as psychical investigation till recently has been to the narrow bigotry of the scientific parvenu. But while the British Association only conquered popular prejudice in the course of years, and brought its diluted knowledge but gradually within the range of the ordinary mind, this Psychical Science Congress of Chicago points to a leap onward in the story of the world's thought which almost realises the prophecy as to a nation being born in a day.

Trodden upon by both a materialistic science and an equally materialistic theology, psychic investigation was only able to develop into the complicated mechanism of words known as "psychology." True psychic work could not be done while the cloud of scientific and theological prejudice produced in men's minds a more than Egyptian darkness. So psychology flourished, and waxed fat in bulky volumes while metaphysics, the science of being, found its best explanation in a feeble joke put into the mouth of a Scotchman. But all this has altered, and why?

We say distinctly that the change has come about because of the determined persistence of Spiritualists of all kinds during the last forty years. That latterly the great work done by the Society for Psychical Research has brought psychic matters within the pale of ordinary life, so that to talk about them is no longer considered a sign of imbecility, to believe in ghosts a qualification for a lunatic asylum, is largely true. Yet it must be remembered that but for the courage of those Spiritualists who in early report—rarely in good report—maintained that the phenomena were true, that Society itself would not have come into existence. Among the first words uttered by its first president, Professor Sidgwick, announced that the Society was formed for the investigation of matters termed "Spiritualistic." That there were, that there always had been, persons versed in occult knowledge, knowledge handed down orally, sometimes for good, often for evil, is not denied. But their occult studies were not recognised, or if recognised were recognised only to be condemned. The knowledge of their existence has only become possible by the attitude taken up by Spiritualists. This is not intended as a glorification of Spiritualism, it is not an assertion that either its methods are always right, or that the results of those methods are always to be depended upon. It is not even an attempt to maintain the correctness of the general idea underlying the Spiritualistic theory; but it is a claim for that recognition, which is their due, of the work done by those who have done it under circumstances always difficult, generally painful, and sometimes ruinous.

That Spiritualists have often blundered, that mediums have been fraudulent, that there has been mixed up with Spiritualism baseness and self-seeking, that it has often failed in reaching the lofty ideal its disciples have raised for it, may be true enough, but all these things are outside the question. The energetic attitude of its adherents has helped towards the most important change in the current of nineteenth-century thought.

NOTICE.

The Offices of "LIGHT" and the London Spiritual Alliance, 2, Duke-street, Adelphi, will be closed for the next fortnight for repainting and cleaning; but communications may during that time be addressed there as usual.

MARRIAGE.

On Saturday, September 2nd, at Willey parish church, near Broseley, Salop, by the Rev. R. W. Corbet, rector of Stoke-on-Tern, Salop, the Rev. G. W. Allen, curate of St. Nicholas Cole Abbey, E.C., and President of the Christo-Theosophical Society, was married to Miss Ellen E. Holmes. Mr. Allen and his wife propose to leave London for a year or two, possibly for longer, as he is now thinking of taking charge of a country parish, the rector of which desires to be non-resident. But though absent in person he hopes to be able to still contribute occasionally to "LIGHT," and the meetings of the Christo-Theosophical Society will be continued as before, only fortnightly instead of weekly. [Mr. and Mrs. Allen have our hearty good wishes for their future happiness.—Ed. "LIGHT."]

CAPTAIN PFOUNDEN.

We have a letter from our old friend, Captain Pfounden. Writing from Chi On In, Kioto, Japan, on July 27th, he says: "I arrived here in January, and have been lecturing in the Buddhist temples throughout the country, speaking Japanese. I am thoroughly investigating Esoteric Buddhism, under the very best auspices. A committee of representatives from each sect conducts my tours, &c. I have been formally inducted in special ceremonies by the Pendai and Shingow Esoteric section, and have lectured at over one hundred places, in Buddhist temples, seminaries for the young priests of each sect, &c. There is a strong Spiritualist revival and reaction against materialism here. I shall be greatly obliged for papers, &c., as I am out of the way of current news."

SOME NOTES BY ALFRED R. WALLACE.

One of the most interesting papers read before the Congress at Chicago was that by Mr. Wallace. It is of interest because it is the history of one of those pioneers to whom the possibility of the Chicago Congress was due. (Other addresses we shall refer to later on, but that of Mr. Wallace naturally comes first. A few extracts will suffice, speaking of his first acquaintance with psychic matters, Mr. Wallace says :

It was about the year 1843 that I first became interested in psychical phenomena owing to the violent discussion then going on as to the reality of the painless surgical operations performed by Dr. Elliotson and other English surgeons on patients in the mesmeric trance. The greatest surgical and physiological authorities of the day declared that the patients were either imposters or persons naturally insensible to pain ; the operating surgeons were accused of bribing their patients ; and Dr. Elliotson was accused of " polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system ; and of late years the more remarkable phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

Mr. Wallace then refers to Baron von Reichenbach's researches on the action of magnets and crystals on sensitives, and says :—

I well remember how these were scouted by the late Dr. W. B. Carpenter, and by Professor Tyndall, and how I was pitted for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

As to ghosts, whether of the living or of the dead, Mr. Wallace says :—

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the adven-

of gas ; but so far from this being the case there is ample testimony at the present day to phenomena which come under these categories.

Mr. Wallace then remarks upon such things as stone-throwing, and so forth, and attests his belief that some of these physical phenomena are realities, and he dwells with emphasis on the evidence adduced by Mr. Traill Taylor as to the long mistrusted facts of spirit photography.

After a hasty sketch of the change of opinion in regard to matters occult, Mr. Wallace speaks of the theory of the second self—we are quoting all through from the "Religio-Philosophical Journal," to which we are necessarily, though at the same time gratefully, indebted :—

The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained ; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. But we find that the belief of the uneducated and unscientific multitude rested on a broad basis of facts which the scientific world scouted and scoffed at as absurd and impossible. Now, however, we are discovering, as this brief sketch has shown, that the alleged facts are one after another proved to be real facts, and strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, that it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts. For myself, I have never been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that you must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self," with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific," is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena ; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.

Of the importance of the foregoing remarks it is hardly necessary to say anything ; they speak for themselves. The eminent position of Mr. Wallace would at any time be sufficient to ensure careful consideration of what he says on any subject, but on this subject such an opinion as his is of extreme value. The theory of the "sub-conscious self" is good, but it is open to objection.

GLEANINGS FROM THE FOREIGN PRESS.

ROMAN CATHOLIC PRESS AND SPIRITUALISM.

The Spanish "Revista de Estudios Psicológicos" is partly engaged in rebutting what it must be admitted appear to be some very ignorant attacks on Spiritualism by a portion of the Roman Catholic Press. The "Revista" has been obliged to inform its opponents that the real name of Allan Kardec was not Davouille, but Léon Hippolyte Denizard Reville; that he was not a "boarding house keeper in the environs of Paris"—although that would have been nothing to his discredit—but was a man of education and culture, who was born at Lyons in 1804, of a good family, many of whose scions had distinguished themselves both on the bench and at the bar; that he was a pupil of the famous Swiss educational reformer, J. H. Pestalozzi, and that he was the author of valuable educational and scientific works, besides those comprising his occult studies—such, for example, as his "Practical and Theoretical Course of Arithmetic," "Solutions of Mathematical Problems," "Classical French Grammar," &c., &c., all of which have gone through very many editions; that he founded in Paris free courses of instruction in chemistry, physics, comparative anatomy, astronomy, and other branches of natural science; that he was an elected member of many learned and scientific bodies; and so on. It was necessary to supply this information to the clerical critics, as they were gravely writing about Kardec as if he had been a sort of quack person who apportioned his time between the duties of attending to his lodgers and the practice of electro-biology. The "Revista" is also full of news, and the supplement comprises a translation of the London Dialectical Society's Report, and the experiments of Mr. Crookes.

CURIOUS CHILD MANIFESTATIONS.

The Dutch "Sphinx," besides dealing with "Professor Lombroso's Theories of Spiritualism," "Mr. Traill Taylor's Spirit Photographs," "Haunted Houses in Holland," "Maternal Love in Death," and one or two other subjects, gives an account of the following manifestations of child spirits. A family in Leipsic lost their youngest child, to whom the parents had given a great many toys. After the body was interred they were spell-bound with amazement to observe the playthings moving about as if the little hands were still with them. This and other wonderful things that occurred, but which are not described, greatly upset the parents. The mother went to the churchyard one day, and finding there an active old woman who is charged with the keeping of the grave decorations in order, she related to her the distressing things which were occurring at home. This person advised her to bury the toys beside the child. They did so, and from that moment the disturbances ceased. It seems almost cruel to suggest that this procedure may have caused the spirit of the child some needless sorrow. The story is told by Herr Carl Alexander Schulz, of Leipsic, in the columns of "Psychische Studien," and the Editor of that journal supplies a similar incident drawn from the experiences of a rector's wife in Striegau, in Silesia.

INFLUENCE AT A DISTANCE.

Adolf Schubert, dating from Kaaden, April, 1893, communicates the following circumstances to the Dutch "Sphinx":—"In 1875 I was an artillery corporal in garrison at Prague. I was young, healthy, and slept well. On February 24th I went to bed at my usual hour, but this time I could not close my eyes. An unaccountable anxiety and nervous insomnia quite mastered me, and, in addition, I was compelled to think incessantly of my mother, who dwelt in my native place, Atschan, near Kaaden, in Bohemia. I strove to drive my thoughts away, and finally I prayed, and also for my mother. It was of no use, and the feeling of anxiety would not leave me. Next morning I received a telegram informing me that my mother was dead. I immediately got home on leave, and when I asked my sister at what time mother died, she replied, "On February 24th, at twelve midnight." She further told me that before her death mother "could not speak, but signed with her hand as if she wished us beside her, and when we went to the bedside she motioned us away, and again made the same sign. We concluded she must be thinking of you, and wishing to have you beside her."

SPIRIT INCENDIARIES.

The "Spiritualistisch Weekblad" quotes the following from another Dutch paper:—"A curious phenomenon has occurred in Rouver. At v. d. V.'s brewery the fourth of those sudden fires in a garret has occurred during an electric storm unaccom-

panied by the usual thunder. The fire was mastered, but then it has broken out afresh about a dozen times a day in the same place, and frequently when it is impossible there can have been any trace of smouldering. Once it started in a file of business accounts, at another time it was a curtain, or a dress lying on a table, that was burnt, and all this in a room where there was no regular fire. It started among the shelves of a closed trunk, where no fire could get through so soon. It began with a gentle hissing, and the phenomenon does not recur during the night. There is a good deal of speculation as to the cause of it—excluding the possibility of trickery—and, of course, many of the villagers believe it to be witchcraft."

SPIRIT IDENTIFICATION.

"La Revue Spirite" continues its articles on Psychology, and begins a series of papers on the causes of the former growth and present decadence of magnetism. M. Rouxel, the writer of the article, invites those who may not agree with him to take part in the discussion. The "Revue" quotes from the "Rebus" an interesting case of what it calls telepathy. The person who was the object of the manifestation says that some years ago she, her husband, a little daughter and a nurse occupied a small lodging in St. Petersburg, and after some family disturbances she on one occasion, feeling much upset, slept on the sofa in the parlour. Awakening at five next morning she drew the coverlet over her head for a few minutes, as was her custom, before getting up. Suddenly she experienced an indefinable sensation similar to what one might feel at the unexpected presence of a stranger in the room. She turned her head, and, in the clear light—it was in April—she saw standing on the sofa at her feet, and clothed in creamy white, a female figure which was wholly unknown to her. The face was very pale, but the features were so peculiar and striking that the lady could have identified her visitor among a thousand. Unable to move or utter a sound, the narrator lay rigid, while the apparition looked at her fixedly and sadly. At length it appeared to diminish until nothing was left but a grey, cloudlike spot, which eventually also vanished. Then the lady recovered the use of her faculties and shouted with all her might. Her husband and the house servants rushed to her room, and when she was able to describe minutely the ghost's features her husband exclaimed, "I declare, it is my aunt X—." That was the first time she had ever heard of this aunt, who died some years before their marriage. The husband procured a photograph of his deceased relative, and gave it to his wife on the same day as that on which the incident happened. She at once recognised it as an accurate likeness of the face she had seen.

REMARKABLE CURE.

"La Irradiacion" of Madrid has a portrait of Dr. Leopoldo Calleja, Editor of "Lux ex Tenebris," and gives an interesting account of his career. Born in 1850, he took his degree in 1875, and since then he has had a busy literary life in addition to his medical practice. He is an accomplished man in many ways, and some of the cures which he has effected by means of magnetism are reported as being quite remarkable. One of these may be cited. At Jonuta, in the State of Tabasco, a woman had attempted suicide by means of a powerful dose of laudanum. Dr. Calleja suddenly found himself called on to act without having any of the usual therapeutic means at hand, and for two hours in succession, and unceasingly, he used magnetic passes until, at the end of that time, the woman was restored to consciousness. The doctor afterwards fell into a sleep which lasted several hours, and it is said that even three days later his own breath exhaled the odour of the drug, although he had in the interim swallowed various cups of strong coffee. In the same periodical Dr. Acevedo continues his articles on "Lombroso and Spiritualism."

THE PURSUIT OF KNOWLEDGE.

If any young man have embarked his life in the pursuit of knowledge, let him go on, never doubting or fearing the event. Let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow that sometimes journey in her train; but let him ever follow her as the angel which guards him, and as the genius of his life. She will bring him out at last, and exhibit him to the light of day comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows in all the offices and in all the relations of life.—SYDNEY SMITH.

FRAUD OR WHAT?

There is a periodical published in Boston, U.S.A., called "Occultism," which has reached its third number. This monthly paper appears to be the organ of one of those numerous prophets who are the inevitable outcome of the revival of occult studies, and whose future multiplication is one of the dangers to be apprehended from the reckless spreading of shallow information on subjects connected with the Unseen. "Occultism" is apparently owned and edited by a Mr. J. M. Wade, and this is the sort of thing we find in the September number. Mr. Wade writes:—

The following from Madame Helen P. Blavatsky was given to me without my seeking, and I give it a place here for what it is worth. The personal life of Madame Blavatsky is *her own*; the wonderful power that manifested through her at times belongs to those who possess the power to grasp it.

FROM BLAVATSKY TO WADE.

I would not rest in the silent grave,
This soul of mine is like a flame
Or a ship upon the restless wave,
And spurns decay with proud disdain;
No crumbling walls or symbol of death
To my earthly form they gave.

I would not be food for the worms
Or fishes in the ocean deep,
But give instead the flames that glow
To cleanse my ashes white as snow,
That soul and form both can meet
Where truth eternal glory burns.

This is published with all gravity, as is the following:—

CREMATED.

FROM BLAVATSKY TO WADE.

I thought while the flames were consuming
The form of my earthly mould,
How like the fierce heat of contention
That raged round my being of old,
Was the breath of that furnace of cleansing,
That proved but "clay dross," not gold.

Did I sense this that melted the atoms
And gave back to Nature her own?
Yes, and danced in the green halls of freedom
And sung the dear songs of home.

My body has gone uncorrupted
To spheres of beauty and bloom,
While my spirit 'mong Easter lilies
Knows at last of their deathless perfume!

There is, moreover, a letter:—

SUNDAY NIGHT, August 30th, 1891.

DEAR MR. WADE,—Madame Blavatsky came to me in a glow of red lights, and while standing by my chair she made me feel uncomfortably warm. What think you of this idea, that of the spirits sensing the place or manner of the body's decay, or being cremated?

She has lifted a cloud from my heart by her presence. I cannot define it, but I feel that I can go now anywhere without a single effort, only of will. This is her knowledge, doubtless, but how strange I feel—a mad longing to break the fetters of earth life and sail into space. Poor, unhappy "woman," yet, perhaps God knew best when He gave her soul such restless desires. I feel at such times as if I would like to have wings broad enough to shelter and protect all restless, unhappy spirits, male and female. May angels guard and bless them at last.

DR. MARIAN H. BASSETTE.

Also this "prose" communication:—

HELEN P. BLAVATSKY TO JOS. M. WADE.

The world calls me an impostor and a humbug, a fraud and a cheat. Perhaps I ought not to notice this enough to mention it in connection with this my spirit life, but I would not forget my past, even if I could. I frankly admit I was too sanguine and impulsive; did not weigh well the words that should have had influence in favour of that freedom I so earnestly laboured for, yet I did the best I could under the conditions surrounding me then. I would say to you, and to all, make your conditions harmonious before you commence your labours, and you will gain by the effort. I am not dead, though my form turned to ashes in the furnace that cleanses even the spirit from the clay.

The damp, mouldering ground wherein lies the worn-out body, is not a fit receptacle for decaying flesh, and the spirit

feels the clod at times resting heavily above its place of rest. This is what they tell me who have turned to dust by the slow process of decay, sending up poisonous gases that create disease in many forms. Am I crazy, think you, on this subject? Ask the wise and pure in heart; they will tell you that Madame Helen P. Blavatsky is right. When I find some medium through whom I can work, I will teach you, my friend, the art of spirit navigation annihilating time and space.

Medium Marian seems timid, and I cannot come very close to her as yet, but, if I can, I will teach her and you some things not laid down in text books of old theology.

HELEN P. BLAVATSKY.

What is to be said to all this? There is nothing very novel about it certainly, except the daring either of some "spook" or of the medium in introducing H. P. Blavatsky. Dr. Marian H. Bassette—we suppose there is such a person—probably believes that she saw what she says she saw, and felt what she says she felt, for the only thing that is in accord with the late Theosophical leader's character is the "uncomfortable warmth" she produced in the system of Marian H. Bassette, a warmth not undeserved, for Madame Blavatsky would have had little mercy for such stuff as this person writes. That he was being deceived either by Dr. Marian, or by something outside Dr. Marian, seems never to have struck Mr. Wade. Of course there is the alternative that he is himself trying to deceive, but the whole paper is too disjointed and weak to warrant such a conclusion.

It would be matter of congratulation if such absurd "communications" were confined to obscure faddists. Unhappily this is not so. The "Harbinger of Light" for July 1st contains two columns of platitudes purporting to be the words of "Stainton Moses in the Spirit Land." Stainton Moses is said to have made an appointment "after giving satisfactory tests as to his identity"; not another word is vouchsafed. And Stainton Moses is made to give us a very poor kind of Sunday-school lesson. This is the sort of thing:—

Yes, the seventh day, the Sabbath, is close at hand. The reign of spiritual and mental darkness is approaching its termination, and the dawn of a period of brightness is already visible on the horizon. These things are accomplished by Him in His own good time, and by His own appointed methods. Not as man works, worketh He. Not with great signs and wonders, and with a mighty display of the powerful agencies of which He is the Supreme Controller; but silently, softly, gently, imperceptibly, and at the same time irresistibly, does He effect His mighty purposes.

And as it was in Judæa 1900 years ago, so will it be to-day, wheresoever the Son of Man shall be heard recalling men to the obedient service they should render to his Father. Many of the common people will hear him gladly; but the Pharisees, and the Scribes, and the Levites will speak scornfully of his mission, and will mock at his authority. But they cannot remove the one, nor impair the force of the other, for he cometh with far greater power than at the First Advent. He cometh attended by legions of angels; and there are being born into the world numbers of souls from the seventh or highest sphere, who will co-operate with him, as incarnate mortals, in the great work which he and his attendant angels have been commissioned to perform by the Most High, who will again send His Christ Spirit to control the beautiful instrument who was known in his last earth-life as Jesus of Nazareth.

Some of us knew Stainton Moses well. This is not his style!

LIFE.—Did you ever stand upon the shore on some day of that "uncertain weather when gloom and glory meet together," and notice how swiftly there went racing over miles of billows a darkening that quenched all the play of colour in the waves, as if suddenly the Angel of the Waters had spread his broad wings between sun and sea; and then in another moment as swiftly flitted away, so that with a burst the light blazes out again, and leagues of ocean flash into green, and violet, and blue? So fleeting, so utterly perishable are our lives, for all their seeming solid permanency. "Shadow in a career," as George Herbert has it, breath going out of the nostrils.

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.]

Keeley's Secrets.

SIR, Some few years since, there was a small pamphlet published under the above heading by an American, who professed to have discovered the means of controlling at will the molecules of matter so as to be able to reduce in a few minutes the hardest substances to minute particles.

Can you, or any of your readers, give me any information on the subject, or say if there is any reality in the discovery alleged?

INQUIRER.

Idealism.

SIR,—It will be evident to your correspondent, "C. Y. L.," that it is easier to put succinctly the question he has propounded to me in "LIGHT" of September 9th than so to reply to it. But I will try. As, however, another letter of mine in this number of "LIGHT" has run to considerable length, I will postpone what I have to say on this subject for a week or two. Meanwhile, as "C. Y. L." seems to be a reader of Kant, I may refer him, for a far fuller and better answer to his question than I can give, to Professor Edward Caird's "The Critical Philosophy of Kant," Vol. I., Book I., c. 9, in which he will find an excellent account of Kant's correction of Berkeley's idealism, and of the Hegelian correction of Kant. He will there also find the explanation of the section of Kant's "Critique" he refers to, bearing the, to us *now*, very misleading title, "Refutation of Idealism." C. C. M.

The Perfect Man.

SIR,—Not having seen the correspondence in your columns on the "Perfect Man," I do not feel competent to plunge into the controversy.

But there is one point—the alleged selfishness of the Theosophical Mahatmas—which I should like to touch upon, and I hope that your courtesy will grant me a short space for so doing.

It is inevitable that people who do not believe in the existence of the Mahatmas should fail to understand the laws of their being, but the argument which your correspondent uses to prove how wrong is the "ideal adept" seems to me very unsound in reason and analogy. He says: "To withdraw from the common world of human activity under the pretence that they can the better advance its interests socially, intellectually, and spiritually, is a burlesque." Why a burlesque? May not the same be said of every thinker who has made his mark in the world by means of his written thought? People are so apt to think that the only good done is done by deeds, by active philanthropy only. It would be a good thing if the power of right thought were more fully realised. He who believes in the Masters believes that active philanthropy has its origin, far, far more often than even believers think, in the power of their thought. Withdrawal from active life does not, in their case, mean ignorance of it, or indifference to it. They have, after incarnations of active service for mankind, earned the right and the power to help by unseen influence. They are quite indifferent as to the world's recognition of this fact.

C. M., F.T.S.

"Spirit Guides."

SIR,—Reading with much interest your recent remarks concerning the Theosophical ideas of spirit-messengers, and the spheres or regions from which they are believed to visit us, I should like, if you can afford a little space in your next issue, to offer a few words of suggestion based upon a very wonderful experience in my own life, and upon a continuous development which has been already, and will, I trust, remain, a great blessing to many.

Surely in such holy and difficult work as communion with spirit-beings, we have a most unfailing power for truthful guidance in earnest prayer to the "Father of Lights," in whom can be no variation, neither shadow that is cast by turning, and whose loving nature truly desires that we should "ask of Him the things that are to come."

When studying some years ago Theosophical and scientific works upon occult powers and their uses to man, I made it my daily prayer (and that frequently before Christ's Holy Altar) that my eyes might be opened to see, and my ears to hear, and

my heart to understand, the truths contained in Psychological Research. I was quite suddenly, though very humbly, enlightened by being made a clairaudient and writing "medium."

The message came, not as I in my puny intellectual pride expected it, but to show me first my utter unworthiness to be one of God's messengers of truth, though chosen and gifted, and possessing powers of the existence of which I was till then totally ignorant. For nearly three years I have now been most lovingly trained by invisible hands and directing voices, which latter have been quite as distinct as any human voices around me. I have received much beautiful and useful information for guiding others as well as myself, both on the spiritual and material planes, and I never fail to offer daily in God's own house of prayer my most grateful and humble thanks to Him as well as my continued "consecration" to Christ, our Redeemer, whose gifts of the Spirit are now, I am being taught, being so graciously poured out to herald His own second coming to His earthly brothers and sisters. I feel quite sure that if Mrs. Besant had been privileged, as I have been, to hold communion with the spirit of Mr. Charles Bradlaugh, and this through the mediumship of a truly devoted servant of our "Holy Master"—she would alter her opinion as to the regions of "Kâmic spirits" and the "motives" that bring us "higher intelligences"; for neither his "own gratification" nor any desire on my part to hear him, brought his noble spirit into my presence. He came with a very kindly greeting and offer of assistance from the "other side" in connection with a work for helping many sad hearts in London, in which I am now anxiously working with other followers of Him who always went about "doing good." Had Mrs. Besant been so highly favoured, she would doubtless have understood much better than I did the allusions he made to some circumstances of his earthly life, and those who had influenced his career. She would also have learned that his eyes have been opened to the truth and his heart to rejoice in realising the power of those words—which all must one day know—"I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

NOWELL.

A Notion of Theosophy.

SIR,—Mr. William Q. Judge, the Vice-President of the Theosophical Society, has lately published a little book entitled "The Ocean of Theosophy," in which ocean he has got quite out of his depth as regards Spiritualism, for he calls it "the worship of the dead," and exhibits an animus and ignorance that would make his opinions utterly unworthy of notice, were it not that he holds the second highest official position in the Theosophical Society. In that capacity he certainly deserves a gentle rap over the knuckles—although I am informed that he is personally a "good fellow."

In his preface he says: "The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based on evidence." There is no doubt about the appearance of dogmatism and conceit, but where the "evidence" comes in it is not easy to see. We are, for instance, solemnly given the following preposterous illustration of the working of Karma, as if Nature were a monster, whose chief concern is to "pay people out":—

Take, for instance, the case of a child born humpbacked and very short, the head sunk between the shoulders, the arms long and legs curtailed. Why is this? His Karma for thoughts and acts in a former life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. . . . Here is an instance of justice which no other theory will furnish.

Surely the bears that gobbled up the children who cried "Bald-head" when the "Man of God" went by, came very near furnishing it. The only thing is that such "justice" as that is not now regarded as "divine," but as diabolic, because it is simply the reflection of the very evil feeling of revenge. It is too awful to contemplate what would happen to any thoughtless or ignorant person who laughed at Mr. Judge, were this view of Karma true!

Mr. Judge can malign Nature for the edification of those who will listen to him, and let us hope that Nature will forgive him; but when he takes to maligning Spiritualists he ought to be a little more careful, for romancing does not do when contradicted by known facts. Speaking of "Elementals," he says:—

Acting with them in this Astral sphere are the soulless men who live in it. To these are to be ascribed the phenomena, among others, of the "independent voice," always sounding like a voice in a barrel, just

because it is made in a vacuum which is absolutely necessary for an entity so far removed from spirit. The peculiar timbre of this sort of voice has not been noticed by the Spiritualists as important, but it is extremely significant in view of Occultism.

Who among Spiritualists has ever heard an independent spirit voice that sounded as if it came out of a barrel? I have heard some hundreds of them, and not one of them ever sounded like that. Feeling sure that, as usual, Mr. Judge was only echoing Madame Blavatsky, without exactly understanding her, I turned to "Isis Unveiled," and found it was so. In Vol. I., p. 68, you will find: "The voices of spirits are not articulated. The spirit-voice consists of a series of sounds which convey the impression of a column of compressed air ascending from beneath upwards, and spreading around the living interlocutor." Again: "The voices—if such sound can be termed a voice at all—of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Aeolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel."

Mr. Judge asserts that this is a phenomenon of spirit circles, and that it is not noticed by Spiritualists; but Madame Blavatsky had experience of the phenomena, and it seems strange that she should wilfully misrepresent the voices (we will charitably put down Mr. Judge's misstatement to ignorance); but the fact is that her argument is quite different from Mr. Judge's. Her argument is that, according to the ancients, the true spirit-voice is unlike the human voice, while the voices which occur in séances are like human voices, therefore the voices in séances are those of "elementals." On page 220, she says: "There is good evidence, that of Mr. Crookes for one, to show that many 'materialised spirits' talk with an audible voice. Now, we have shown, on the testimony of ancients, that the voice of human spirits is not and cannot be articulated."

Madame Blavatsky argues that since, according to "ancients," spirit-voices are not like human ones, therefore the voices in séances, which are like human voices, come from elementals, or soulless men.

Mr. Judge, misunderstanding her argument, and (let us hope) ignorant of the facts, argues that the voices in séances are not like human voices, and therefore they must be those of elementals, or soulless men.

Was there ever a more outrageous case of "so much the worse for the facts" that don't agree with a theory? It is an unfortunate thing, in view of any future understanding between Theosophists and Spiritualists, that the ignorant bitterness and sacerdotal dogmatism of a few of the leaders of the Theosophical "movement" should have infected, as it seems to have done, a large part of the Fellows of the Society.

I should like to ask Mr. Judge if he *really and truly* believes that Spiritualists "worship the dead"? If he really thinks so I fancy that all your readers will agree with me that he shows an ignorance of Spiritualism for which there is no excuse in a person in his official position; if he knows better, why should he be so malicious as to publish so insulting and untruthful an assertion?

I should farther like to ask him how he can expect any weight to be attached to the assertions he makes concerning things that are not susceptible of proof, when he falls into such egregious mistakes about matters of fact which, like the character of the "independent voices," are verifiable.

I should, finally, like to ask him what warrant we have that he represents "the secret doctrine of the ancient sages" correctly, when he falls into such confusion and error over a simple paragraph in one of Madame Blavatsky's books? KARMA.

A Rejoinder.

SIR,—I must give precedence to two points in Mr. Donaldson's latest reply, which are surprising in the case of a fair and intelligent opponent.

1. In attributing to me a certain statement, Mr. Donaldson substituted the word "nature" for my expression, "this physical world." He proceeded to point out (and I entirely agree with him) how very different the presentation of "nature" would be for different states of consciousness; thus that I (supposing me to have used the word he gave for mine) had confused conceptions which he distinguished. Thereupon I point out the misrepresentation of my language. And what is his reply? "As regards my alleged (!) inaccuracy in using 'nature' for 'this physical world,' I meant what both terms indicate, and do not see any inaccuracy at all. Of nature or this physical

world all we know is the result of a mode of manifestation."

And he now means—meant all along—by the two terms the same thing! Having imputed to me a misunderstanding (of the position of Spiritualists), originating in a confusion of nature with one of its modes of manifestation, he now treats the "alleged inaccuracy" as one imputed by me to him, which I had, in fact, complained of his imputing to me! The only "inaccuracy" I imputed to him was the undeniable falsification of my words. And then, having put himself on his defence on a false issue, he proceeds to stultify his own former contention, speaking of the mode of presentation (the physical world) as meaning the same as the thing presented (nature), though he had before described the latter as "continuous and eternal, as far as we can see," in distinction from the physical world, conceived as nature ("what we call nature"), which "will have no such existence to us after our change of consciousness as it has now"!

2. "C.C.M." thinks I set up successive states of consciousness as an alternative theory of Re-incarnation." (Meaning, I suppose, as an alternative to the theory of Re-incarnation, for I never suggested that Mr. Donaldson conceived his view as another view of Re-incarnation.) "I do not." Would anyone reading this suppose that three weeks ago ("LIGHT," August 19th) Mr. Donaldson propounded this very theory of successive states of consciousness *expressly and verbally* as an "alternative" to Re-incarnation? He then complained that Re-incarnationists recognise only two alternatives; that life in this world is succeeded by a purely spiritual state of endless existence, "or that Re-incarnation is the only alternative. But that is not so. There is nothing to prevent my holding the theory"—of successive unfoldments of consciousness. And at the end of the same letter he leaves your readers "to judge which is the more reasonable hypothesis." "I think the time for theories has not yet come." Well, if Mr. Donaldson merely means that he does not "set up" the theory he suggests, in the sense of adopting it, that, of course, is quite indifferent to me, and irrelevant, for my objection was not that he held this view dogmatically, but that he conceived it as an "alternative," thus as not reconcilable with the theory of Re-incarnation.

And he still thinks it is not. He asks how it can be, and fancies that I have misunderstood his idea, which is in fact one of the oldest and most familiar of my mental possessions. "I do not, and did not, mean by a new state of consciousness simply what would occur if I were to look at nature with another body of the same kind as I have at present." Of course not. "What I meant was that the new state of consciousness, and the new and more spiritual body, would be beyond the sphere of what we call physical," &c., &c. Why, of course. All that is the A B C of psychological Idealism. But Mr. Donaldson says that I have "evidently" a different idea of the expression, "state of consciousness," than he has, and thinks it necessary to instruct me in the elementary proposition, "another sight, another object," or in the equal objectivity of a non-physical world and the reality of clairvoyant vision! If he will consult Du Prel's "Philosophie der Mystik," or my translation thereof, he will find these ideas very systematically set forth, and inductively established—by a Re-incarnationist and an Evolutionist. Perhaps Mr. Donaldson supposed, from my illustration of the schoolboy, who passes from his school (after many terms in it) to the university, and thence to "the great field of life-discipline," that I conceived successive states of consciousness as similarly homogeneous as these stages of experience on a single plane of existence. But does he not know that homogeneous degrees on the same plane—"degrees of latitude," Swedenborg called them—are held by spiritual thinkers to represent and typify heterogeneous degrees—"degrees of altitude" or discrete degrees—on different planes? And can he not understand that each successive unfoldment of a discretely distinct degree of consciousness may have for its necessary preparation a long process of maturing of the inferior degree? He talks of "experience" being gained without Re-incarnation, as if the conditions of experience could be other than those which we ourselves provide—that is, other than those determined by just that spiritual state of which a "world" of experience is the correlate. The particular modality of the external can only be conceived as indifferent, if it is conceived as independent of the state of consciousness, and that of course is what no consistent Idealist will allow. But if its dependence is admitted, you must first show a change in the principle of consciousness before you can assume a change of

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modal "world." *Cessante ratione, cessat lex*, not otherwise. Opponents of Re-incarnation either do not recognise a "reason" for this particular modality of consciousness, or they fail to understand that the principle of that modality remains till the reason ceases. The cause of our being "where," that is *how*, we are in ourselves; it is not eradicated by a spasm of cholera, nor crushed in a railway accident, nor worn out by organic decay.

And now for his particular objections to the analogy which Mr. Donaldson says I have not answered.

1. That "the rest of man" (sleep) "was not dependent so much on external conditions, but was largely voluntary." I might question the fact that the rest of man is "largely voluntary," seeing that man must rest for a considerable portion of every twenty-four hours, or suffer for not resting. But I did answer the objection, in trying to make Mr. Donaldson understand that "analogy is resemblance *sub modo*." Given different orders of being, you will find the same law fulfilled in each, but with different determining circumstances, and with adaptation to the nature of each order. As I said before, what we have to look to is the broad fact of periodicity in each. But Mr. Donaldson seems to think that there is no analogy unless there is identity of proximate cause or occasion of the common phenomenon in which, and not in such cause or occasion, the analogy consists. But how could any "law" be universal, unless it operated through and by the different special causes and circumstances which are respectively appropriate to the very different orders of things in which the law is apparent? We do not speak of "analogy" when all the attendant circumstances of a phenomenon are identical in each case. We should not say, for instance, that the sleep of one man has an "analogy" to that of another. Analogy presupposes those differences of circumstance, and those modifications arising from the natural differences of the things compared, under which the essential fact is discerned. I really marvel that it should be necessary to drive home this conception of what analogy means.

2. The second "argument" Mr. Donaldson says I have not answered appears to be involved in a proposition that the plant or the animal does not become extinct as an organism at death. He says I "jump to the conclusion" that it does. I certainly do adopt that conclusion as far as the true existence of these things is concerned. But I have no more doubt of the clairvoyant fact which Mr. Donaldson mentions than I have that a man may be similarly apparent as an organism in what Occultists call the "astral light." But this astral phenomenality is merely the reduplication of our earth-forms, the subtle replica of the same. I do not reckon this surviving phenomenality of the earth-form among the phases of life, or as a "rest" of the individual. And if Mr. Donaldson really shares what I regard as the gross error of mistaking the astral phantasm for the living being, he will continue to think that my analogy breaks down on account of this "third rest" of plant and animal. If he thinks of the astral forms of these latter as their living organisms, I can only join issue with him on that point, and either drop the subject, or discuss it on quite a new departure.

Then there is the last objection, that as animals resemble mankind in not having the annual rest they have an equal claim to the analogy between death and the annual rest. Certainly that would be so, if we could attribute to animals an enduring individuality at all. But Mr. Donaldson mistakes. I do not infer an enduring individuality in man from the analogy of the annual revival of the tree. I start with that as a postulate, and, of course, my whole argument would be worthless except for those who share that pre-supposition. Given that, I try to interpret the fact of physical death by analogy. But much of my first reply to Mr. Donaldson was concerned with showing that the law of periodicity works generically, when it cannot work individually, by reason of the ephemeral character of creaturely life. If Mr. Donaldson believes in a true animal survival, then I contend that he should apply the analogy just as much to animals as to men. But I do not believe in animal re-incarnation because I do not believe in the psychical individuality of animals (much as I should like to make an exception in the case of some animals).

The platitudes which Mr. Donaldson puts forward in the early part of his letter as the position "of the ordinary philosophic Spiritualist" in regard to the question of Re-incarnation seem not to call for any special remark. But when I learn to recognise in him a conclusive authority on what can or cannot be acceptable "to any person of scientific or philosophic mind,"

I shall no doubt feel properly humiliated by his adverse judgment of my argument. Meanwhile, the difficulty I have to stand the analogy to which they are falsely opposed. He makes the analogy "far-fetched." I wonder what he would make one close at hand.

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E. Meetings free, every Sunday at 7 o'clock. Speaker for next Sunday, Mr. W. H. Edwards.—J. RAINBOW, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday the guides of Mrs. Bliss gave some excellent clairvoyant descriptions. On Sunday Mr. Vaughn favoured us with his experiences on Spiritualism. Many questions were asked by the audience at the close and ably responded to by the speaker. On Sunday next Mr. Dale, of Stockwell, will give an address at 8 p.m. Thursday at 8 p.m., circle.—J. B.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BOULDER, W. We had a good meeting on Sunday last, when Mr. Mason gave a reading from "LIGHT" with very instructive advice upon Spiritual Progress. Mrs. Mason's guides commented thereon and followed with some good clairvoyant descriptions to the evident satisfaction of all present. Sunday next, at 7 p.m., Mr. Francis. Tuesday, at 8 p.m., seance, Mrs. Mason.—J. H. H. Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W. On Sunday evening last, Miss Rowan Vincent delivered a lecture entitled "Spiritualism and Morality," at the above hall. Throughout her pertinent remarks the audience evinced a keen interest and appreciation. The lecture was brimful of wisdom of great import both to Spiritualists and investigators. Only regret is that a full report cannot be furnished. On Sunday at 7 p.m., Mr. T. Everitt on the "Evidence of Mediumship." Conscious Existence on the Spiritual Plane." Sunday evening, September 24th, Mrs. Bliss. Sunday evenings, October 1st and 8th, Mrs. Green, of Heywood.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne, Victoria; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlechauer, 1, Monbijou-platz, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelburg, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda, New Zealand, Mr. Graham, Huntley, Waikato; Sweden, I. Fortenson, Ade, Christiania; Russia, Etienne Geispitz, Grand Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Ryehill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m., prompt for Spiritualists only, the study of Spiritualism. And at 1, Winifred road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

TO CORRESPONDENTS.

THE EDITOR has just reached London from the Continent as he goes to press. Several communications which have waited his return will now have his immediate attention.

CHARLES STRANGE.—The questions you raise are well worth discussion—but not in "LIGHT." We cannot open our pages to what would be neither more nor less than a review of the various interpretations which may be put on the chapters of Genesis. If you care to put yourself in communication with the writer to whom you refer your problems would no doubt have a courteous consideration.

INSANITY.—Many of those whom we are accustomed to describe as mad are really nothing of the kind: they are only under the influence of evil spirits. This mistake should not be made, for there is a radical difference between brain disease causing insanity, and insanity produced by spirit possession. According to science, madness is brought about by certain changes in the brain tissue: in possession, on the contrary, no organic change is encountered, for it has been found in autopsies made of many people who have become mad that they possessed perfectly formed brains, with no revealing sign of the infirmity under which they died. When medical men begin to study the phenomena of Spiritualism, and especially of obsession, with proper seriousness they will then be in a position to save many an unfortunate being who now succumbs in their hands, through their error in attempting to cure an unknown ill by means appropriate to other complaints which are alike in appearance but not in origin.—"La Constance"