

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## CONTENTS.

Notes by the Way .....	445	Specific Energy .....	450
A Theosophical Explanation .....	446	The Chicago Congress .....	451
Dr. Cones's Address .....	447	Colonel Bundy .....	451
Records of Private Seances .....	447	Easy Logic .....	451
Influence of Music .....	448	Foreign Papers .....	452
The Fourth Dimension .....	449	Letters to the Editor .....	453-56

## NOTES BY THE WAY.

We regret that there should be any misunderstanding on the part of Mr. Mitchiner. The original remarks in "LIGHT" on "A Visit to Uranus" were intended to show that according to the accepted theories of radiant heat, theories which have received continuous and very ample verification, Uranus could not be as it was described by Elise Voyans. The Note on Mr. Mitchiner's letter simply amplified the theory of heat to which he took exception. The scientific standpoint of the Note was exactly that of the original article. As printed, however, there was a clerical error. The expression "square" unit of snow should, of course, have been "cubic" unit. For the rest there seems to be no difficulty; the facts stated are those of common observation. That light is a form of electrical action is hardly an ingenious speculation of Dr. Lodge, seeing that it was part of the late Clerk Maxwell's life work to endeavour to prove the truth of the theory. Mr. Crookes's speculation as to the energy in the ether may be nothing but speculation certainly, but it is the speculation of a very shrewd and hard-headed thinker.

"Y. Z." writes sympathetically with regard to the comments in "LIGHT" on the story of "A Convert through Spiritualism," but we cannot agree with our correspondent that no conversion to Judaism, Unitarianism, or any other 'ism could have furnished the protection that the Catholic Church alone can bestow. Protection is certainly needed by all who stretch forth their hands towards the regions of the Unseen, but it must be got by personal effort, and not by the mediation of any Church or body of persons. Any feeling of security is dangerous; constant watchfulness is the one thing needful. We all know something about a "fool's paradise," and the expression has a widely extended meaning. "Y. Z." says we have to contend against fallen angels who are of "gigantic stature and possess wings like bats." Suppose they do; bats' wings are quite as beautiful as those of swans, with which the orthodox angel is usually decked. Has not "Y. Z." got hold of the mediæval devil, a construction of the mediæval mind, fostered and made terrible by a mediæval Church?

We have a great liking for Mr. Labouchere; he has done excellent work. For exposing fraud and running evil-doers to earth he has not his equal. But then, he understands what he is doing in such cases. Mr. Labouchere and Mr. Labouchere not understanding are very different persons, and when Mr. Labouchere begins to talk about the Unseen he flounders hopelessly. It was not to be expected that "Borderland" would be passed over

by the Editor of "Truth," and this is how Mr. Stead is treated:—

Now, with all respect to Mr. Stead, we really want very much more evidence before we accept all this as gospel truth. If "Julia" really can foresee the future and communicate it to him, he must perceive, as a skilled journalist, what an advantage this gives him. Let him in his next number inform us of ten distinct events that will occur during the coming six months. There must be nothing vaguely oracular in the prophecies. We must have dates and names. If all these prophecies are fulfilled, then it will be worth while to inquire further into the *modus operandi*. As it is, I no more believe in "Julia" than I do in unicorns; indeed, very much less evidence would convince me of the existence of the latter than of the former. In the meanwhile, as that very practical man, Dr. Ray Lankester, suggests, I would advise all inclined to credit these supernatural manifestations to frequent the performances of conjurers. They will find that the latter do things far more wonderful than the Julias of the other world, and that they do them under the eyes of a large number of spectators.

Why should Mr. Labouchere want more evidence for the existence of "Julia" than for that of unicorns? Moreover, are the things done by conjurers of the same kind as those to which Mr. Stead refers? As to their being more wonderful, that may be matter of opinion.

Then comes a characteristic paragraph:—

What will happen to us when we die, I do not know; nor does anyone. Many revelations have been vouchsafed, but never yet has the truth of the revelation been absolutely proved. Mrs. Besant and her Theosophic friends have given us a revelation which, I gather, they obtained from some person, more or less ethereal, and resident somewhere in Thibet. Mr. Stead pins his faith to "Julia." Others pin their faiths to others. A sensible person, therefore, makes the best of things in this world, and leaves his future to Providence in another.

"I'm the master of this college, and what I don't know isn't knowledge." This couplet was satirically attributed to a once well-known Cambridge don, and the first sentences of the above paragraph put one strongly in mind of it. It is pleasant, though, to find Mr. Labouchere after all believing that something will happen after death, and, with a guileless, childlike faith, putting his trust in Providence.

In "LIGHT" for Sept. 9th there appeared a notice of M. P. G. Leymarie. This was copied from "La Irradiation." It is well known that M. Leymarie has ceased to be Editor of "La Revue Spirite." As to the circumstances of his retirement we know nothing, but information has come to us from a very reliable source that the story of M. Leymarie's career as told in "La Irradiation" is considerably wide of the mark. As to one passage in that account, there is internal evidence of inaccuracy. It is not at all likely that the French police would manacle and send to prison "like a brigand" anyone accused simply of having spoken of "imaginary and fantastic things." It is not even likely that so silly an accusation was made, especially at the instance of the Clerical party. Anyone who knows France must recognise the in-



herent improbability of this part of M. Leymarie's biography. Moreover, it is no more consistent with French law than with English to make a man's punishment depend upon his asking pardon for his offence. And it must be remembered that the Code Napoleon defines crime more strictly than does either the statute or common law of England. We should, therefore, like to have the accusation and condemnation of M. Leymarie more clearly defined.

### A THEOSOPHICAL EXPLANATION.

Ella Wheeler Wilcox has an article in the "Arena" which is useful and instructive. The object of the paper is to show that the only true meaning of spiritualistic phenomena is to be found in Theosophy. "For every puzzle presented in the interesting papers which have appeared in the 'Arena,' Theosophy holds the key. Over every mystery shrouded in darkness, it holds the torchlight of common sense." So the author, and after this one might fairly hope to see some exhibition of the common sense. But alas! as usual, we get assertion on assertion, coupled up with the ordinary platitudes. Who will dispute the following?

To investigate so-called spiritual phenomena, we need first to realize that death does not permit a soul to step from this brief earth life into another life which is final and eternal. We might as well suppose that the traveller who goes on board a ship stays for ever on that ship, instead of journeying in many lands; or that an old, cast-off suit of clothes which he may leave upon the ship is all that remains of him.

Immediately afterwards comes the shell hypothesis, which may be right enough, but where does "common sense" come in?

Many a "sensitive" sees an apparition which is as lacking in spirit and intelligence as an old suit of clothes; and most mediums communicate with these shells which once held the spirit. Now and then we find one who can call back some spirit which has not broken all earthly ties, and which is more strongly attracted by the interests it left behind than those which urge it onward.

And then we have once more the "astral light," which "photographs all thoughts, words, and deeds ever committed by us." How a thought can be "committed" it is difficult to understand, but when it is "committed," how does Ella Wheeler Wilcox know that it is photographed on the "astral light"—why doesn't the astral light photograph it on something else? But the writer gets confused, and mixes up the "astral light" with the "astral world," for the "dead who die in selfishness, avarice, and lust, and with the higher spiritual faculties dormant, hover about the borders of this astral world." This is all right, but why talk of the "astral light" when the "astral world," or some part of it, is meant?

Then we hear of the "body of desire" which exists in the "astral world" or in the one adjacent, and contains a "certain amount of memory and intelligence." This "body of desire," moreover, seems to be a very mischievous sort of body. Common sense seems a little put to it, when it does not know whether the "body of desire," about whose existence it is so positive, dwells in a particular world or in its next-door neighbour. The following are the methods of the "body of desire":—

This "body of desire" will give a medium the exact name of someone who has died—a name you are positive she cannot know herself. It will then instruct her to give you the most nonsensical, undignified, and silly message, when you are hungering for counsel and advice on important subjects; and just as you are turning away in despair and disgust, you are puzzled by a reference to a secret known only to yourself and the dead. Then you wait, or go again and again, for some sensible, encouraging, or wise word of advice and sympathy, but it does not come; for it is only the cast-off, baser part of your friend who is talking to you, actuated by a sort of automatic memory and a remnant of intelligence.

Now, one is quite willing to agree that all this iniquity is perpetrated, but whether by the "body of desire" is a

different question altogether. Nor is one often sure about it after all, for forgetting that a chain is only as strong as its weakest link she tells this story of "escape from the prison," a story which is perhaps unique, in that it turns on the sudden deaths of a wealthy aunt and uncle at the same time.

A young lady friend of mine lost her father very suddenly. He died in the street without having a moment's warning. His business affairs were in an unsettled state, and he had often told this daughter that before he died he wished to arrange his financial matters to protect her interests. Three years after his death, the young woman was visiting an aunt and uncle in a distant town. Both were in usual health. One evening a strange woman called and asked to see Miss A. After considerable hesitation, she said, "I am a newly developed writing medium. During the last few days every message which has come to me has been to Miss A. I did not know who you were, but I must see you and tell you not to go away; that a great deal of money depended upon your staying here; also that there were papers in a safe which you ought to have, as they would bring you money. But over and over it urged you to stay and not go away, as you contemplate." The influence signed himself Mr. A., and said he was your father.

Miss A. regarded the woman as a crank and an impostor, and paid no attention to her talk. Much against the wishes of her aunt and uncle, she went away in a few days, and some weeks later she visited me and related these facts.

While she was under my roof, word came of the sudden death of her aunt and uncle. They were childless and wealthy. The letter that brought the news of their death said: "Had you remained with them a few weeks longer, you would have inherited all their money; but they were so displeased with you for going away that they left it to distant relatives."

There is not the slightest doubt in my mind that the spirit of Mr. A. is unable to cut loose wholly from earth, through his anxiety regarding his daughter, and that he made a strenuous effort to have her inherit the property of the aunt and uncle, whose death he foresaw.

Not the slightest doubt! And why? Surely the "body of desire" was exactly the instrument for looking after property. And how did Mr. A. foresee the sudden death of the aunt and uncle, and if he did how was it that he didn't also foresee that they would be offended, and so on? Yes, there is the same candour, and the same egotism, and with it the same ineptitude. So we have yet to wait for the solution.

### THE POSSIBILITIES OF PRAYER.

According to a quotation from the "North American Review," made by the "Review of Reviews," a writer in the American Review, Mr. E. S. Martin, propounds a theory whereby prayer may become a curiously powerful engine. This is the quotation:—

The more rational idea of prayer would seem to be not an argument or entreaty which influences the sentiments of the Deity, but a force which acts directly on some force which is included in God. Of prayer so considered it is as obvious a necessity that the results it seeks should accord with God's will as that the results expected from the control of other natural forces should accord with the laws of nature. Man is not the supreme force of the universe; but he is akin to it. He shares its quality. All things are possible to him if only he can learn how. If he can ever become the reverent master of scientific prayer we may expect to see the rate of his progress indefinitely accelerated. The incurable will be cured then; the impracticable will be done; the secret of perpetual motion will be revealed; the fountain of youth will gush out. The millennium will have come then, but only for those who have learned to know it.

One cannot help thinking that Mr. Martin is as much at sea with regard to "God's will" as he is with regard to the laws of Nature.

No man can order his life, for it comes flowing over him from behind. The one secret of life and development is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright.



## DR. COUES'S ADDRESS.

The opening address by the President of the Chicago Congress was fair and judicial. There was no committal either of the speaker or of the Council to any prescribed line of thought. The main objects of Psychical Research were pointed out. The only fault one has to find with the address is that it seems to assume too wide a prerogative for the particular form of research called psychical. It is well that all investigations should be made along purely scientific lines, but it is also well to have a clear idea of what the expression "purely scientific" means.

Dr. Coues went over the ground to be traversed afterwards more carefully by the congress. Among other things he spoke of "rappings" as follows (the "Religio-Philosophical Journal" is, of course, quoted):—

The best known or most generally recognised instances of telastic phenomena are the "raps" alleged by Spiritualists to be of very frequent occurrence in their experience, and almost invariably ascribed by them to the direct agency of the spirits of deceased persons. The allegation concerning these rappings is made by many persons to the effect, first, that such telastics result from no known or discoverable physical agency; second, that these phenomena indicate an intelligence and a volition, apart from those of the auditors, which, by agreement upon a code of signals between the unknown operative agency and the auditors, may be conveyed from the former to the latter in an intelligible manner, and thus open the way to direct communication of thought from some source or agency or mode of being whose nature becomes thus in question. The frequency, triviality and triteness of those telastic phenomena known as "spirit rappings" should not blind us to their startling significance in case the main claim of the Spiritualists concerning their origin should be found on further investigation to have any validity or credibility; and the committee therefore judges this class of phenomena to deserve renewed and exhaustive investigation.

We await with interest the result of the investigations of the committee as to these noises. The "soul," too, was also to get its fair share of attention:—

Psychical Science has been defined as "the science of the soul." Agreeably to such definition, it is the science of nothing if man be soulless, and the imputation of some, that it is a pseudo-science, would in that case be deserved. The Science of Psychics can therefore in no wise shirk the questions raised on its own account and implied in its very name. Has man a soul? If such an entity is possessed by him is it possessed by him alone, or is it shared, in some kind and to some degree, by other natural organisms? What functions, if any, has a human soul apart from the mind and from the body? Has the soul the inherent capacity of self-existence and perpetuation in its integrity after the dissolution of the corporeal organism in which it appears to be embodied during the earthly lifetime of the individual? How does it co-operate with, or operate differently from, the physical mechanism in which it appears now to reside? Is the soul the product and outcome of those same physical forces which have fashioned and which act upon the body, or is it itself the cause and not the effect of physical organisation? Of what substance, if any, is the soul composed, and what essential principle, if any, does the soul involve as necessary to its origination, operation, and perpetuation? What difference, if any, subsists between spirit, soul, and body; what are their discrete modes of being, what their continuous degrees of relationship, their possibilities of intercommunication? It becomes a matter of supreme moment to learn the attitude of Psychical Science towards such questions as these. The most determined agnostic or sceptic has the right to challenge the Psychical Researcher along these lines. The most orthodox Churchman has the right to ask the Psychical Researcher what support the science professed by the latter lends to the assurance of immortality possessed by the former through the revelation he accepts. And finally, the most ardent Spiritualist may demand to be told whether his belief in life after death, and in the communion of those who have gone before with those who are still in the flesh, be confirmed or refuted by Psychical Science. The committee trust that these momentous questions may be candidly, intelligently and fearlessly discussed in public by representative

researchers whose character and acquirements will give weight to their declarations.

How the Congress settled these questions we are anxious to know, but we must wait for the final report.

## RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LXI.

FROM THE RECORDS OF MRS. S.

March 23rd, 1879.—The usual circle met. Mentor brought some musk and much good scent, also a pearl. Imperator controlled and said:—

"From our point of view it seems as if the period of conflict and distress had become, since we last addressed you, greatly intensified. You see disturbance in every phase of existence, and you speak of it vaguely as a time of distress that will soon pass away. Yes, it will pass away, but not until it has done its work and the spiritual atmosphere has been cleared. Your world is full of trouble. Now an execution (that of Peace) disturbs the medium. In Switzerland a law is being abrogated by which the barbarous custom of hanging will be revived. Possibly there are amongst you more advanced intellects than formerly, but the masses are no more fitted for advanced truth than were their very remote ancestors. The conflict in your world is the result of spiritual strife and will continue longer than we thought, beyond this generation. An epoch will be reached in about two of your years from this date, and then will begin a new era, but we fear it will be born in prolonged tumult. You in this country are singularly receptive of evil influences, and the spirit that now governs you must produce desolation. All social ties are being relaxed, and the religious world is in a state of chaos. In politics you are all the slaves of opinion, and that opinion is of the lowest moral type. Finally, you have forfeited, and rightly too, the good reputation in which you were held, and across the face of your country is now written 'ruin.' Exertion, spiritual exertion above all, is needed, but there is little to be found amongst you, and the adversaries have unusual power, power such as they had before the coming of the Christ. Let none of you look for peace or rest, expect the honour and glory of a noble conflict rather than the crown of victory. We see amongst you an apathy, and an inclination to tamper with truth, which is one of the gravest signs of decadence. In times like these a Christ has stood forth and has baptised his race with the effluence of the Divine Spirit; but the social body is corrupt, and it will rot and die if no such Saviour arises. Money is taking the place of God, and in the luxury and idleness which prevail amongst you are to be found the elements of dissolution."

Imperator concluded with a solemn prayer that the powers of evil might not hurt us.

March 30th.—This evening the usual circle met. After raps and much exquisite scent, Franklin controlled, and said that as that evening was observed as the anniversary of modern Spiritualism, many spirits were present and anxious to control. The spirit-world was in a state of excitement, and the conditions were disturbed in consequence. Imperator came, but could not control easily. He said:—

"Many spirits are very active to-night, for this is regarded as a great anniversary. Spirits near your earth like to keep these anniversaries. At the commencement of what you term modern Spiritualism, the powerful influence of the higher spirits was directed to your earth, and mediumship was developed. Thus a bridge was formed by which many earth-bound spirits were enabled to rise, being released from their connection with the earth, and on this account they keep up this anniversary. The labours of the higher spirits are ceaseless, as they are tireless. They never feel weary in your sense, and have a kind of magnetic power and support which you cannot understand. The lower spirits, on the other hand, are in a state of half-consciousness only, and are incapable of sustained activity. Your life on earth is a school of training intended to fit you for the higher life hereafter. A spirit having passed through the phase of incarnation without progress must go to school again, but not to the same school in which the training proved a failure. There are methods of progression with us for every spirit, and re-incarnation in this world is quite unnecessary."



April 6th.—The usual Sunday evening circle met. Scent came abundantly, and there was much rapping. A powerful voice suddenly greeted us, unlike Imperator's or the medium's. The speaker informed us that he (Dr. Elliottson) was controlling. He said:—

"I have been asked to speak to you on the subject of trance, to which I gave much attention during my earth-life. Some years ago I spoke at Clifton, through a medium of the name of Rutland, when this instrument was present. All my life I have been interested in pure psychology, the science of mind, and in the influence of one mind acting on another. I knew much about this subject when I was in the body, but I know more now. At the present time this medium's spirit is absolutely removed, and I have replaced it by my own intelligence. His spirit is entranced and separate from the body; if active, it would demand some vitality from the body and the control would be affected. The control is from without, and is far more perfect than in ordinary cases. I can control the medium's body in any way I like, and could make it walk about. I can raise his hand, and if I cease to act upon it, you will see it fall on the table, like the hand of a dead man."

Here the medium's right hand was raised and then allowed to fall on the table; it came down like a dead weight.

"The influence," Elliottson went on to say, "was mesmerism, and if the spirit had been in the body there would be a conflict of forces." He continued:—

"There are many gradations of what you call trance. At one extreme you get normal trance, in which the spirit acts in an abnormal manner, and you find supersensuous perception, and an exaltation of the intellect. No external agency is necessary, but it is usually to be found, for in every action of your life in which demands are made on your spirit the friendly aid of the guardian comes in. At the other extreme you get abnormal trance, in which there is direct action on the part of the external agencies, and the spirit itself is not active. Between these there are gradations innumerable. It is absurd to explain spirit exaltation by a theory of unconscious memory. Memory cannot be unconscious: the key to all is the action of spirits, and of that your wise men know less than nothing. The flash of what they call genius results from influences brought to bear on a receptive spirit. When once men recognise the outpouring of wisdom from a higher sphere they should argue from one set of facts to others less clear. Latent ideas, it is said, are brought out, but in most cases of control spirits merely endeavour to guide and instruct; hence they do what is easiest and simplest. They use the normal faculties and ideas, and convey instruction by their means. They might employ direct writing or speaking, but that would take too much power from the medium: hence they convey their instruction in a more convenient manner. Erroneous ideas they obliterate, those that are accurate and true they use, but in most cases they have placed them there before. I have often seen Cora Tappan controlled when a band of spirits encircled her and rendered her amenable to the influence of the higher intelligences who wished to speak through her. Even under such conditions mistakes, owing to various causes, are sometimes made. When I return to the atmosphere of your world, I seem completely changed. In the spheres I am engaged in learning or teaching. In the atmosphere of earth, the old habits of thought awaken; I seem to breathe a grosser air, and to need, as it were, material support. The return to earth is a great trial to me. I might compare it to the descent from a pure and sunny atmosphere into a valley where the fog lingers, or even to the change from air into water. The idea of a permanent memory is a mistake, and some of the higher spirits have, as I know, almost lost their identity. There comes a time when the individuality is dissipated and enlarged, and becomes a centre of influence. The exalted spirit Imperator who directs this medium bathes me in his influence. I do not see him, but he permeates the space in which I dwell. I have received his commands and instructions, but I have never seen him. The medium sees a manifestation of him, which is necessary in his case, but not in mine."

In answer to a question Dr. Elliottson said: "I remember Ellen Dawson, also Eschelle and Ashburner. They are concerned, I think, with human affairs, but I deal more with philosophical questions."

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

## INFLUENCE OF MUSIC ON MAN AND ANIMALS

Professor J. M. Dogiel, of the University of Kazan, Russia, delivered recently an interesting lecture upon the above subject. I have briefly summarised his remarks.

He commenced by saying that music has a powerful influence on man and animals; it affects the contraction of the muscles and operates on the nervous system. The respiration, too, is either accelerated or retarded, depending on the character of the music, whether *allegro* or *andante*. In consequence of such action of the music on the organism, the spiritual or mental condition of man is also changed. Change *dur* for *mol* with slow tempo, and the respiration becomes slower and deeper, the muscles are relaxed, and a melancholy disposition is induced. When man was experimented upon the bare arm was immersed in water contained in a glass cylinder, any displacement of the water, the result of changes in the circulation of the limbs, being transmitted by an arrangement of sensitive levers to a revolving drum covered with blackened paper, and there recorded as an irregular line. In the case of animals, the artery to be observed was brought into contact with the levers, and the contractions, &c., directly transmitted and recorded.

Strychnia, and some other poisons, increase the irritability of the auditory nerve; spirituous liquors and opium, in large doses, on the contrary, decrease the effect of musical sounds on the blood circulation.

The Professor next touched upon the relation of light to sound. He admits a resemblance, but also a great difference. The highest note of a flute (*Re*) is equal to 4,752 vibrations per second, while the sensation of red colour is produced by 48 billions of vibrations per second. An experienced musical ear can distinguish all notes and their character in an orchestra; but the most sensitive eye cannot distinguish the primary colours in a compound one. Harmony of sounds gives an idea of time, but harmony of colours that of space; therefore music has its own field, and we cannot expect from it what it cannot give us. Speaking of the therapeutic value of music, the lecturer stated that in the hands of competent physicians he felt, judging from his experiments, that it could not be otherwise than a powerful remedy in the treatment of many nervous disorders.

Harmony in music is like symmetry in architecture. Could we but solidify or petrify the musical waves of some great musical composition we should have a crystal-like body of great beauty.

Not everybody is affected by music in the same manner. During the performance of an opera some are very excited, others very attentive, others indifferent, and some even go so far as to talk or yawn. There are others, again, who are unpleasantly affected. In some persons music excites the nervous system, and in others it rather depresses it. Soldiers know that music adds to their courage. When the French army under Napoleon I. were crossing the Alps, and the soldiers were perfectly exhausted by pulling up the cannon, Napoleon ordered the "Marseillaise" to be played, and the soldiers with renewed efforts accomplished their task. Music, too, has influence in digestion.

The lecture is given in full in the "Scientific American" for August 12th. The tracings (over thirty in number) upon the blackened paper are reproduced, and show conclusively the effects of music upon man, cats, rabbits, and dogs. Selections (a bar or two) are also given of the music employed, presumably in the case of man. I note among others "a song of the natives of Polynesia."

The Professor's researches cannot be otherwise than interesting to Spiritualists. They confirm in a remarkable way the teachings of occultists, and show that music and singing at séances are calculated to harmonise and stimulate the brain-functions and spiritual natures of the sitters. I should have been glad had the lecturer, when dealing with the relation of light to sound, given some explanation of that not uncommon experience where music is associated in the mind of the listener with colours or forms. There are many such cases recorded. Personally, I think the connection between light and sound is much closer than the Professor would allow.

TRUS.

He prayeth well who loveth well  
Both man, and bird, and beast.  
He prayeth best who loveth best  
All things both great and small,  
For the dear God that loveth us,  
He made and loveth all.—COLERIDGE.



## THE FOURTH DIMENSION.

BY C. A. PARRY, B.A.

In "LIGHT" for February 18th of the current year, a quotation was given from Professor Tait on the subject of the Fourth Dimension. In it he argues from the supposition, which seems to be made by every writer on this subject, of the possibility of a being living in "two-dimensional" space "undergoing certain changes of sensation" when passing to a three-dimensional one.

Is this supposition justifiable? No; because it is not only inconceivable, but impossible. A "two-dimensional space" does not and cannot exist. The reasoners who support the reality of a Fourth Dimension proceed complacently enough on the idea that a line is a thing of one dimension, and a plane a thing of two dimensions. They forget, what is surely obvious, that these definitions are only geometrical abstractions, laid down for convenience of geometrical demonstration, and that they cannot apply to anything having real existence. They fall into the error, much commoner in philosophy than in science, of enduing familiar abstractions with the attributes of reality.

In explanation of some phenomena of disappearance and re-appearance of solid objects in full light, Professor Zöllner uses the following illustration:—

"Suppose a plane figure of two dimensions, enclosed by a line on every side, in which is a moveable object. By movements *only* in the plane, that object could not escape from the interior of that *two-dimensionally* enclosed space otherwise than by an opening of the line of enclosure. But if the object were capable of a movement in the third dimension, it would need only to be raised perpendicularly to the plane, to be passed over, and let down again the other side the line. To two-dimensional beings who reasoned on the assumption that *only* such movements were possible as they could *intuitively represent* to themselves, i.e., only two-dimensional movements, the proceeding just described would seem a miracle. For the body which they suppose to be *completely* enclosed must at a certain spot transiently *vanish* for them in order suddenly to reappear at another spot."\*

Let us grant, for the moment, the possibility of a two-dimensional being, living in a two-dimensional space. It is not stated whether the object supposed to be removed is to be considered as of three or of two dimensions. In the former case, the two-dimensional being could only become conscious of that part of the object which could impinge on his two-dimensional plane, that is, of an *infinitely* thin layer, in other words, nothing. But if the object is to be two-dimensional, how could a three-dimensional being act on it to remove it? How can a material thing come into material contact with a thing not possessing any of the attributes of matter? It is futile to employ the supposed analogy of a two-dimensional thing being introduced into a three-dimensional space in order to try to explain the notion of a three-dimensional thing being introduced into fourth-dimensional space, for the former operation is as impossible and as unthinkable as the latter.

In geometry a line is considered as made up of points; a plane, of parallel lines; a cube, of parallel planes, put together without intervals. But these ideas become impossible when definitions involving the notions of one-dimensional and two-dimensional things are used; for no number of no-things can make up a something, no accumulation of modifications of three-dimensional space could ever produce a fourth-dimensional one.

In another part of the same work (ch. XII.) Zöllner mentions the appearance of a materialised hand which protruded through the opening of a curtain while all persons present were seated round a table with hands linked. He challenged this hand, he says, to a little trial of strength by holding out a slate to it. "In the frequent give-and-take, I had quite the feeling of an elastic tug, as though a man had got hold of the slate at the other side . . . I may here point out that such a pull on one side by a human hand or other solid body, as a slate, would be a violation of the principle of the equality of action and re-action, if no material object undergoing the equal, but resisted, pull were to be found in three-dimensional space. But no such object being to be found in the space ordinarily perceivable by us (in unserem gewöhnlichem Anschauungsraum), it must occupy a position in absolute space, falling in the next higher region of space."

The writer has not had the good fortune to witness any such astounding phenomena; but he does not doubt the fact of

their occurrence, not only because there is such a mass of testimony for them, but because they, essentially, are not more wonderful than the psychic raps and touches which he has heard and felt many times. If the materialised hand, forming and dissolving in apparently empty space, needs the hypothesis of a fourth dimension for its explanation, the so-called "spirit-rap" and the mysterious feelings of pressure, as often experienced in séances, need it no less. For by all known laws of matter, a thing that is able to produce a perceptible pressure must either be sufficiently material to afford a perceptible reaction (i.e., must be capable of being grasped), or else the force exerted by it must itself be a reaction (as in the case of invisible vapours under pressure). Now, neither of these alternatives holds with regard to the impalpable and yet sometimes so distinct touches that Spiritualists are familiar with: must we therefore fly to the hypothesis that they are the work of things or beings in a "fourth dimension" which temporarily impinge on our three-dimensional space? Must we hasten to "explain" things that for the moment are inexplicable by a notion that must itself ever remain inexplicable? Let us hesitate, at any rate, lest, becoming too contented with our fancied explanation, we forget entirely that we know no more about the matter than we did before! For the fourth-dimensional hypothesis belongs to the category of those which explain nothing while appearing to explain everything; and the full acceptance of it would bring about a state of intellectual chaos in which only a maniac could find himself at home.

There are two ideas, which give an apparent plausibility to this hypothesis, and which are, in a clearer or vaguer condition, present to the minds of all who have given thought to this subject. The first is, the undoubted truth that our senses are very limited in range. This has become a common-place of thought, and yet it can never be pondered enough. Our senses might be so altered that our present world-intuition would fall away from us on all sides as a dream falls from a newly awakened sleeper; our bodies might be so essentialised that we might traverse space with the rapidity of sound or even of light; our senses might be so changed that they would respond to different ranges of ethereal vibrations than those giving sounds and sights; our relations to matter might be so inverted that the hardest substances would become viable to us, while things that before were non-existent to our senses would become impassable obstacles. All this is certainly true, and yet leaves no room for the introduction of and affords no explanation of the supposed "fourth dimension"; for all this would take place in space as we now conceive it, and would be effected by changing the material condition of our bodies with respect to material objects now existing around us, perceived or unperceived, in three-dimensional space.

The other idea tending to make the hypothesis in question appear plausible may be briefly dismissed. It is this: that the proof of the "fourth dimension" belongs to the higher mathematics, and that therefore it is a mystery which the ordinary mind may leave alone and gratefully accept on credit. But where are to be found the mathematical results that justify such a submission of private judgment, such a surrender of common sense? Let me see them. I do not ask to understand them; they may be much too "high" for me; but let me only see them! Can anyone even name the branch of mathematics that undertakes to deal with this question?

It is hard to repress a smile on reading the grave statement that great *avantists* like Helmholtz and Zöllner have "proved" the fourth dimension by mathematics. It is as if a great mathematician were to apply all his profound learning to prove the proposition  $2 \times 2 = 5$ .

The other suggested solution of the problems presented by some of the Spiritualistic phenomena (such as "matter through matter," materialisation, and others) is, the disaggregation of the molecules of matter into their atoms by a force provisionally named "psychic." This has, at least, the advantage of not being based on assumptions that are utterly beyond the reach of human conception. It would be better, then, to accept it, at least provisionally, and to save ourselves from the manifest insanity of the fourth-dimensional hypothesis. We might then cease to argue about meaningless phrases like "two-dimensional space," "beings living in two-dimensional space," "the senses rising to the perception of higher dimensions," and so on. For these phrases, unlike mathematical formulæ and many philosophical and scientific terms, are not meaningless merely to the majority, who have not mastered their condensed implication, but are necessarily, essentially, and absolutely meaningless.

\* "Transcendental Physics." Translated by C. C. MASSEY. Chap. IX.



OFFICE OF "LIGHT,"  
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Light:

EDITED BY C. M. A. LONDON.

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

## SPECIFIC ENERGY.

It has been insisted on in "Light" on many occasions that modern scientific research is just reaching a border-land where its methods will no longer suffice. In other words, that materialism is hovering on the confines of immateriality. There is no need to start untenable and far-fetched hypotheses; investigation along the lines of recent thought has landed us in an "impasse," out of which nothing but the recognition of spiritual life can help us. Dr. Burdon Sanderson has just delivered his presidential address before the British Association at Nottingham, and while physical investigation has shown how near we are to the limits of material research, biology steps in, and in the hands of Dr. Sanderson throws aside almost all shadow of pretence for maintaining the positive philosophy of the last half-century. Not intentionally, indeed, on the part of the Oxford professor, but rather because he cannot help himself. And that is why we hear of "specific energy."

Since the days of Newton there has been a general advance along the line of physical discovery, and though there may be still some doubt as to the exact interpretation of the facts, those facts are well enough known and ascertained to warrant in most cases the formulating of principles known as laws. It would be difficult to gain any such well-established principles as the laws of reflection and refraction of light, and though the "law" known as that of Ohm may not hold good in all cases with that absolute-ness which some have supposed it to possess, yet it is sufficiently near the truth to warrant business transactions being carried on upon the assumption of its correctness. Our ignorance of the meaning of electricity will account for our uncertainty. Among the principles which have been for long held to be established with as perfect a certainty as any we know of—a certainty equal to that of the sun rising to-morrow as it has done to-day—is the diffusion of gases through thin membranes at a certain rate, dependent upon the density of those gases. On this all the phenomena of respiration had been supposed to depend, the diffusion through the thin walls of the pulmonary cells, according to this law, being considered as giving a complete explanation of the phenomena of respiration. But listen to Dr. Sanderson:

In the researches which during several years have occupied Professor Bohr, of Copenhagen, relating to the exchange of gases in respiration, he has shown that factors purely physical—namely, the partial pressures of oxygen and carbon dioxide in the blood which flows through the pulmonary capillaries—are, so to speak, interfered with in their action by the "specific energy" of the pulmonary tissue, in such a way as to render this fundamental process, which, since Lavoisier, has justly been regarded as one of the most important in physiology, much more complicated than we for a long time supposed it to be. In like manner Heidenham has proved that the process of

lymphatic absorption, which before we regarded as dependent on purely mechanical causes, i.e., differences of pressure, is in great measure due to the specific energy of cells, and that in various processes of secretion the principal part is now, as we were inclined not many years ago to believe, attributable to liquid diffusion, but to this same agency. I wish that there had been time to have told you something of the discoveries which have been made in this particular field by Mr. Langley, who has made the subject of "specific energy" of secreting cells his own. It is in investigations of this kind, of which any number of examples could be given, in which vital reactions mix themselves up with physical and chemical ones so intimately that it is difficult to draw the line between them, that the physiologist derives most aid from whatever chemical and physical training he may be fortunate enough to possess.

But what does Dr. Sanderson mean by vital reactions? What, too, is the specific energy of the cell but the life-principle of that cell, which asserts itself as something supreme and independent of the material laws which aid it in carrying out its work? Dr. Sanderson also further asserts that any number of examples of the same kind could be given. Vitality is present in every process of the human organism. There is, after all, something behind mere matter and material principles, and that something is life, at last, proved to be a thing apart, not to be measured by the galvanometer, or weighed in a balance, a thing which is immaterial according to our notions of materiality, but which materialistic research has shown to be a prevailing factor of our existence. The gloss of "specific energy" does not really hide the true significance of the facts, and astonishing the facts are—the specific energy of the eye, for example, being such that it uses an apparatus to distinguish light from darkness and another apparatus for the determination of colour. The eye itself is an organism, having a separate life, but under the management of the general living principle which keeps the whole battery of organisms together. Is not Dr. Sanderson then, after all, as near to the definition of the soul as the Chicago Congress?

Even in some apparently minor matters, physiology, and for that matter the world generally, has been going wrong for ages. Who would dare to add a sixth sense to the five recognised by common place humanity! And yet Dr. Sanderson asserts with admirable tranquillity that we all possess that sixth sense, a sense by which we determine our movements and keep our balance:

We ourselves possess the sixth sense, by which we keep our balance and which serves as the guide to our bodily movements. It resides in the part of the internal ear which is called the labyrinth. At the same time we enjoy along with it the possession of the cochlea, that more complicated apparatus by which we are able to hear sounds, and to discriminate their vibration-rates.

"It," the sixth sense, resides in the aural labyrinth. And what is the "it," and how does the "specific energy" of this "labyrinth" help to carry out its orders?

Not only, then, has Dr. Sanderson pointed out that the vital principle exists in as full measure as any and every non-biological thinker had supposed and devoutly believed, but he has shown something more, and that something is of vast importance, for it is that the human organism is the aggregation of a number of different lives, each of which exists separately, though it cannot exist apart from the whole. Of the immense significance of this nothing need be said. Once more, what is the "I" which dominates and regulates all these other lives?

OUR FATHER'S CHURCH. Members, Friends, and Inquirers are invited to Meetings during October at the Cavendish Rooms, Mortimer-street (near Oxford Circus), at eleven and seven each Sunday. On October 1st Mr. J. Page Hopps will speak on "The Trivial and the Vital Things in Religion," and "The World is Young." All seats free. Voluntary Offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of a Religion which shall be at once rational and spiritual.



## THE CHICAGO CONGRESS.

The "Religio-Philosophical Journal" continues its reports of the Psychical Science Congress. The issue for September 9th contains papers presented to the Congress by Dr. Charles Gilbert Davis, Dr. M. L. Holbrook, Baron du Prel, and Mrs. Hester Poole.

Dr. Davis's address on Hypnotism, with special reference to hypnotic suggestion, was really an essay on the history and present state of that science. Speaking as a physician he frankly acknowledged the therapeutic value of hypnotism, and endeavoured to show that it is a state in which suggestion, which he characterised as the great motive power of the day, is more effective than under ordinary conditions. The speaker then considered the instrument whereby suggestions are made, that is, thought, and from that developed the true meaning of thought as a positive factor in the development of the race. "It is possible," said Dr. Davis, "that we contain within ourselves energies whereby we may yet be able to manifest godlike power, gain greater control over physical life, and cure what has heretofore been considered incurable disease."

Dr. Holbrook's paper was entitled "An Anthropological Study of Some Healing Mediums." Among other statements contained in it we find the following, which the speaker said were the result of more than a quarter of a century's observations made in connection with healing mediums:—

Nearly all, whether male or female, have been above the average size. A few of the men have been over six feet high. The torso has been large, the measurement round the chest often over forty inches, and in one case forty-five, and the waist measurement larger. This, of course, indicates large lungs, heart, and digestive organs. The head has been above the average size, or twenty-two to twenty-three inches, and unusually long and high. In no case has the head been round or bullet-shaped. The muscles have been large, the carriage erect, and the spine straight. We may say that they have been normal men and women with strong frame, large and strong limbs, and good muscular power, no inclination to become corpulent or fat, free from disagreeable bodily odours and foul breath; a healthy skin, rather dry, with a good growth of hair, and a tendency to regularity in life and a disinclination to excesses of any kind.

Some observations made by Dr. Holbrook on the characteristics of the hands of healing mediums led him to conclude that the hand is generally at a low temperature when the treatment of patients is beginning, though after fifteen or twenty minutes the temperature becomes normal. The blood of a few healing mediums has been examined by Dr. Holbrook. He found it "normal, and the amount of living matter in the corpuscles large." Moreover, all such mediums declare themselves to be under the control of a spirit or of a band of spirits.

Baron Carl du Prel's "Programme for Experimental Occultism" apparently consists in the employment of suggestion for producing all occult phenomena.

Of Mrs. Hester Poole's paper on "Thought and its Vibrations" more will have to be said. A short notice will hardly suffice for its consideration, for Mrs. Hester Poole has already arrived at the ratios of the wave lengths in the subliminal consciousness!

TRUE GREATNESS.—Oh! it is great, and there is no other greatness, to make some nook of God's Creation a little fruitfuller, better, more worthy of God: to make some human hearts a little wiser, manfuller, happier—more blessed, less accursed! It is work for a God. Sooty Hell of mutiny and savagery and despair can, by man's energy, be made a kind of Heaven: cleared of its soot, of its mutiny, of its heed to mutiny; the everlasting arch of Heaven's azure overspanning it too, and cunning mechanisms and tall chimney-steeples, as a birth of Heaven, God and all men looking on it well pleased.—T. CARLYLE.

## COLONEL BUNDY.

Mr. F. W. H. Myers in the course of his address at the Chicago Congress, as reported in the "Religio-Philosophical Journal," spoke thus of the late Colonel Bundy:—

In recommending to you this temper of cautious ardour, of sober enthusiasm, as that in which these studies should be pursued, I cannot point to you a brighter example than that upright citizen of Chicago whose loss this Congress has especially to deplore. Many of you who hear me had the privilege of a personal acquaintance with Colonel Bundy; and you will be able to confirm from closer knowledge the feeling with which his career inspired us as we watched it from a distance. We saw in him a man whose firm belief in the future life and in the communication of departed spirits with their still incarnate friends did not blind him to the shameless fraud, the egregious folly, with which that theory has too often been supported. Nay, more, we saw in him a man entirely public-spirited, entirely courageous, who was willing to spend his time and his strength and his substance, not only in accumulating proofs for the truths which were dear to him, but also in the odious but necessary task of trampling on that loathsome spawn of imposture, the vampires of Onset, who have done their best to degrade our whole inquiry, and whose malignity he met with a smile. Such a man we delighted to honour; and when he invited us of the Society for Psychical Research to take part in this Congress, of which the conception and inception were due to him, our Council resolved that we would so take part in response to the call of such a man, and that one at least of us would cross the Atlantic to testify to the esteem in which we held his labours. I doubt not that many of you have attended this Congress for like reasons; and if we imagine—and perhaps we more than most other men may be allowed to please ourselves with that imagination—that Colonel Bundy is cognisant even now of what we are all of us striving to do for this cause which he had at heart, he will feel at least that he is not forgotten. Those who fain would have co-operated with his work, now alas! must needs content themselves with this tribute to his honoured memory.

## EASY LOGIC.

With the address of Dr. Burdon Sanderson before our eyes, scientific omniscience is almost as distressing as it is amusing. There is a paper by Dr. Karl Müller in "Die Natur," of Halle, on "Man and Beast," where this know- ingness is admirably developed. The "Literary Digest" quotes and condenses the article, of which the argument is that man and beast are after all not so very far apart; which may be true, though it is rather with the incidental remarks that we have to do, such as the following:—

Apart, indeed, from any close observation of nature, man always sees himself reflected in the animal world, and attributes to the several animals the various faculties and motives of which he is conscious in himself. Hence the origin of fables of the Æsop type, which are as old as humanity, and world-wide in their distribution; hence, too, the fabulous beasts, the unicorn, the mermaid, the basilisk, the dragon, the sea-serpent, &c., all creations of the popular fantasy, many of which have been woven into the mythology of cultured races, as, for example, the winged Pegasus of the Greeks, which has been reproduced in the "wonderhorse" of Russians, Wallachians, Hungarians, Servians, Turks, and Persians.

This is an easy way of settling things; where, however, is the proof of it all? Is the dragon, for example, a fabulous beast? Man has existed so much longer on this earth than we used to believe that some recollection of pterodactyls and other such pleasant creatures may linger still in the universal memory. Dr. Müller, however, goes on:—

The wonderful metamorphoses of insects, too, have exercised an enormous influence on the development of the popular imagination, giving birth to a belief in the metamorphosis of other animals, and occasionally of men.

What right, we should like to know, has Dr. Müller to say this? But, after all, why should we wonder? for Dr.



Muller knows why man was made. Comparing man with other animals, he says:—

The same in kind, higher only in degree, but to a degree which makes man stand apart as chief and lord of the whole animal creation! We find nothing humiliating in the thought. Every creature was created for its own enjoyment, and reflection on this should serve to impress us with a sense of the sacredness of life.

A strange notion this of the meaning of "creation"! It is a pity that the creative power which started this scheme of enjoyment did not provide the necessary appliances for its continuance. These, however, are lacking. Perhaps Dr. Muller knows why.

#### THE WISDOM OF MR. GRANT ALLEN.

In one of the illustrated interviews which of late have formed the staple commodity of certain magazines, Mr. Grant Allen was the interviewed one. How cleverly he wrote scientific works without scientific knowledge was brought out admirably in that article. So the "Review of Reviews" is, perhaps, a little hard on this successful writer when it speaks of him as "superbly arrogant." Mr. Grant Allen cannot help himself. If he knew more he would be less arrogant, perhaps, but then he does not know more; so that when he talks of the soul as he does—well, it is simply Mr. Grant Allen speaking:—

Now, how did this odd and baseless idea of a surviving ghost or spirit after death arise at all? Clearly, it is a result of the crude and unscientific nature of early psychology. Unaware of the true relation of subject and object, and of the true theory of cerebral action, primitive men were of opinion that each of us possesses inside himself, in addition to the outer and visible man, another and smaller man, called the *soul* or *spirit*. I will not attempt here to decide at full by what reasoning this curious blunder in psychology first arose. . . . It must suffice to say that a number of facts, such as the existence of the breath, the phenomena of dreams, the peculiar conditions of fainting, sleep, epilepsy, and catalepsy, and other similar observations, suggested inevitably to the minds of early men the quaint notion that the human being was of a dual nature, consisting of two parts, one material and physical, the other immaterial and "spiritual," that is to say, partaking of the character of breath or wind. This latter or inner man is supposed to leave the body during sleep or the fainting condition, and to return to it again with waking or the revival of consciousness. It is also popularly conceived, even among educated and civilised people, to depart from the body at the moment of death, and to lead thenceforth a somewhat separate existence as a ghost or spirit. This primitive and long-lasting misconception, the parent of all the delusions known as religions, is due to ignorance of the physiological facts that the act of breathing is merely a function of the lungs, and the act of thinking merely a function of the brain and nervous system. Misapprehension of these points has led to the curious notion that the ghost, spirit, breath, or soul can exist apart from the body to which it belongs, and can even survive it.

If the possession of intelligence is in any way evidence of the possession of a soul, then Mr. Grant Allen's remarks go far towards proving his case.

#### ART AND NATURE.

The works of human artifice soon tire  
The curious eye; the fountain's sparkling rill,  
And gardens, when adorned by human skill,  
Reproach the feeble hand, the vain desire.  
But oh! the free and wild magnificence  
Of nature, in her lavish hours, doth steal,  
In admiration silent and intense,  
The soul of him who hath a soul to feel.  
The river moving on its ceaseless way,  
The verdant reach of meadows fair and green,  
And the blue hills that bound the sylvan scene,  
These speak of grandeur that defies decay—  
Proclaim the Eternal Architect on high,  
Who stamps on all His works His own eternity.

—LONGFELLOW.

ELOQUENCE is speaking out—out of the abundance of the heart—the only source from which truth can flow in a passionate persuasive torrent.

#### GLEANINGS FROM THE FOREIGN PRESS.

EXERCISES OF UPWARD OF 25,000 DEMONS.

At Gif, not very far from Versailles, a young girl has been discovered in a condition which the "Figaro," with lucidity, describes as one of "possession," "obsession," "catalepsy," "complicated hysteria," "demoniacal" and "hypnotism." "Le Messager" of Liège, a well-known Paris paper, says that the young woman, being handsome, has a good figure, and does not lack beauty when she is not in her fits, which are alarming. For some time she was a silk winder, and her trouble came to her, it is said, the consequence of a serious disappointment. The phenomena nonplussed the various doctors who at first called to the case, and sometimes the neighbours who at first she had the gift of divination, and trustworthy people gave testimony to that effect. By and by, her reputation spread, the vicarage, and the occupant of that shelter, being a man whose opinions were of the mediæval order, at once pronounced it a case for exorcism, and forthwith applied to Goux, his bishop, for permission to carry out this process. The application was granted, and the Director of the Seminary of Versailles was nominated to assist the vicar of Gif. In the time the civic authorities of the place, roused by the dispute which supervened, had called in one of the distinguished of Parisian doctors. M. Dumontpallier, once visited the girl, and the first-named immediately reported it to be a case of "pronounced hysteria," which he soon cured if the girl were confided to his care. The family declined, and, by this time, the ecclesiastic returned from Versailles and proceeded without delay to exorcise the demons. As soon as the girl saw the priests she called out, "Hillo! Look at the crows beginning their work!" She then tried to scratch and smack their faces, but one of them held her hands, and the prayers were begun. These were laughing, and as the pretty service went on, instead of the usual responses at certain parts, she shouted insulting words. One of the priests with an air of imperturbable gravity answered his colleagues that by means of the intonations of the voice he recognised the various demons who obsessed her, and, instancing Satan, Lucifer, Beelzebub, Mammon, &c., as showing, for that matter, some familiarity with them, as he the'd and thou'd them in a formally affectionate manner with which we should fancy they could not be displeased. The priest affirmed that the girl understood the prayers, though uttered in Latin and German. For some months this scene was repeated until, as the reverend gentlemen declared, they had chased from the patient's body some twenty-eight thousand demons and little devil-understrappers who carry on the tactics as the big ones. The "Figaro" is very sad over the exhibition, and a correspondent of the "Temps" has interviewed the Bishop of Versailles about it, while the "Journal des Debats" has had a word to say on the revival of what the fancied was an obsolete custom. The Bishop claims that they have cured the sufferer, and "Le Messager" of Liège thinks they have temporarily spoiled a good incarnating medium who might have been developed into a very useful channel for convincing manifestations. It does not, however, mourn as those who have no hope, for the phenomena have reappeared, it is said, since the departure of the priests. If this is true, and the exorcists really cleared the premises, what an awful fate may have befallen this unfortunate girl if it should happen that the number expelled is now multiplied by seven for those re-admitted.

#### THE LOST RECEIPT.

The "Spiritualistisches Weekblad," quoting from the "Ueberrinnliche Welt," gives the following narrative, by Herr Stoeckmeister:—This gentleman's grandmother, a very religious and truth-loving woman, used to tell this remarkable story. Her husband, a manufacturer, died suddenly in the full vigour of life without having time to set his affairs in order, and left her with five children, of whom the eldest was a lad of ten. Shortly after the death, a business house rendered an account for a sum which she knew had been paid. She and her eldest boy searched everywhere and through all the receipts, but failed to find the document referring to this payment. Evening came, and she went to bed worried and vexed, tossing about in a sleepless, restless condition. In the room there was a night lamp by whose glimmer she could see the children who slept in the



same apartment. Their peaceful breathing indicated sound slumber. Suddenly the door of the room opened softly, and her dead husband walked in, clad in the coffee-coloured coat which he had usually worn. He drew near the bed, sat down on a chair beside it, and smiling, took her hand in his. Without the slightest feeling of fear she asked him, "Why have you left us so soon, father? What is to become of me and the children?" "Providence has so willed it," was the answer. "Nevertheless, be comforted. You have many troubles, but also great joy in your children to look forward to, and a happy, contented old age awaits you." She thereupon told him her difficulty about the receipt she could not find. "You are quite right," he replied, "there is a receipt. It is in my desk, in the highest drawer to the right. Look for it to-morrow morning only, and you will be sure to find it." He then described to her in a general way what her future life on earth would be, shook hands, and, with a friendly nod, vanished through the door as noiselessly as he entered. In the morning she found the receipt in the drawer indicated, and her subsequent life agreed precisely with the general lines laid down by her husband. This old lady, who lived to an advanced age, never had any experiences of a similar kind before or after the circumstance related, and although her grandson used to think she had had a dream, she stoutly maintained to her dying day that she never was more awake in her life than on that memorable evening.

#### AN APPARITION.

From the Portuguese journal "Verdade e Luz" we take the following, which has been quoted from a paper by Camillo Fannurion on "Apparitions and their Scientific Proof":—In the month of September, 1857, Captain C—W—, of the 6th Dragoons, went to India to rejoin his regiment, while his wife remained in England, living at Cambridge. In the night between November 14th and 15th same year, just before dawn, she dreamt she saw her husband looking ill and agitated, and she awoke much disturbed and anxious. On opening her eyes she saw him standing by her bedside, wearing his uniform, and with his hands pressed on his breast. His hair was disordered and his face very pale, his large black eyes gazing fixedly and with an anxious expression, while his mouth was contracted with excitement. She saw him with all the particulars of his apparel, and as distinctly as ever she had seen him during life. She remembers having looked between his fingers on the breast of his white shirt, which had no stain of blood. His body appeared to lean forward with an air of suffering, and he made strong efforts to speak, but no sound was heard. The apparition remained visible for a minute, and then vanished. Her first thought was to verify if she was really awake. She rubbed her eyes with the counterpane and felt its contact, and she then leant over and listened to the quiet breathing of a little nephew who lay by her side. It is needless to say that she slept no more that night. The following morning she told her mother she was convinced that Captain W— was either dead or seriously ill, in spite of the absence of blood from his dress which she had observed. So certain was she of the apparition that she declined all invitations from that day, and waited for some communication bearing a date subsequent to that of November 14th. The telegram announcing her husband's death at Lucknow reached London early in the following month. Many readers of "LIGHT" will recognise in this extract a slightly incomplete version of the account of Captain Wheatcroft's apparition, which, on the same evening as that of its appearance to Mrs. Wheatcroft in Cambridge, was also seen in London by a lady who is called Mrs. N— in the various narratives of the occurrence. This lady was Mrs. Nenner, the wife of the Professor of Hebrew in the Independent College, and when she was subsequently asked if she could fix the date in any way, she recalled the circumstance that a servant had come into the room with an account for some vinegar, and that she had given her the money to pay it. When this receipt was brought out it was found to bear date November 14th, 1857. Inquiries had also been made at the War Office, and on January 30th in the following year, that department certified the death to have occurred on November 15th. In the month of March, 1858, Captain Wheatcroft's family had a letter from one of his brother officers who was riding by his side when he fell, and this gentleman stated that Wheatcroft was killed while leading a squadron on the afternoon of November 14th. He was struck by a fragment of a shell, and never spoke after he was hit. Lieut. R— erected a wooden cross over his grave at Balkoosha, and the initials "C.W.," together with date of death,

November 14th, 1857, were cut on it. A year after, the War Office corrected their date from 15th to 14th. This striking case is fully detailed in R. Dale Owen's "Footfalls." Not the least remarkable feature in it is that although Sir Colin Campbell, afterwards Lord Clyde, twice returned the date of Wheatcroft's death as the 15th, the apparition was eventually proved to be correct in its statement—for it did make a statement to Mrs. Nenner—and Lord Clyde wrong.

#### 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.]

##### The Origin of the Society for Psychical Research.

SIR,—Owing to absence from home I have only just read the letter from Mr. Dawson Rogers on the origin of the S. P. R., which appears in your issue of September 9th. Like Mr. Dawson Rogers, I have often been amused with the various mythical accounts of the origin of this Society which have appeared in the Press, none more mythical than that given in what purports to be an "historical summary" in the current number of "Borderland." I am glad, therefore, that Mr. Dawson Rogers has put on record his recollection of the matter, for unquestionably a share in whatever credit may attach to the foundation and early history of the Society belongs to him. His statement is, however, not quite correct as it stands, and it may, perhaps, be of interest if I briefly narrate the circumstances which led up to the formation of the Society for Psychical Research early in January, 1882.

For some years before this date, partly alone, and partly in common with those who have since taken the most active part in the S. P. R., I had repeatedly witnessed and taken part in the investigation of various psychical phenomena, which appeared to be inexplicable upon any known hypothesis, and which, if incontestably established, promised a wide extension of our existing knowledge. Accordingly, in 1876, I ventured to bring the subject before the British Association, mainly with the object of obtaining the appointment of a committee of scientific men to investigate and report on these phenomena. The paper itself, though the Association refused to publish even an abstract, dealt chiefly with the occurrence of what appeared to be a direct action of mind upon mind, or thought-transference, in the mesmeric state. In the animated discussion that followed, several distinguished men took part, and in spite of the fact that Lord Rayleigh, General Pitt-Rivers (then Colonel Lane Fox), Mr. A. R. Wallace, Mr. Crookes, Dr. Carpenter, Mr. Hyde Clark, and Dr. Heaton, among others, supported the plea for further scientific inquiry, nothing came of the resolution I moved to that effect. In subsequent correspondence with other learned societies it was urged—reasonably enough on their part—that phenomena which implied an agency transcending the recognised channels of sense were beyond their proper scope, and hence they could neither publish nor promote investigation on what they were bound to regard as a wholly illusory inquiry.

Meanwhile, a letter addressed to the "Times," together with the publicity given to the British Association paper, brought into my possession a large amount of additional evidence. One case in particular, after careful investigation, early in 1881, afforded so strong a presumption of thought-transference existing in the normal state that a brief account of it was admitted to the columns of the scientific periodical "Nature," in June of that year. Writing to me on June 23rd, 1881, in reference to this case, Mr. G. J. Romanes said:—"It seems to me most desirable, if you are satisfied that the facts are facts, and admit of being repeated, that they should be witnessed and attested by a committee of known men, for they are of a kind which it would be unreasonable to expect the public to receive on the testimony of a single observer, however competent." This suggestion was carried out, but there still remained the difficulty of publication in the Proceedings of any scientific society; moreover, others, notably Mr. and Mrs. Sidgwick and Mr. F. W. H. Myers, had been conducting inquiries for many years into spiritualistic phenomena, and a general feeling existed that some method of recording the evidence on behalf of psychical phenomena in general, less fugitive than the columns of a newspaper, should be created.

The Spiritualists, it is true, had their own societies, and their own organs, but, whilst gratefully acknowledging much of the



[September 23, 1893.]

pioneer work which they have done, these societies and organs could hardly be termed strictly scientific. At the same time it was felt desirable to get into closer touch with the leading Spiritualists, so as not to let slip any opportunity for investigation which our spiritualistic friends might be willing to submit. Talking over the possibility of such co-operation with my friend Mr. Dawson Rogers, the project of a conference between a few leading Spiritualists, and those who were interested in a more scientific investigation of the phenomena, took definite shape in the course of our discussion. Mr. Rogers offered to obtain the loan of the rooms at Great Russell-street for the purpose of the conference, and also on his part to endeavour to obtain the presence of a few well-known Spiritualists to meet those whom I should invite. So far as my recollection serves me, Mr. Dawson Rogers was at first rather opposed to the formation of a new society, upon which I had previously been in correspondence with Professor Balfour Stewart and some other scientific friends.\* However that may be, I have no doubt he is perfectly right in what he says about the objection Mr. Stainton Moses at first entertained towards the conference. Mr. Myers's remark I had not seen, but his misapprehension in confounding the name of Mr. Stainton Moses with that of Mr. Dawson Rogers was very natural, as the former played a prominent part in the conference, accurately shown in Mr. Dawson Rogers's letter in your columns.

There was, I believe, a shorthand note taken of the two days' conference (January 5th and 6th, 1882), in which I was in the chair, but I can find no record of it, and the first public notice appears to be in "LIGHT" for February 25th, 1882. Here it is stated that "many of our readers are aware that early in January a conference of persons interested in Psychological Research met in London at the invitation of Professor Barrett, of Dublin. At that conference a committee was appointed, which made a report to an adjourned meeting of the conference held on Monday last. As the result of these conferences, and of the work of the committee, an association is now established under the designation of the 'Society for Psychical Research.' The objects of the society and the names of the first president, Professor Sidgwick, vice-presidents, and council, are then given. The original council I quote as follows:—"W. F. Barrett, E. Gurney, W. Stainton Moses, F. W. H. Myers, C. C. Massey, W. R. Browne, H. Wedgwood, E. Dawson Rogers, Mrs. Boole, Dr. Wyld, W. H. Coffin, A. Calder, Desmond FitzGerald, F. W. Percival, Dr. Lockhart Robertson, and E. T. Bennett."† I have still in my possession a sheaf of letters sent to me in reply to my letter of invitation; some of these letters are of considerable interest and are worth printing, if the writers do not object to their publication.

In conclusion, permit me to say that the mere accident of giving an initial impulse to the Society for Psychical Research, which fell to my lot, is a very small matter, and only has some importance from what the Society has achieved. The chief honour belongs to the indefatigable and brilliant labours of Mr. F. W. H. Myers and of the late Mr. Edmund Gurney.—Yours truly,

Kingstown, Dublin.

W. F. BARRETT.

September 15th, 1893.

#### "A Notion of Theosophy."

SIR,—I think your correspondent who signs himself "Karma" has read that passage of Mr. Judge's illustrative of the workings of Karma, upon which he animadverts, a little hastily. When he (your correspondent) speaks of a punishment congruous with the original offence falling upon the offender in a later earthly life as "simply the reflection of the very evil feeling of revenge," he is using terms which do not apply. He forgets that it is the same individuality which formerly sinned and now suffers. When we observe a mispent youth resulting in a shattered middle age, we do not talk about revenge; we say that evil seeds produce evil fruits each after its kind, just as good seeds produce wholesome fruits. And this is a universal law in nature and in super-nature throughout the Cosmos. To avoid circumlocution, we

\* In a private note, accompanying the proof of this letter, Mr. Dawson Rogers informs me that I am mistaken; he was always heartily in favour of a new society.

† Mr. E. J. Romanes, though present at the conference and willing to take part in the work of the investigating committees, did not wish to be included in the Council. The name of Mr. Morell Theobald is not, I see, in the first Council, but a record of the foundation of the S.P.R. would be incomplete without a reference to the valuable aid he rendered at the outset in drafting the business part of its constitution and supervising its finances.

call it Karma. Emerson expressed the fundamental idea when he said: "The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem."

Your correspondent shrinks from contemplating "what would happen to any thoughtless or ignorant person who laughed at Mr. Judge." If it is permitted to speculate, I would say that in all probability at some future time that person might become deeply, devotedly, enthusiastically interested in expounding some truth which he believed to be of vital import to the welfare or progress of his fellow men, and yet find himself met by indifference and ridicule.

In regard to the quality of spirit voices, I venture a word with extreme diffidence, as one whose knowledge of Spiritualistic phenomena is drawn exclusively from books and the columns of "LIGHT," but on the face of the document it seems to me that your correspondent has missed or slurred the fact that Mr. Judge is speaking of a very low class of entity—elementals acting in conjunction with soulless men in the astral sphere. As like is drawn to like, it is probable enough that neither your correspondent nor his friends have any experience of such beings or their voices, but, if he cared to take evidence as exhaustively as I believe Mr. Judge has done, he might find reason to infer that Mr. Judge's statements were justified by the facts.

Is it not the case that very low entities do occasionally force their way into spiritualistic circles, but that they are promptly rejected by all the best and most instructed Spiritualists; consequently that the information about them is meagre and unreliable, except from the hands of a few thorough-going students, well armed and well protected for explorations in this dangerous region?

J. C. S., F.T.S.

#### Hindoo Miracles.

SIR,—In all the discussion there has been about the power of Hindoo sages to perform miracles, I have seen no reference to a little incident which occurred about thirty-five years ago, and which is not without significance.

Till that date, it was supposed, in Europe, impossible to treat certain problems in Maxima and Minima except by the help of the complicated intellectual structure called "The Differential Calculus." Then Professor de Morgan caused to be translated a Hindoo treatise on Maxima and Minima, wherein these problems are solved without this apparatus. If there is anything miraculous in doing, without certain aids, what the orthodox scientific of Europe can only do by means of those aids, Mr. Ram Chundra (the author of the treatise in question) had done a *bona fide* miracle. An analysis of it throws a light on the difference between Oriental and Occidental powers.

The whole treatment of Maxima and Minima problems depends on the fact that a dimension which has been increasing and is going to diminish (or *vice versa*) remains constant for some infinitesimal fraction of time. The European mind grasps this principle intellectually, and proceeds to work laboriously out a catena of logical consequences. The Hindoo has been accustomed for countless generations to play with such toys as the Bangle, in handling which the peculiar stillness, which is the property of the maximum and minimum points, makes itself felt by the fingers, every time the disc reaches its highest or lowest point. This is no isolated instance: an eminent London nerve-specialist said to me that "miraculous" powers of interpreting and representing natural form would be the result of habitually tracing certain figures of ancient "magic," such as the Pentagram.

No science can be achieved by mere play; and most Orientals are the very reverse of scientific. But leisurely play may train the nervous system into such tune with nature as to produce a peculiar absence of resistance to certain Truths, a negative receptivity for certain scientific ideas. It seems to me that Eastern scientific men of old invented toys which have this peculiar power. Probably the majority of the people use these toys as mere idle pastime. But the consequence is that, when a Hindoo does start to study science on any settled lines, he starts from a position of advantage, his very flesh impregnated with a thrill of consonance to certain natural laws, which we have to grope after laboriously and blindly, with nothing except sheer round-about reasoning to show us whether we are on the track or not.



Our Occidental mania for hard work (including the so-called "Study of Nature") has stamped out our *vibrability*, our power to feel when nature is speaking. Our very recreations are strenuous and energetic, and even our Sabbaths are often spent in religious or social bustle. Is it heretical to suggest that some persons, eminent in Science or Theology, would understand their subject better and explain it more clearly, if, in youth, they had played less cricket, passed fewer examinations, taken fewer notes of sermons and lectures, belonged to fewer Societies, and so gained time for sometimes idling by a river's bank, playing with Hindoo puzzles, or tossing a Banelore?

MARY EVEREST BOOLE.

#### "C. C. M." and Re-incarnation.

SIR,—I am going to make another attempt to try and get at "C. C. M.'s" meaning which, I confess, is to me considerably more occult than the reasons for belief in Re-incarnation, and, like these latter, grows more and more obscure with each communication.

The charge that I substituted the expression "Nature" for "this Physical World" is no doubt true, and my statement, that I meant what both terms indicate, I still adhere to. Evidently the confusion has arisen through "C. C. M." regarding "Nature" as meaning that underlying reality which is not temporary, but exists through all modes of manifestation, and "this Physical World" as simply one mode of manifestation of what we observe immediately around and in us; whereas I look upon both as to us, in our present condition, modes of manifestation. This is the only way I can explain his objection to the substitution of "Nature" for "this Physical World." Of course, there is another objection, viz., that Nature extends beyond "this Physical World," but this does not affect the question. "C. C. M." and I are equally Idealists, and my desire was to show that his and my Idealism were, if not quite untenable, certainly inharmonious with the Re-incarnation hypothesis. The misunderstanding that I attributed to "C. C. M." was that he imputed to Spiritualists a belief in "a casual and casually determinable" connection of man with "this Physical World." Trusting to memory I used the term Nature, but my argument is not in any way affected by this mistake. This physical world is, no doubt, as permanent and eternal as everything else, because everything is inherently spiritual, and therefore its connection with and influence on man are not casual and casually determinable. But if "C. C. M." means that our present sense aspect of this physical world is not "casual and casually determinable," I certainly differ *in fact*. If our consciousness is always unfolding, we must thereby be brought into new relations with all things, and sense them in a different way. How, then, can flesh (Carnis), in its present sense aspect, have anything but a temporary and, indeed, illusive connection with man?

In order that it should have a permanent connection man would require to remain in that state of consciousness in which flesh was manifested. Spiritualism gives proof that he does not remain in that state of consciousness after death; hence the impossibility of accepting Re-incarnation when the effects of this proof are fully realised. To be a believer in Re-incarnation one must hold that after attaining one state of consciousness, in which flesh is our mode of manifestation, we go on through death to a new condition in which flesh is not our mode of manifestation, returning over and over again to this previous fleshly manifestation, which in the interim we had transcended.

Of course, if "C. C. M." means by Re-incarnation that man is continually arriving at new states of consciousness, which new states are really new births into altogether new modes of manifestation, then I take it that there is nothing to dispute about, because most philosophical Spiritualists would not oppose such a view; nay, it is their own.

When "C. C. M." says "that each successive unfolding of a discretely distinct degree of consciousness may have for its necessary preparation a long process of maturing of the inferior degree," I assent. But what is the force of the word *long*? Does it cover an hour, a year, or a million years, or has it any meaning at all? Is not time itself a present sense aspect, having no relation whatever to the real inner man, but only to the present manifestation? I recognise just as much as "C. C. M." does that there is a reason for each mode of consciousness. They are simply stages of growth, and their evolution is the result of forces within, working in harmony

with nature's forces external to himself. Spiritualists do not think, so far as I know, that by death they are ushered into a greatly advanced state of consciousness; but only that that consciousness which has all along been present in their interior vision and comprehension is now afforded free scope to develop itself, whereas in its fleshly tabernacle it had comparatively few opportunities of exerting *directly* its latent powers. Many Spiritualists will, however, differ with me when I say that to me it is clear that this new and higher state of consciousness is no more permanent than the previous one, and that a still higher condition of consciousness struggles to manifest itself, and succeeding in sufficient degree, opens the door again to that egress which gets rid of the surrounding conditions unsuited to its further growth. All through, both the embryo and the active consciousness have profited by experience.

Death by accident or by suicide is of course a difficulty, as it seems to relate a man to a condition for which he is not or may not be fitted; and to explain this I have only to point to the numerous proofs that such persons do not at once pass wholly into the new state of consciousness, but remain more intimately connected with their old condition than those dying of old age or disease. After all, the grounds for the divergence of view between philosophical Spiritualists and Re-incarnationists do not really depend mainly upon any interpretation of analogies, but upon a refusal on the part of the latter to believe that change of condition is in the main conterminous with change of consciousness, and that death is but the severing of an alliance no longer possible.

All through (I contend), experience has been gained of the same inner realities under different modes of manifestation, each leading up to the same final result, viz., the perfect understanding and evolution of man's own nature and of universal nature in and around him. This is to know the *all in all*; to know *God*, by whom all manifestations exist, and to whom they all point.

R. DONALDSON.

#### The Discrete Degree.

SIR,—While I thank "C. C. M." for his reply to my question I must beg to say that that reply only re-affirms the position, but does not explain the possibility by which the Universal may be self-conscious in the individual, other than as self-centred, that is, as individualised and in relation with particulars.

Metaphysic necessitates the postulate of the Universal as ground-of-Being, in order to construct the Universe into a logical whole. We may realise theoretically that that ground is present in thought; indeed, that thought is impossible without it; and that, consequently, it is the ultimate and sole Reality. But the apprehension of the Universal by the individual is only speculative; it remains an inferential and abstract proposition. The individual cannot transcend his state of limitation of self, time, space, quality, matter, and cognise in the state which he has to postulate as his ground-of-Being. The Universal ever recedes behind the individual thinker. Every attempt to grasp it ends negatively, as the subject-identity slides ever behind the regarding mind. We formulate the theory that the Universal realises itself as personal in an eternal process, but we only cognise the temporal portion of that process expressing itself through our own individuality, and, indeed, our knowledge of that is only adjectival, fractional.

"C. C. M." says that the consciousness of the individual is uplifted, sublated, and that its particularity becomes like that of a cell in an organism; functional. The Ego is no longer posited as a separate entity; it knows its universal essentiality or ground-of-Being, and this by a process of higher integration, whereby the unit becomes, by surrender of self-centrality or separate will, identified and functionally participant in a more universal life. Using analogy as proof, he continues: just as the unit had before established its own integral individuality by subjection of the substances which composed it.

This appears to me to be a valuable argument, and if "C. C. M." will permit me, it was rather his own views as to this process that I wished to learn, than his interpretation of Hegel.

What evidence have we in support of this view? By what process is this higher integration accomplished? The surrender of the illusion of separateness is not sufficient. By what law, parallel to the accretion of cells by our organism, are individualities attracted into a greater Being? Our organism is in a continuous state of flux; accreting and excreting, assimilating and throwing off worn-out cells. What analogous process would apply in the higher Being? How may this greater unity in which we become participators be designated? What in-



intervening modes are there between our present circumferential state and the Universal? These are some of the questions which reflection on his proposition suggests, and with reference to which, perhaps, "O.C.M." may be willing to enlighten us.

It is interesting to note from Mr. F. W. H. Myers's article quoted in "Light" of August 19th, that his conception of "sublimated" consciousness appears to be based on a similar argument.

"O.C.M.'s" identification of this higher integration with Regeneration reminds one of Boehme's "Christ in Man," which again reminds one of the Christos or Buddhi of the Theosophists. Mr. Maitland, indeed, uses exactly the same term as "O.C.M." with reference to the "genina" or flame which may be polarised in man by aspiration inwards and upwards, and which functions on a higher plane (as a flame to its candle). It will be useful to consider Mr. Maitland's views in this connection, which may perhaps be interpreted as follows: "God individuated in man is the Microcosmic Christ. The unification of these, or God individuated through man, is the Macrocosmic Christ, who therefore is God in the Universe, its sun and radiant point. He consists of the associated spirits of perfected men, their souls being his vehicle, and while blended into one system, retaining their individuality. They are thus many souls, but one spirit and form; what Paul calls the body of Christ." If I have misquoted him, perhaps Mr. Maitland will correct or supplement.

But while these are very interesting conceptions, the *modus operandi* does not appear very clearly, and further elucidation would be desirable.

In comparison with these views we have those of other schools who consider the expansion of the field of consciousness which occurs in the higher aspects of the unit of Being to be accompanied by communion, by blending in states of identity, consequent on the cessation of conditions of limitation, of density and concreteness, rather than by integration in a higher Being.

In this interpretation, the consciousness of the unit functions in a state of identic union with its basic source or ground-of-Being; becomes its own ultimate object, as it was before the subject in simultaneous accord; it regards its circumference transitively, and knows its relation to the vast whole, and sees the reflex of the whole in itself, where before it could cognise but parts of its nature; it transcends conditions of limitation, and knows not in separation of subject and object, but in identity. The inception and conception in cognition become identic, through recognition by the unit of its identity in state and sphere; or it attains identification of knowledge and Being.

In other words, perhaps, the perception of the unit being retained, its field expands in proportion as conditions of density, concreteness, limitation, are replaced by states of transparency, of interpenetrability. Separateness pertains to space and time, not to consciousness, which has transcended the states in which those limitations bind.

I have met with students in different schools of occultism, whose systems diverge to some extent in form or detail, and who have recounted their experience of contact with these higher aspects of their Being. The communion attained was either in the shape of an inner voice (the Voice of the Silence), which infers a communicant, or in the subjective perception of an angel form, as communicating from a state to which their perceptions were able to rise. I have never heard or read of an experience of participating in such a higher state, accompanied by the consciousness of sharing in the form of a mighty angelic Being. Unless, indeed, "O.C.M." refers to an analogous conception to that of Swedenborg's "Grand Man," in which the organs and functions have correspondential expressions on different planes.

I should be grateful if "O.C.M.," Mr. Maitland, or some other authority would deal with the problem I have suggested as to whether these two propositions are distinct, or identical.

CHERCHUR.

Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest.—*ROBERT LYTON.*

The talents granted to a single individual do not benefit himself alone; but are gifts to the world. Everyone shares them, for everyone suffers or benefits by his action. Genius is a lighthouse meant to give light from afar; the man who bears it is but the rock on which this lighthouse is built.—*BOUVETRE.*

## SOCIETY WORK.

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

311, CAMBERWELL, NEW ROAD. On Sunday evening we had a good audience to hear the subject of "Physical Death" dealt with. Addresses were delivered by Messrs. Boddington and Long, which were replete with spiritual truth, and were listened to with evident interest. Wednesday, inquirers' meeting at 8.15 p.m.; Sundays, service at 11.30, a.m.; spiritual gathering at 7 p.m. O. M. PAYNE.

23, DEVONSHIRE ROAD, FOREST HILL. On Thursday Mr. W. G. Cooke gave some good illustrations of psychometry. On Sunday Mr. Elphick gave us a reading the "Seventeen Elementary Facts Concerning Spiritualism," followed by an address from Mr. Dale upon the same subject; and a very enjoyable evening was spent. Sunday, at 7 p.m., Mr. Bradley, address; Thursday, at 8 p.m., clairvoyance.

14, ORCHARD ROAD, ARROW ROAD, SHEPHERD'S BUSH, W. At our service on Sunday last, Mr. Francis delivered an able discourse upon the "Power of Prayer," which led to a very instructive discussion at the close, nearly all present taking an active part. Sunday next, at 7 p.m., open meeting with organ recital; Tuesday at 8 p.m., séance, Mrs. Mason, investigators welcome; Sunday, October 1st, Mr. Portman. J. H. B., Hon. Sec.

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, Dr. Reynolds. The members of the society express their regret at the resignation of the two vice-presidents, Messrs. Bready and Spruce, on account of change of employment and removal, and beg to thank them, including Mrs. Bready and Mrs. Spruce, for their efforts on behalf of the society in the past. The following have been elected to fill the vacancies:—Dr. Reynolds and Mr. J. Veitch, vice presidents; and Mr. J. H. Robertson, trustee; and to the General Committee, Mrs. Lambert and Mrs. McCallum. —J. Rainbow, Hon. Sec.

SPIRITUAL HALL, 86, HIGH STREET, MARLBORNE, W. On Sunday evening Mr. T. Everitt occupied the platform, taking for his subject "Evidence of Man's Conscious Existence on the Spiritual Plane." The address afforded great satisfaction to a large and attentive audience, who eagerly listened to the respected lecturer's narrative of his very many experiences, and to the deductions he had made from them. Previous to the lecture Miss Everitt gave a sweet rendering of Cowen's beautiful song "Tears." Sunday next, September 24th, Mrs. Bliss, the well-known medium, short address, followed by clairvoyance. October 1st and 8th, visit of Mrs. Green (of Heywood). —L.H.

PECKHAM RYE. After a short holiday Mr. R. J. Lees held his usual meeting last Sunday afternoon, and appeared quite recruited in health. Taking as a text Acts xxiv. 26, Paul's appearance before Felix, he applied it to problems at present agitating the popular mind, instancing the coal strike and lock out, and the overthrow of the Home Rule Bill, in both of which cases he strongly held that righteousness had been outraged. Traversing the social life of the people in its principal aspects of business, home life, and duty to the neighbour in its broadest sense, he brought to a close a powerful discourse by asking his audience to show their practical sympathy by responding to an appeal for pecuniary assistance on behalf of the starving colliers and their families. One of the audience made the collection, which amounted to £1 2s., and this amount was handed to Mr. Ron Ellis, as representative of the strike committee. A request having been made to Mr. Lees to take Socialism in its different phases for his next few lectures, this question, by a vote of his audience, was selected for next Sunday. —J. C.

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. Junior Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelhaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, R. Forestonson, Advocate, Christiania; Russia, Etienne Gesspit, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley terrace, White Post lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 13, Berkley terrace, White Post lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 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.