

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

When Mr. Stead announced his intention of starting a new review or magazine which was to be devoted to occult subjects, we warned him in all kindness that he was about to tread on dangerous ground. That he knew very little of the subject we were quite sure, and though want of knowledge may in general be an advantage to a journalist, it could not be so where the matters to be treated of were so peculiar as those appertaining to the Unseen. We, therefore, could only hope that Mr. Stead would do as little harm as possible to himself and to other people. Of his enthusiasm we had no doubt, but enthusiasm, good thing as it is under many circumstances, is out of place in treating of the occult. In another column we have spoken of the too evident deception to which Mr. Stead has been subjected in the Baldwin case, and now we have Mr. Andrew Lang in the "Illustrated London News" showing, we fear with but too much justice, how careless has been the Editor of "Borderland" in another case—that of the exorcism by a bishop. Our readers will know that we do not always agree with Mr. Lang, but here there is no doubt he is right. Inaccuracies of spelling, ignorance of history, and general ineptitude are pointed out with, we fear, perfect justification.

That these things are so, is a very serious matter. After much trouble there has been a gradual raising of the tone of Spiritualistic work. A higher level has been reached, and we hoped, and indeed still hope, to go on. But such action as that of Mr. Stead militates very much against progress. The outer world knows only of Spiritualists, and does not differentiate between the tyro, who thinks because he has perhaps had (like the Editor of "Borderland") certain small experiences, that he is, therefore, a born leader of occult thought, and the more quiet student of the Unseen who wishes to get the best, that he may do the best both for himself and for the world in which he lives. In that way Mr. Stead has grievously erred. As for information, he has given but little, in fact nothing, but what might be got quite easily elsewhere. But he has inadvertently—though that is little excuse, for inadvertence ought not to be thought of under these circumstances—done considerable harm for the moment.

The "Religio-Philosophical Journal" is going a little out of its way with regard to Spiritualism. Somehow certain writers in that well-conducted paper have got to confound Spiritualism with Spiritism, and now, strangely, another view is being promulgated. In the number for October 28th there is an article on "The Churches and Spiritualism," which begins in this way:—

Some Spiritualist think that the most important thing for them to do to prove that they are Spiritualists is to put them-

selves in an attitude of opposition to the churches. This is a mistake. Some of the churches have creeds that are absurd enough, it is true, and forms and ceremonies to which minds thoroughly rationalised do not generally care to conform. Nevertheless, the churches represent a vast amount of moral and spiritual worth. They afford social opportunities for multitudes who have no other associations; they have an atmosphere which, if it is not absolutely pure, is better morally than the atmosphere of many clubs and other societies which exist.

Yes; and there are some clubs which have an atmosphere which is better morally than that of some churches. But surely the writer is speaking without knowledge when he talks of Spiritualists thinking the most important position for them to hold is that of opposition to the churches. The churches, whatever they hold of spiritual and pure, have so overlaid that spirituality and purity with a crust of dogma that it cannot be easily got at, and hence spiritual progress is not generally to be found in those churches. Is there not just a little here of the superior person who has been to the Congress?

Madame Sarah Bernhardt has been saying the following—to an interviewer, it is to be presumed. Any way, the "Standard" is responsible:—

When quite a child, my imagination was struck by the singing in churches, the solemn calm of the worshippers, the mysticism of the ceremonies, and the attentive silence amidst which the preacher raised his voice. I was intoxicated by the imposing surroundings in which the Glory of God is celebrated. When the organ sent forth its clear, clarion-sounding notes my very soul seemed to soar upwards to heaven in a whirlwind of emotion. At those moments I felt myself transfigured. I experienced the sensation of being on the point of ascending straight up to heaven in the presence of an astounded congregation. I had a burning desire to become a nun, and later on I was very near taking the veil. I desired it most ardently, and as everything I desire comes sooner or later I am still surprised I have not yet been a nun. When I was told I had a nice voice and recited poetry very prettily, I imagined myself in a cathedral pulpit declaiming to a multitude electrified by my words. From that state of mind to playing tragedy in a great theatre there is but one step. I can say truly I took that step unconsciously.

Here, if the story be true—and if it is not true it is *ben trovato*—there is more than one text for a sermon on the Occult, but especially in the assertion that "everything I desire comes sooner or later." Now, we submit that this is not altogether an uncommon experience, and, perhaps, it holds some part of the secret of prophecy.

Miss Mario Corelli has written a novel called "Barabbas." We have had occasion before now to refer to this lady's curious notions as to science of all kinds, both occult and non-occult, but in this book she has surpassed herself. To take the central figure of Christianity and make Him the hero of a three-volume novel is a thing of daring which could only be warranted by the possession of a surpassing genius, which is not Miss Corelli's. So she has failed, and the mighty story has been dragged down to the level of "Ouida," without "Ouida's" insight and erratic power. To garnish the story with coruscations from the pseudo-occult only makes the thing more hideous.

"THE DREAM BUREAU."

With this heading, the "Pall Mall Gazette" recently indulged in the following. What the very energetic evening journal meant it is difficult to surmise. If it was joking the joke was, perhaps, nearer the truth than the joker supposed. From the satisfaction displayed as to the nature of dreams in the first paragraphs, an attempt at "humour" seems the most plausible interpretation:—

Is there any future for dreams? or is dreaming dying out? We know many respectable people who never dream at all, or if they do, take no notice of the matter, which in the end comes to the same thing. And yet these mysterious wanderings and visitations of the slumbering mind were once, in the beginning of the human career on earth, a matter for men's most reverential speculation. In this age of microscopes, scalpels, and galvanometers they have, however, fallen into the hands of the scientific investigator, and, shorn of mystery, majesty, and terror, been most incontinently torn to fragments, and now they hang, inglorious, with divers other insulted—yea, and even labelled!—scalps, skulls, and captured ornaments among the trophies of this intellectual savage. The prestige of the dream has faded—dream-like: its incoherent admonitions are scorned. Napoleon's and other books of Fate linger shamefully in the pantry and scullery, and are there only read with a second-hand sneer of scepticism. Puck, who once delighted true believers, is now a detected impostor; and the days (and nights) of the dream, as a mentor and master, have certainly gone for ever from the earth. With ruthless clearness the scientific person points out that the known factors of dreaming are quite sufficient to account for all its phenomena, and that any sacrosanct element in the dream is therefore "a gratuitous assumption"; which expression involves perhaps the most chillingly severe condemnation of which scientific authority is capable. Dreams, we are told, are simply "the imperfect and exaggerated interpretation by the somnolent mind of the sensations that affect it, together with the flow of suggestions that naturally follow such impressions."

Most dreams, it must be admitted, fit this explanation. A leg out of bed leads to dreams of wading in water, and then on to a struggle against an irresistible torrent; while the knocking at one's door in the morning, and the consequent suggestion of the terrors of getting up, send the sleeper at once to the condemned cell, outside which the scaffold grows to completeness under the hammer, and in which "Nine o'clock, sir," is the voice of doom. Maury, who seems to have been an investigator with a tendency to see the worse side of things, caused experiments to be made upon himself, and confirmed this fact of suggestion very conclusively. A pair of tweezers twanged near his ear, for instance, led to a dream of bells sounding, of the tocsin, and of a sanguinary revolt and revolution; while, again, the tickling of his lips summoned up a vision of the garotte, and of a pitch plaster being torn from his mouth. Add to these dimly appreciated external influences a certain internal factor—behold! your dreams are dissected. The scientific man smiles in his superior way—puts down the broken pieces, and goes off in search of something else with a little imaginative gilt still left upon it.

But because we know now how dreams are made, does it follow that we can afford to have done with them altogether? Does not the success of the scientific attempt to trace dreams to causes within our experience and largely under our control, and Maury's experiments especially, suggest to us a distinct possibility of our arranging for dreams whenever we want them, and of such a kind as we fancy? If a certain bodily condition be the main factor in dreaming, why should not their production be reduced to a definite art?

That a dream may be deliberately induced is beyond all question, therefore, even if the method of production is still a little uncertain. Some effectual but harmless dream mixture may perhaps be the missing factor. It is now for scientific people, aided, perhaps, by dream amateurs, to further systematise the causes, and to bring the control of dreaming as a fine art into the realm of possibilities. Our proposal is, in fact, simply this—that in dreamland we have a realm which man has yet to deliberately invade and formally conquer, as he has conquered and utilised fire and electricity, and many another of the phenomena of nature, so that what were once accidents and omens may become carefully designed events and these mysterious visitors from the unknown may be trapped and

reduced to obedient service. We already know most of the way, but our access is at present uncertain. For the gates of untrammelled beauty behind them.

The share of a dreamer in the manufacture of a dream will it may be anticipated, consist largely in bringing a healthy body to the dreaming, and in fixing his attention upon things about which the dream is desired, in assuring a suitable position for dreaming before going to sleep, and possibly in the consumption of a dose of dream mixture. But undoubtedly there will be a large scope for the external aid of a skilled "dream cicerone," who will, for instance, twang tweezers, tickle the sleeper in a sympathetic manner, and watch for symptoms of nightmare in order in that event to awaken the subject under treatment. For such work considerable natural facility and training will be needed. The aid of the artistes will be best provided at some special kind of dream bureau or vision bath, a slumberous palace of cool couches, a Castle of Indolence, to which the weary citizen will retire awhile from the world. Thither we shall go and order a dream. "I want a dream," we shall say, for instance, "about mountains. Let me have something refreshing, breezy, and cool, something with church bells in the distance, but that very faint, a glacier stream in the foreground. Let it last ten minutes, not more, because I have to be in Chancery-lane by half-past three to settle some business with a Mr. Moss."

Or again: "Let me have a dream about a little dark man being hung. Here is a photograph of him. You might let him be hurt a good deal in the operation. See that he wriggles!" The dream cicerone would bow and direct us to a couch. We should have a draught of dream mixture, and drop off amid a drowsy murmur; and then over our slumbering senses would steal the suggestions we had desired. The thing has vast possibilities. We might entertain our friends at a festival of dreams, and invite them cordially to our *chateau en Espagne*. It has its social aspects, but on the whole, perhaps, its greater value will be for lonely souls. The timid, for instance, will go to the bureau and dream of peace, the fearful of triumph, and the lonely of love without alloy; and the iridescent glories of the pictured night will double the delight of living, and redress all the toil, all the tedium, or all the trouble of the waking day. No doubt the institution may be enervating. Instead of doing great things, we may, under the seduction of the bureau, "dream them all day long." But why not? What a blessing for many energetic people, fervent agitators and the like, and what an infinite blessing for their friends, if they could be safely put away into a visionary world of action! Every kind of "ist" might be made happy, and the world not a penny the worse. We should make our own worlds out of inexhaustible dream stuff, and live in them. The Socialist should rest in a universe where everybody sat in the highest seat, where there was no disagreeable work ever needed, and where art production engaged the entire human race. On the next couch the Individualist should revel in an invigorating dream of unrestricted competition, with periodical massacres of the "unfit." The Temperance advocate might dream that all ferments had died out, and alcohol was impossible; and beside him, the prodigal son, wiser in this generation, would waste unsubstantial riches in inexpensive excess.

And as time and death came to take the hope and glory out of the real world, we would go to the Dream Bureau more and more. When the trusted friend has failed us, when the dearest delight has turned to ashes at our touch, we would hurry to our refuge to dream that it was not so. We would dream back our youth, dream back the high ambition that had the taste of realisation in it, dream back the lost loves and the chances gone for ever. And we would dream and dream again our sweetest dreams.

TRANCE MEDIUMS.—Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subjected to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

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AN ALTERNATIVE VIEW OF RE-INCARNATION.

The proposition which will be here developed and presented for consideration may explain a possibility of intuitive insight into a larger field of experience than that consciously acquired by the individual himself, without necessitating the usual theory of Re-incarnation, as the sole possible explanation for the pre-existence of that field of experience. While, for brevity, an affirmative mode of expression is used, this must not be construed as implying more than a speculative statement, based on intuitive perception; or an unbiassed interpretation of possible modes of Being.

A key which may unlock one aspect of the problem of Re-incarnation is probably to be found in the old Hermetic and Kabbalistic teaching, which is confirmed by modern philosophy, that man is an epitome of the Universe; a microcosm in the macrocosm, a unit of manifestation of and in Universal Being, or consciousness. Each mode of Being in the Universe has consequently its correlated aspect in the unit, by which fact the unit can respond to, or consciously reciprocate with, each mode of Being in the Universe as these aspects become successively unfolded within it.

For convenience of illustration we may here follow the ancient Chaldeic-Egyptian system, which taught that there were four elements in Universal Being, and consequently in each unit. The unit thus found itself related to four worlds, or planes, in the Universe, through which it progressed, having conscious existence in each successively, hence the Hermetic axioms—"As above, so below," and "Man, know thyself, and thereby thou shalt know all things." These elements of consciousness they distinguished as spirit, soul, mind, sensation; each constituting a subjective mode of relation with its respective sphere or world. On the other hand, as every unit of Being has its objective aspect, so also must Universal Being have its objective aspect, or nature. This law applied to every plane of consciousness, in correlated modes. These natures or modes of objectivity were described as fire (ethereal), water (ethereal), air, earth. We recognise the most external nature, or objectivity of the Universal Mind, in the physical world around us. We recognise the next of these objective natures (the astral; which interpenetrates this plane) in the forms which thoughts take in our mind, and which we may visualise, when thinking with our eyes closed, as mind pictures. While these elements or modes of Being may be distinguished, it must not be forgotten that they cannot be separated. Hence these elements co-exist now in each unit, as in the Universal, though they are not yet all unfolded in the units.

While the unit progressed through these planes in the universe, having successive existence or lives in each, it was affirmed that these principles might in exceptional cases be developed or unfolded in man during his life on earth, bringing him thus into relation, during this life, with those planes in which he would have successive existence after death. These after-death states and planes were partially cognised during this life, it was affirmed, by the initiates, the hierarchs of antiquity, who could thus teach with regard to them from the position of acquired experience.

The life of prehistoric man functioned in the plane of sensation and instinct, carrying relation with the physical world. He only came into relation with the interior planes after death, when the inner aspects of his consciousness, which had been latent during life, were unfolded. The next principle or element of consciousness, that of mind, has gradually unfolded in man with the evolution of the race, and has brought him into relation with the astral plane (which pertains to that element) or fourth dimensional world, the existence of which clairvoyant perception is now discovering.

We are in our present time coming to a period in the evolution of our globe and its inherent life, when the next element or soul principle, is beginning to unfold in man and developing intuition as its mode of consciousness; thereby bringing a possibility of communion with entities in the soul sphere, or world, and consequent confirmation of the existence of that plane in the Universe.

The origin of the usual Re-incarnation theory may be based upon the fact that when, at death, man withdraws from this sense-mediated plane, or physical world, he enters into successive existence in the planes or worlds to which he finds himself related, by the unfolding of the interior elements of Being within himself.

That these planes do exist, and that man is related thereto by self inherent principles or elements, is affirmed by every school of occultism, though the nomenclature varies. The existence of the astral body and world is now a recognised fact, testified to by numberless clairvoyant experiences. Little is known, however, of the succeeding soul state, called Briah in the Kabbala and Devachan in Theosophy, entrance to which is through the portal of a second death, in the course of which the astral body is transmuted; by which process the soul body is unfolded from the astral, as the astral was previously from the physical body. Death in the physical plane entails birth into the astral; death in the astral plane entails birth into the soul plane.

The astral plane being continuous with and interpenetrating this plane, the astral form, which leaves the body at death, goes into the astral plane in the maturity of development it has attained in the physical plane. This has been witnessed by many clairvoyants, who describe an ethereal body as oozing forth and forming in the air above the dying person and assuming his likeness. This body probably issues from the spleen, the organ of astral vitality, as witnessed in materialisations. Birth into the soul plane, which is not a continuous but a discrete degree, will probably be of a diverse mode. The soul principle, in most people, is not unfolded and is merely an ethereal nucleus. In some people this may have unfolded into an embryonic stage, as will be shown later. But only the elements of which the soul life degree has been unfolded and accreted can be carried with the nucleus into the soul plane. The astral life aspect is necessarily shed and left in the astral plane, as the physical body remains here. Hence the individuality which passes into the soul plane will be rudimentary and will have to reconstitute itself there. Possibly a process of accreting life related to that state may apply in the astral plane, analogous or correspondential to the parallel process here. The astral entity may thus be able to continue the process of integration of life of soul degree, transmuted or unfolded from such astral elements, and thus be enabled to pass into the soul plane in a less rudimentary stage. This possibility will be alchemically explained subsequently.

The phenomenal world is but one aspect of the objectifying function of mind. It is the reflection of the Universal Mind, the Divine idea, into the most external, concrete state. But the same law must produce objective aspects or natures in the three ethereal planes of Being already referred to. There must be, therefore, three ethereal states of nature, or spheres, with which the unit must find itself related, in the course of the successive unfoldment of its interior principles, and in which it will "live and move and have its Being." These will be proximately noumenal in the descending or outward curve of becoming, and relative fulfilment in the re-ascending curve. It is evident that as the phenomenal world is the reflection of the Universal Mind into its physical mode, so each particular thought must have its objective aspect, and this will be of the related nature already defined, according to the plane or mode in which consciousness functions. We may realise the astral objectivity of our thoughts as already explained. Though we cannot follow their expression into the physical world, it is equally probable that our thoughts entail effects on that plane. This will explain why and how "our state will entail our place" in those inner modes of Being; how we shall make our own surroundings, our own world, in those interior planes.

The first of these, the astral, is, in fact, already being cognised during this life by sensitives in whom that principle is sufficiently unfolded, and whose consciousness can thus be made to reciprocate by intelligences acting from that plane, or by some individuals who can concentrate or focus their consciousness while in the body, in that aspect of themselves, and thus relate themselves to and cognise that plane.

The astral plane is really continuous with and interpenetrates the physical; but death, by removing the outer and dense envelope, places man in more immediate, in direct contact with it. Its mode of consciousness includes both sensation and mind, as sensation is not possible without mind; or consciousness, which perceives, cognises, and contains it. The maturing of these principles requires experience of both physical and astral planes, but may be accomplished, to varying degrees, in either. Prehistoric and uncivilised races, and also children who die in infancy, live mainly in instinct and sensation, with but little functioning of mind. Their memories of earth life, being almost entirely associated with sensation, become obliterated and lost at dissolution of the organism. They may partly recover them,

however, by the control of a medium, and opportunity is now afforded for this, under higher direction, whence so many "controls" are found to be children, or mentally undeveloped entities, who cease to return after some time, having learned sufficient with regard to earth life, and are replaced by others, for the same object.

It is now generally recognised by Spiritualists and Occultists that all entities pass into the astral plane at death and dwell there for a period which varies according to their states of mental evolution. Those in whom the mind has already been evolved in this external life dwell there for a relatively short period and pass more rapidly into the next, the soul-related world.

It will probably be found, however, that many who passed into the astral world with undeveloped minds in past periods, may have dwelt there for ages, without being aware of the existence of any other plane in the Universe. Astrals who have been in communication with mediums have occasionally informed these that some of the inhabitants of their sphere had left it. The astrals inferred that such spirits had returned to earth and re-incarnated. This they concluded because, as transcendents are not compassed by inferiors, the soul state is not known to the astral, while the earth is known to such as have come in contact with mediums.

The unfoldment of the soul principle entails the passing out of and from the astral state by a process analogous to a second death. Hence most astrals know nothing of the soul nor can man learn anything relating to the soul from astrals, except what these may have been taught by angels from higher states. Only by revelation from the soul sphere itself can man learn anything relating thereto.

This state of ignorance with regard to the existence of other states or planes of Being on the part of astrals is now being altered, by angels descending from the soul world to teach and enlighten the ignorant and undeveloped astrals. These may thus develop their mentality in the astral world, in which ample opportunity is now afforded, to judge from communications from that sphere describing schools, hospitals, teachers, temples, &c., &c.

The next superior, or soul plane, is almost unknown, because that principle is only now beginning to unfold in man, therefore only now is he beginning to be related thereto. In all times, however, there have been exceptions to the average level of unfoldment, and the soul plane was known to the hierophants and initiates of antiquity, and to some of the alchemists of the Middle Ages.

The transmuting of the baser metals (energies) into the gold of pure spiritual soul; the subliming and transfiguring of the passions of the body; the distilling of the elixir of life eternal; the resolving of substance (life energy) into the stone of the wise, the rock, the foundation of eternal life; the generating, within the matrix of the body, of the winged soul-body, which could rise to the zenith of Being and descend again, bringing renewed life and wisdom to the operator, was the great work of alchemy, as it was the transfiguration of the body and resurrection of the dead; the new heaven and new earth of esoteric Christianity, till ecclesiasticism perverted this into its degraded orthodox version; as it was the arcana of the ancient mysteries of the Greeks and of the still more ancient Egyptians; and whence, indeed, Christianity was drawn, or reformulated, as a representation, in a new garb, of the pre-existing systems.

One fails to see why, in the face of these other modes of Being, the existence of which they usually accept, Re-incarnationists should consider it necessary to exalt the most circumferential into such relative importance, to the belittlement of the other, more ethereal states, in which the circumscriptions of time, space, density, do not limit Being to the same degree, and in which, therefore, duration must be relatively great. Time; seasons, with the consequent periodicity in vegetable life; day and night, and consequent sleep and waking, pertain to planetary motions. The sun, being a relatively fixed centre, and not subject to the same orbital laws, must present different conditions of Being to those of the planets.

The relative proportions of the total planetary or starry systems, that is, of the physical aspect of the Universe, compared with the intervening ether which surrounds them, does not support the excessive importance attributed to the physical plane, in the current theory of re-incarnation. A comparison might perhaps be inferred, *per contra*, between the relative magnitudes of these aspects of the Universe and their contributive elements in our Being.

The usual re-incarnation theory makes spiritual progress dependent on experience obtained in connection with matter. Yet as Spiritualists, or as Occultists, Re-incarnationists acknowledge the illusory nature of the phenomenal world *per se*. They acknowledge that phenomena are impermanent effects of a permanent cause and that permanent cause they acknowledge to be the very principle, the progress of which they, at the same time, assert to be dependent on its relations with that which is its own effect, viz., phenomena. The self-determining cause of things is thus made dependent for its own determining cause of permanent effects, and consequently ceases to be self-determining.

It is evident that spirit or Being, as cause, cannot be made dependent on matter, its effect, for progress, effects being in reality unfolded from within the determining cause. Limitation in experience has no meaning unless there is an experience (though not our limited experience) which knows itself as limiting, that is as ground, process, and fulfilment.

The process of becoming implies an unrolling of the inherent content of determination, from the ground-of-Being, the sole-determining power, into manifestation. This must proceed from the Universal to particulars; from subjective states into objectivity; from the originating source, through the process of becoming, to the fulfilment. The usual Re-incarnation theory implies a return upon itself of this process, instead of consecutive unfoldment through the inherent and successive modes of Being; a retrocession from higher states evolved, back into lower planes. It would follow by the application of the unity of law, applying in correlated modes, in different planes, that man of the physical plane, would have to return to the elemental stage, from which he emerged into the state of sense-related self-consciousness; that the animal should return to the vegetable, &c., &c. This appears to be contrary to the whole evidence of natural law, so far as it can be traced in sociology, in biology, in geology, in astronomy. The whole process of nature seems rather to evince a continuous consecutive process of development on an ascending scale or curve.

It has been stated that each successive unfoldment of a discretely distinct degree of consciousness may have for its necessary preparation a long process of maturing of the relatively inferior degree. This appears a reasonable supposition, if advanced from the point of view that each unit must acquire individually the whole of experience which each mode or plane of Being may afford. But that position premises separateness of existence on the part of each unit. Such a supposition ceases to be a requisite condition when the identity of each unit with the whole of Being is considered. If each entity is a unit of manifestation of the same identic source, we may conclude that each is impelled into existence or expression to accomplish its quota of work in the one plan, the unity of which can only be seen from the altitude of the determination of that plan. The determination, being itself a unity, necessitated differentiation into units of manifestation for its unfoldment, its realisation. Each unit, however, remains a part of the whole determination, in the conscious realisation of which it ultimately shares, on its return, as fulfilment, to the zenith of Being; to that altitude whence it issued; whence it was impelled in elemental state, to assume its function, its quota, in the unfolding of the panorama of manifestation. Its present unconsciousness of its contributive position in the whole, is the result of its condition of limitation, of obscuration. On its return, after the unfolding of the contents implicit in the determination it has manifested, and as fulfilment thereof, to the plane whence it was impelled, it must then, in union with its subjective-identity, come into the conscious realisation of that plan, in the manifesting of which it co-operatively participated, but in the experience of the whole of which it then shares. In such consideration, the necessity that each unit should acquire the whole of experience possible in each mode of Being, ceases to be requisite. There is but one Being, and we are that Being itself; and while now we only realise ourselves as parts of it, we shall in the course of our becoming, return as fulfilment to the state of subjective identity, of at-one-ment. When we realise ourselves from that state, we shall consciously (not speculatively) share in the whole of experience, while retaining the individuality acquired by projection into differentiation.

This article constitutes an introductory basis for an alchemical interpretation, which will follow.

QUESTIONS

THERE are stages of truth; there is no use knocking a man down because he is only on the first step of the ladder which you have climbed.

THE INFLUENCE OF SPIRITUALISM.

The following, which is an Editorial of the "Religio-Philosophical Journal," is interesting as showing the attitude of that paper in presence of the more recent developments of psychic thought:—

A friend writes: "In your last issue, on first page, I find an able article entitled 'The Evolution of Religion.' Now, it seems to me the author of that article has signally failed to give the one movement of all others proper credit for the evolution of religion. Spiritualism is not mentioned until the last paragraph allows it to come up quietly in the rear ranks of modern liberal movements, and the word 'Spiritualists' is readily admitted as an unimportant factor, just barely worth mentioning. Now, the fact is, as you know and I know from thirty-five years of observation, that Spiritualism, with its mighty forces seen and unseen, has done more than all other mentioned helpers combined to forward the evolution of religion. Then why does this author ignore it? Is it on account of ignorance or is it modesty, or still worse, can it be possible it is a lack of moral courage? I am an earnest admirer of the 'Religio-Philosophical Journal.'"

The article to which this author refers was the leading Editorial in the "Religio-Philosophical Journal" of September 30th. The aim was to show that progress had been made in the evolution of religious thought, and to indicate some of the factors which had combined to produce this progress. The progress of religion extends through not only many decades but many centuries, and the causes which have united to bring about the results are so numerous, so complex and subtle, and some of them so imperceptible, that it is utterly impossible in an article two or three columns in length to give an explanation of the present conditions of religious thought. The "Journal" recognises Spiritualism not merely as a sect, but in all its various organisations and forms of faith which were mentioned. It did not refer to Spiritualism as a distinct organisation for the reason that as such its influence has not been large, and has not always been even on the side of progressive thought. Spiritualism in its influence has not been limited to forty or fifty years, but it has pervaded all religious systems in a greater or less degree, and it has been back of evolution, not as an organisation, not as a sect, but as an immanent and powerful force which has given direction and form to all the religious systems of the world, in all the ages of human history. The "Religio-Philosophical Journal" recognised Spiritualism in the Catholic and Protestant Churches, in the Buddhist and Mahomedan religions, certainly in Unitarianism, Universalism, and Free Religion, as well as in that particular movement which, by and of itself, is labelled Spiritualism.

Just in proportion as Spiritualism so-called has been spiritual it has been effective for good, but often for it has been substituted mere Spiritism, mere belief in the existence of and communication with, spirits a belief which of itself may be unaccompanied with high spirituality or lofty moral conceptions. Without the distinctive belief in communication between this and the spirit-world, there may be spirituality of a high order and moral conceptions and moral character of a lofty kind. Now, the "Religio-Philosophical Journal" takes the ground that there is a distinct difference between Spiritualism and Spiritism. Spiritualism is not confined by any means to the mere movement which is so characterised. No small proportion of those who are called Spiritualists are very much less spiritual than many in the churches and outside, whose blindness they deplore. The "Journal" does not attempt to represent mere Spiritism, nor Spiritualism even as a sect, but it rather stands for spirituality in religion and for character and conduct regardless of mere speculative belief.

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2, DUKE STREET,
ADELPHI, LONDON, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

Light:

EDITED BY "M.A., LOND."

SATURDAY, NOVEMBER 11th, 1893.

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

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

AN EPIDEMIC OF SUICIDES.

There has been much comment lately in the public Press on the number of suicides that have been brought before the various coroners' courts; so many, indeed, have been the cases that the heading of this article has been not infrequently used by the journalist. Unfortunately the epidemic seems to be a real one, and one naturally asks why should there be such an epidemic at all?

The surface answer to this question is easy enough generally. The "struggle for life," when that struggle results in what is called "failure," is held to be sufficient in some instances, perhaps in most, though this does not cover the cases where fear of shame and loss of position appear to be potent factors. In certain instances lately the latter appear to have been the ruling agencies. In addition to this "epidemic" it is to be noted, and the thing is of some gravity, that an advocacy of suicide is beginning to develop with a certain class of people.

Now, what is suicide? The word, of course, means "self-killing." But what is "self-killing"? The religionist would probably say, the going into the presence of a man's Maker before his time, or something of that sort; hence the commission of a grievous sin. The materialist would perhaps say the cowardly ending of what he would call human life, while the new school of pro-suicides would call it the very proper "euthanasia" of a man who is tired of the present state of things. But this is all surface-answering.

Now, if there be one thing more than another which a knowledge of the Unseen brings to men, it is the certainty that this stage of existence is a school in which no man may play truant, or run away from it with impunity. The education is offered, and must be accepted. The suicide breaks off that education before it is properly finished, yet finished it must be somewhere. Unhappily, it is not recognised that this "schooling" is necessary. The lives that men live have come to be thought of either as epochs of misery without any reason for that misery, or of sensual or sensuous happiness with an equal absence of reason for that happiness. Pessimism and optimism are both prevalent, but pessimism is predominant. From a general point of view the Church, which teaches contentment in "that state of life to which it has pleased God to call me," is not altogether wrong. This general way of looking at life is, however, not sufficient. Whoever it was that said that every man had "to dree his own weird" gave the world a truer view of things than the time-honoured answer of the Church Catechism.

And it is the "dreeing one's own weird" where the trouble comes in and where the adversary lies in wait,

watching his chance, prompting to suicide, and the dwarfing of the spirit's progress. For the majority of people this "dreeing" is an unknown quantity; their lives are fairly placid, and for them, if everything is not exactly for the best in this best of all possible worlds, at least the discomfort is not very great. To eat, to sleep, to marry, to beget children, to succeed more or less, and to die, are verbs which represent the lives of the majority; the education there is simple though they be archbishops or chess-mongers. These are not the people who commit suicide. It is where, consciously or unconsciously, the touch with the Unseen comes in that suicide is possible, for there the tempter finds his opportunity, and sees that he may lay his snares, while the tempted do not understand.

"Not to be worse off than here" is a common expression which finds its physical meaning with the suicide. Yet if the unhappy man who with this bald belief goes out into the Unseen, uncalled for and not wanted, did but know that there may be "worsenesses" greater than they are here, he might hold his hand.

The adversaries, however, have done and do their best to render this knowledge difficult of access. The weak teaching of the churches, which treats men to a show of "words" and would fain call them "things," knows nothing of the evil agencies which surround them—agencies which lie in wait for men when the exaltation of intense trouble or despair opens the avenues wide to their ingress.

Lately these avenues seem to have been opened frequently; our social life lends itself more and more to the encroachments of the enemy, and his onslaughts will be more vigorous and effective until it is recognised that he is always there, and our lives are so ordered as to keep him out.

THE NEW AGE.

We take the following from the "Literary Digest":—

Most of us are familiar with the dark sides of the present life, and of the spiritual wants of the age, but few are skilled in interpreting the signs of the times, and perceiving that under the darkness of prevailing conditions are evidences of the dawning of a new and brighter day. Despite the famine in the land of plenty, the famine for bread and all the necessities of life, spiritual as well as physical, there are signs of the New Coming of the Christ, to be manifested socially, religiously, spiritually. We see the New Coming in the richer, fuller, and more personal relationship in which many live in, and with, God. The Divine is to them not an awful power who stands mechanically and indifferently related to His Creation, but Supreme Love and Wisdom, working through the natural world, and inbreathed into the soul of man.

We see the Second Coming of the Lord in the widespread demand for more light upon all that pertains to man's spiritual nature, and in a fuller realisation of the power, dignity, and sacredness of humanity. We see it in a larger charity and greater love, and in a more scientific and spiritual knowledge of the nature and uses of evil.

Sociologically, we see it in the breaking up of the old competitive system, and in the sufferings incident to changed social conditions. We see that the end of the old is the beginning of the new; that the evil of one age is the preparation for the good of another, and that the widespread existence of monopolies necessitates the next step of social progress, and ushers in a co-operative civilisation, expressive of the Golden Rule. We see that God is in the movements of society, and is its impelling force. Those whom the Divine is now preparing as advocates and interpreters of the New have begun to show the people the way out of present conditions, and the entrance into the promised land of peace and plenty. For the PEOPLE are heirs to the Kingdom, or Republic of God, yet to be established on the earth, and they hold the title-deeds to wealth and happiness.

Whatever of sin, suffering, and misery have resulted from the past conditions are necessary now no longer. With the ripening of society old things are to pass away and all things are to become new.—C. H. A. BJERREGAARD, in "Sociologic News" (October), Brooklyn, N. Y.

"PROFESSOR" BALDWIN.

We fear that Mr. Stead has already fallen into the snare of the fowler. That he would do so was sure enough, but that the thing should come about so soon was hardly to be expected. Yet, unless we are very much mistaken, "Professor" Baldwin has duped Mr. Stead's clerical friend, and through him Mr. Stead himself. That Mr. Labouchere should spot this was quite natural, and if he and Mr. Maskelyne succeed in unmasking this trickster so much the better.

In the first place, it is to be noted that Mr. Stead gives Baldwin the title of "Professor," without so much as hinting at the subject of which he is "professor." This is the sort of clap-trap to be found in the low-class journals of America, but should not be admitted into a respectable English paper. In England the title only belongs to a very few people, and certainly not to a travelling showman of any kind whatever.

But what can be said of Mr. Stead's notions of evidence? All the preliminary business, about folding up pieces of paper and so forth, avails nothing against the following. It should be stated that the papers had questions on them:—

The papers had remained on the table before me the whole of the time. There was no possibility of deception, so far as I can see. It was broad daylight. Not one of the papers was removed from before us; from this time forth I kept it in my hand, which was firmly closed.

"Now, then," he said to me, "you can do what you like; you can read or walk about the room, or anything else, just as if you were in your own parlour. You can watch me; only don't get excited. Keep your mind perfectly passive, or else you will perhaps impress your thought on my mind, and I want to be perfectly calm, placid, and colourless."

Then he took up a pencil and began to write. He went on for fifteen or twenty minutes, writing as hard as he could. Meanwhile I read a few pages of a copy of "The Review of Reviews," the one with the sketch of "Besant and Rice" in it, which lay on the table before me.

Exactly so, and why did this observer read "a few pages of the 'Review of Reviews' "?—just what he ought not to have done. Now note what followed:—

At the end of that time he looked up and said:—

"Now then, keep that paper in your hand, and keep your hand closed, but just hold it underneath the table, and put your ear to the table. You will then hear him write a brief answer in one or two words on the question-paper itself as it lies in your hand."

I did so, and I heard a sound as if some one came and took up a pencil, and then, after a moment, put it down on the table again. It was so real that I thought it was Professor Baldwin himself who was doing it. Perhaps it was; I am not quite clear on this point. I did not hear the scratch of the pencil-writing as I expected to.

"Him" was the "invisible." But surely there never was a more fatuous witness than this. He reads so as to give "Professor" Baldwin an opportunity of arranging for his writing underneath the table—such writing as it was—and never dreams that the writing which was to astonish him was already in the paper he held in his hand, which a very little sleight-of-hand had put there; and then when Baldwin tells him to listen to the writing under the table, he does so, and "is not clear whether Baldwin" was writing or not! He certainly was. There was a "yes" written in answer to the question propounded by this ministerial friend of Mr. Stead, and that was all! Now, unless that "Yes" had something quite distinct from all the other "Yes" ever written, how could it be identified as that of the late Professor Croom Robertson? "Yes" consists of only three letters, and let any man look at the "Yes" even of his closest friend and say whether he could swear to it apart from other writing. Yet this was evidence enough for Mr. Stead and Mr. Stead's friend. Then there was another part of the performance, in which Mr. Stead's friend asked

his brother, through the "Professor," if he knew the date of his (the inquirer's) child:—

Presently he began again addressing himself in the usual way, in a musing, meditative, reverie-like tone, as he turned to the right and held his head a little down, as if looking for some thing in an absorbed, absent-minded kind of way.

"Will you come? Will you come?"

"Hem? Eh? I can't make it out."

"Yes, yes. To see that you know."

"Yes, but what about that?"

"He'll know? Well, but what for?"

Then he turned to me, and said, "He says he won't write: he only wants to tell you something. It's about your little girl. Will you take a paper, and write down four or five dates, and among them the date on which your little girl was born?"

I took a sheet of paper and wrote at random:—

January 7

March 8

—22

July 7

Then I gave it back to him.

He hesitated considerably, turned to the spirit and said, "Eh, what—that one?"

Then he drew a circle round the last date, July 7th, gave the paper to me, and said, "Is that the day on which your little girl was born?"

I said, "Do you mean that one—July 7th?"

He felt that there was something wrong; so he said to me, "Did he know the day your little girl was born; is there any reason why he should remember the date?"

I said, "No, of course; he died long before she was born."

So then he turned to the spirit once more, and said, "Eh? Oh! that one. Then why didn't you say so before?"

He then marked the date, —22, gave the paper back to me, and said, confidently, "That's it."

"He felt there was something wrong." Of course he did; and he was leading up to the right date. "Do you mean that one—July 7th?" This question itself would at once tell the "Professor" that July 7th was "not" the date, so that there were only three cases left for guesswork.

We are very sorry for all this. To discredit fraud has been one of the objects of "LIGHT" for many years past, and no greater harm can be done to progress in the true knowledge of the Unseen than that any person presumably favouring that progress should promulgate such stories as this about "Professor" Baldwin. We once again assert our belief in Mr. Stead's honesty, but with it an equal belief in his absolute incapacity for weighing evidence.

LONDON SPIRITUALIST ALLIANCE.

On Monday evening last Mr. A. Glendinning gave an address at 2, Duke-street, Adelphi, on "Spirit Photography and other Psychic Phenomena." His remarks on Spirit Photography will be published in our next issue.

On Monday evening, November 20th, Mr. J. M. Fleming will give some interesting and valuable information in regard to the position of Spiritualism in various centres on the Continent.

MEMORIAL EDITION OF "SPIRIT TEACHINGS."

NOTICE.

The Subscription List will be closed at the end of the present month. Orders received before the 30th inst. will be executed at the rate of 2s. 6d. for each copy, exclusive of the cost of carriage. After that date the charge will be increased to 4s. 6d. Orders should be addressed to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C. Remittances should not be forwarded until the receipt of an intimation that copies are ready for delivery.

THAT theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.—ALFRED R. WALLACE, F.R.S.

EXPERIMENTAL APPARITIONS.

Professor and Mrs. Sidgwick sent a paper to the Chicago Congress on "Visionary Hallucinations as a part of the Evidence for Telepathy." In the matter of apparitions, the paper contains an account of certain "experimental apparitions" which is very curious. We quote the report in the "Religio-Philosophical Journal":—

There is one portion of the experimental evidence, comparatively small in bulk, but in kind very important, which has a special affinity to the non-experimental evidence in that the same effect which sometimes occurs spontaneously is produced experimentally, the percipient seeing an apparition of someone who is trying to transfer an idea of himself to the percipient's mind without his previous knowledge.

In fifteen successful experiments of this kind at present known to us, two different experimenters have taken part; the records are all at first hand, and in every case the evidence of the percipient has been obtained as well as that of the experimenter. Thirteen of these experiments were made during the years 1878-90, and were recorded less than two years after the event; and in six of them a record was made either by the experimenter before learning the result of the experiment, or by the percipient while ignorant that an experiment had been made. It is also noteworthy that seven out of the ten experiments appear to have succeeded on the first trial.

The experiments may be divided into three classes:

1. In two of the cases the percipient saw an apparition of the experimenter when the latter was merely trying to make the percipient think of him. In one case the experimenter, a physician well known to us, was standing outside a house at 11.30 p.m., and concentrating his mind on the wish that a certain lady in the house would wake and think of him. She at the same time, being nearly asleep, felt impelled to open her eyes, and saw his face clearly for a moment. She told a friend with her, from whom he heard it next day. In the other case the experimenter and percipient were at work in a printing office in the middle of the day. The percipient was standing with her back to the experimenter. The latter was looking at and concentrating his thoughts on the former, intending to call her attention by causing her to feel his presence or influence. She saw him appear in front of her, his actual attitude being reproduced exactly. This percipient was in the habit of seeing hallucinatory figures: but she had never before seen one representing the experimenter.

2. More striking is the second class of cases, which is also by far the largest, where the experimenter was actually trying to make himself visible to the percipient, at or near to the time at which the effect was produced. It is noteworthy that, in the majority of these cases, the experimenter was either asleep or hypnotised when his apparition was seen, having fallen asleep (or into the hypnotic state) with his mind fixed on the determination to appear.

To exemplify this class we will briefly describe a group of three experiments made by one person, Mr. S. H. B. On the first occasion he intended to appear in a certain room in a house three miles off. At 1 a.m. he knew that this room would be occupied by two ladies of his acquaintance. One of them woke at about 1 a.m. and saw him. She called out "There is———" This woke her sister, who then also saw the figure. About a year later, Mr. B.—— made another trial, which he noted at the time. Being about four miles off, he determined to appear in the house of the same ladies at 9.30 and also at 12 p.m. one evening. This time he was seen by a sister of theirs who was visiting them, first at 9.30 in a passage, afterwards at midnight in her own room. Finally, in 1884, Mr. B.—— wrote to Mr. Gurney that he was going to try the experiment again that day at midnight. He did not see the lady (one of the two sisters who had first seen his apparition) till about ten days later, when he had forgotten the exact date of his attempt. It turned out that she had seen him in her room at midnight on the date mentioned in his letter to Mr. Gurney, and had also felt him touch her hair (an effect which he intended to produce). Mr. B.—— never succeeded in causing his apparition to be seen when he was awake, and it should be said that he failed altogether with some other persons with whom he tried the experiment more than once.

3. Finally, we have an old but well attested record of a unique case in which the experimenter transferred to the percipient an apparition of a third person. The experimenter was

Councillor H. M. Wesermann, of Düsseldorf. He had succeeded several times in imposing dreams on his friends. On the occasion also, his intention was that the percipient, Lieutenant S——, should dream of a certain deceased person at a certain time. It turned out, however, that Lieutenant S—— was not only awake at the time, but in the company of a friend, Lieutenant S——, and both of them saw an apparition of the person in question. This occurred in 1817, but a letter from Lieutenant S——, attesting the account given verbally by the other percipient to Councillor Wesermann, was written less than a year after the event, so that the case is practically equivalent to a recent one.

An examination of this class of experiments in telepathy, in which the experimenter has produced in another mind a hallucinatory vision of a human being, will render it easier to enter into the point of view from which we regard the experimental evidence with which, in the present paper, we are chiefly concerned. This evidence consists largely, though not solely, of accounts of apparitions of human beings, who afterwards ascertained to have been dying—or passing through some crisis other than death—elsewhere, at or shortly before the time at which the apparition is seen; the seer of the apparition not having at the time any knowledge of this fact, other than what is conveyed by the apparition itself. We call the phenomenon a hallucination, because it is an apparent vision in the place of someone who is really in another place, but we call it a "veridical" hallucination, because, so far as it suggests that the person in question is dying or passing through some other crisis, it suggests what is true.

The part of the paper dealing with death-coincidences is very instructive as showing the minute carefulness exercised by the Society for Psychical Research. The authors show that from the theory of probabilities the number of apparitions in the "census" taken by the society is much greater than might be expected from calculation based on the mathematical theory of "chances." The answers given at that census were obtained from 17,000 persons, and, say the authors:—

As we have seen, our collection affords 67 alleged death-coincidences in 372 cases, but before we draw any inference from the numbers, further examination is required, and as the *onus probandi* is on the side of those who maintain that chance will not explain them—that is, on our side—we ought to make ample allowance for any cause which may have rendered the whole number of apparitions reported too small, or the number of death-coincidences too large.

Let us deal first with the whole number. Some minor corrections, which seem to be required on grounds that it would take too long to explain, would raise this from 372 to 440. But the most important correction that has to be made is for lapse of memory. If we classify the apparitions reported according to the time that has elapsed since they occurred, we find that many more are reported as having occurred one year ago than two years ago, and so on. A careful consideration of the data thus obtained, taking into account the average age of our informants, leads us to infer that nearly two-thirds of the apparitions seen by them should be assumed to have been forgotten, so that the number actually reported should be raised to about 1,300 for the purpose of our calculation.

There is another source of error to be guarded against. As before said, it was designed that the persons answering our questions about hallucinations should be selected entirely at random, and to secure this object careful instructions were given to collectors. We have nevertheless ground for believing that in certain cases the collectors have asked some persons because they expected to obtain from them affirmative answers, and they have doubtless been more tempted to do this when they thought the experiences related would be interesting. In all coincidental cases we have endeavoured to ascertain whether the percipients have been thus illegitimately included among our 17,000 informants or not, and we find that this has occurred in three cases, and may possibly have occurred in some others. We propose to discard these for the purposes of the present argument, and also to discard a certain number of cases where the percipient was in acute anxiety about the person seen, since acute anxiety has, we believe, some tendency to produce hallucinations, and, though hallucinations so caused would not be due to chance, they would

not be due to telepathy. On these two accounts, we may estimate the number that remains as thirty-eight. Allowing as a margin for possible undetected errors another dozen, we may finally take twenty-six as the number of death coincidences in 1,500 apparitions of living people. That is, one in fifty instead of the one in 19,000 which we should have expected mere accident to produce. The disproportion to what would occur by chance would have been still greater had we chosen a narrower limit than the arbitrary one of twelve hours before or after death, for in the majority of well evidenced cases the interval appears to have been much less than this, and the improbability of its occurring by chance would then be much greater.

Putting aside "telepathy," Professor and Mrs. Sidgwick have shown excellently well that, as a mere matter of arithmetic, the fact of "apparitions" being seen at the time of death is beyond all question.

SOME BOOKS.

"Dream Life and Real Life."* Under this title we have three of those delightful imaginative stories which are so characteristic of their author. Two at least we believe we have seen before in print, but it is pleasant to have them again in the quaint garb of the Pseudonym Library. Somehow (Olive Schreiner gets behind things, and the deeper springs of our humanity are where she drinks in her inspiration. The story of pure unselfishness contained in "The Woman's Rose" is very perfect.

"Drolls from Shadowland"† is another of those books in which the recognition of the real as not being quite as we think, is apparent. Though, perhaps, not of quite the same exquisite quality as that of Olive Schreiner, there is a considerable amount of delicate fancy to be found in this collection of short tales; such a story as that of "The Man who had Seen," is a sign, and a clear one, of the trend of much of modern thought.

"Woman, Church, and State."‡ This is a book intended to help on the emancipation of woman, but which we fear will do very little in that direction. Of the evils existent in our great cities, and worse still among the rural populations of the world, there can be no doubt. But hopeless exaggeration and misstatement will in no way aid in bringing about a better state of things. Such minor errors as calling Sheldon Amos Professor of Jurisprudence in the Law College of London University, a non-existent institution, may be passed over, though even that shows want of accuracy in detail; but when we are told that wife-beating is a common amusement among people of the highest position, we beg to dissent. The author has no doubt excellent intentions, but falls into the too common error of confounding what *was* with what *is*. For example, to associate the use of the "ducking-stool" in England, or a Massachusetts law of 1672 for the punishment of scolds, with a trial at Liverpool in 1883, is not quite fair, and helps to defeat its own object.

That the persecution of witches was atrociously cruel we know too well, but what is to be said of this?—the author is speaking of the Lancashire "witch," Annie Whittle, or Chattox. "She was a very old, withered, and decrepit creature, her sight almost gone," and yet "one of the chief witnesses at this trial was a child of nine years. Upon seeing her own daughter arraigned against her, the mother broke into shrieks and lamentations, &c." At the birth of this child the witch must have been seventy-one, a somewhat unusual occurrence. Again, in endeavouring to describe the horrors of witch burning in Madrid, we are told that "during a course of levelling and excavating for city improvements in Madrid recently, the workmen came upon the 'Quemadero de la Cruz,' 'The Burning Place of the Cross.' The cutting of a new road through part of the city laid bare, like geological strata, long black layers, superimposed one above the other at distances of one or two feet, in the sandstone and clay. . . . They proved to be the remains of inquisitorial burnings, where thousands of human beings of all ages had perished by the

torture of fire." The whole thing was wicked enough, but why spoil the case by putting these layers of human remains "in" the sandstone and the clay? And why mention them at all in connection with "witchcraft"? But this is how so often a good case is spoiled.

GLEANINGS FROM THE FOREIGN PRESS.

CREMATION AND SPIRITUALISM.

In the Spanish journal "Constancia," of Buenos Ayres, the subject of cremation in connection with Spiritualism has been mooted, and the question is treated in the following fashion: Given the Spiritualistic theory that the soul and body remain united for a certain time after death, does cremation, disintegrating immediately the molecules of the body, not place itself in opposition to a natural law? In reply "Constancia" says: "As a general rule the spirit separates from the body at the moment of what we call death, and, in certain cases, some seconds previously. There are instances, however, when the spirit seems bound to the body for a brief time, but ere twenty-four hours have elapsed the separation is complete. In all these examples the ties after death do not signify punishment, but a natural fact which may be modified through dulling the action of a natural law. The only case in which the spirit remains apparently united to the body for many days, months, or years after death is when a punishment is undergone, or, to speak more accurately, when the link is the fulfilment of a natural law. With a suicide, for example, it often happens that the spirit sees itself united to its body as punishment for having sought to liberate itself contrary to morality, which commands us to be resigned to the trials of life and submissive to Divine law." "Constancia" believes these ties to be only seeming. "The conviction which the spirit experiences that it is still attached to a decomposing organism is merely the logical result of an infraction of natural law, and it is the conscience of the being—in these moments realising the enormity of its guilt—which makes it believe itself united to the material which is hateful to it. Cremation is, therefore, in no way prejudicial to the action of natural or moral law."

IS IT POSSIBLE TO GET SPIRIT PHOTOGRAPHS?

From the "Neue Spiritualistische Blätter" we take the following comments on a paper in "Photographic Adversaria." At the head of a long and highly interesting article by Dr. Th. Hansmann there are some photographs of the writer with an unusually plain image of the deceased American President, General Grant, and we must say it is one of the best that we have seen. The General's bust appears sometimes beside and sometimes in front of the doctor's figure, so that it almost looks as if the half of the latter's body were enclosed in that of the General, as in a case. The whole of Dr. Hansmann's left shoulder, breast, and arm are covered by the apparitional image, and although they are seen as through a mist or veil, the contour of the figure, coat lappels, vest, and shirt-front are plainly discernible. The most remarkable feature here is again, as we have found in almost all spirit-photographs, the different focus—the different size of the two images. General Grant is taken as big again as Dr. H., so that his image is not fully on the plate, and is only visible as far as the left shoulder. A further remarkable thing is the different lighting. That on Dr. H. comes from the right, while that on the spirit-image falls from the left, so that the shadows of both mingle. (If General Grant manifested twice as large as Dr. H., one focus would give the image exactly as described. The curious thing is that all the pictures which the "Blätter" has seen were of that description, as that implies that all the apparitions on them manifested themselves to the camera double the size of their mediums.)

REV. N. F. RAVLIN.

The Spanish paper, "La Irradiacion," gives an interesting biography of this indefatigable Spiritualist, from which the following paragraphs are selected. He was born in New York State in 1831. While very young he was at farm work from dawn to dusk. At eighteen he became a wood-cutter, and then he sold a small farm which he owned in order to procure funds for educational purposes. He became a convert to Christianity at nineteen, and abandoned his other work to study for the ministry; was made a pastor at twenty, and preached in Chicago for fourteen years afterwards, where he drew immense congregations, and by means of his preaching paid off the debts of some fifty-one Baptist churches. In 1881 he went to California, to the church of St. Joseph, an edifice which, four months after his arrival,

* "Dream Life and Real Life." By "RALPH IRON" (OLIVE SCHREINER). (London: T. Fisher Unwin, Paternoster-square, E.C.)

† "Drolls from Shadowland." By J. H. PEARCE. (London: Lawrence and Bullen, 16, Henrietta-street, Covent Garden, W.C.)

‡ "Woman, Church, and State." By MATILDA JOSLYN GAGE. (Chicago: Charles H. Kerr and Co.)

collapsed. He had it rebuilt, endowed it with a magnificent organ, and it is now said to be the grandest and most beautiful church in the city. He studied for two years at Manchester University, and settled ultimately in a provincial pastorate, but his modes of thought were apparently too advanced for the orthodox, and he eventually retired. During his public ministry he was a determined opponent of Spiritualism, but one day, while in the home of Dr. Schlesinger, he found the elements of his future convictions. Afterwards, in his own home, he prosecuted his researches and demonstrated the reality of the life beyond the grave. For seven years he has been a "confirmed" Spiritualist, and since then almost all the "society" doors which were formerly open to him have been closed. Thanks, however, to his work, the Spiritualist Society prospers and its members increase.

PREDICTIONS.

In the course of an article by M. Jean Frolo, editor of the "Petit Parisien," the following singular series of predictions occurs. It is quoted by "Le Spiritisme," from whose columns we take it. The celebrated Dr. Liébeault was one day visited by a young man who bore traces of much excitement. He told the doctor that a prediction, at which he laughed at first, was once made to him by a woman. She told him he would lose his father in a year; that he himself would become a soldier for a very short time; that he would soon marry; that two children would be born to him, and that he would die at the age of twenty-six. Four of these prophecies had been fulfilled as precisely as could be imagined. His father died; his own period of military service extended to seven months; he afterwards married and there were two children. He was approaching his twenty-sixth year, and he confessed to being somewhat afraid. Dr. Liébeault thought him a monomaniac who required to have his mind disabused of the notion which had taken possession of it. He therefore put him to sleep, and while in this state suggested brighter and more cheerful ideas to him, and that he would not die for forty years. The effect was marvellous. He became quite gay; the fixed idea which had haunted him entirely vanished, and he absolutely forgot his former fears. One day, however, Dr. Liébeault received an intimation of the death from peritonitis of his former patient, at the age of twenty-six. "In order that it may not be supposed," writes the doctor, "that what I have narrated is an extravagant illusion of my own mind, I still retain that letter as well as the register from which I have drawn the foregoing observations. These are two written irrefragable witnesses."

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.]

Mr. Stainton Moses and Mr. Myers.

SIR,—On Friday October 27th Mr. Myers read a paper before the Society for Psychical Research on the mediumship of Mr. Stainton Moses. He paid a graceful and eloquent tribute to the sterling honesty of that gentleman, whom he had known, he said, for many years. But he announced that there was almost a total lack of evidence for the phenomena recorded to have occurred with that gentleman as a medium.

I own this surprises me. Like Mr. Myers, I have made a careful study of the life of Mr. Moses, and I am passing a rather full biography of that gentleman through the press. And I have been induced to undertake this work because I consider that the mediumship of Mr. Stainton Moses has been a greater boon to experimental occultism than that of any other medium.

I will explain by an illustration the special advantages that I think we have gained. When Mr. Myers reads the second part of his paper, for he had only time to read the first the other day, he will probably have to notice a very remarkable experience. At Shanklin, by the aid of what is called automatic writing, a spirit gave to Mr. Moses a number of details, the date of her birth, death, and so on. She announced herself as the widow of Captain Cowper Coles, the celebrated inventor of the turret-ship.

"Why do you come specially to me?" said Mr. Moses.

"Because to-day you passed near my grave, and by an occult law I have thus been put in close rapport with you."

"I passed near no cemetery to-day."

"You did; and if you take the same walk to-morrow I will try to impress you when you approach it."

The next day Mr. Stainton Moses was impressed during his walk, and looking over a wall he discovered the cemetery and also the grave. It recorded the date of death accurately, but failed to give the date of birth. But subsequent inquiries proved that this and the other details were quite accurate also. Mrs. Stanhope Speer, who has been giving me quite invaluable assistance in my work, tells me that the portrait of Mrs. Cowper Coles was also seen frequently clairvoyantly.

Now, supposing that these facts are brought before a miscellaneous audience like that of the Society for Psychical Research, we can guess how they would impress various individuals.

"We can quite believe that Mr. Moses saw Mrs. Cowper Coles," says the disciple of the late Professor Clifford; "she was simply a disease of his eye, or a disease of his brain."

"Mrs. Cowper Coles was Beelzebub in female costume," says Catholic Orthodoxy.

"It was a shell," says Theosophy, "the lower Ego of Mrs. Cowper Coles, retaining life for a time on its way to gradual dissolution."

Other theories at once suggest themselves. One ingenious gentleman would affirm that Mrs. Cowper Coles is "Mary Jane." Mr. Myers has told us that automatic writing is due to the less used half of the brain.

Now each of these theories is ingenious, but each has one fatal drawback. It has not a scrap of evidence to support it. It may be right, but if so, it is right only by guess work, and therefore is practically valueless.

What is the difference in the reasoning processes of pure science and the reasoning processes of metaphysics? The former is an elementary treatise that we consult upon the subject will tell us that up to a certain point these processes are identical. Both use the inductive method. Both strive to accumulate all the facts that bear upon the question, and then draw the inference. But at this point they diverge. Pure science is called upon to apply the verifying process. If we bear this in mind we see at once why the life of Mr. Stainton Moses was so much more valuable to occultism than that of any other medium. Through him we are able to apply the verifying process. Whether his mediumship or his circle was exceptional, the spirits communicating were able to give more verifiable statements to him than to others. This instance of Mrs. Cowper Coles is striking, but it is only one of dozens. Mr. Stainton Moses has recorded that in no one instance did these verifying statements of his spirits prove inaccurate.

ARTHUR LILLY.

Free Will and the Heresy of Separateness.

SIR,—In commenting on my answer to an article on Free Will and the Heresy of Separateness "Verax" says I reformulated the very position of which "Pilgrim" demonstrated the inherent contradictions. I was under the impression that in reformulating this position I also destroyed "Pilgrim's" demonstration, an impression which a perusal of "Verax's" reply does not diminish. "Verax" says that the reflection of an image from a mirror (to which I had likened the action of the Ego as it reflects itself as Personality on the physical screen of the human body) is "reception by a secondary element from a primary source." I do not understand whether this assertion is intended to invalidate or to sustain my position, but in either case I would like to say that the Ego, as self-consciousness, originates the reflection which it casts into the physical consciousness of the body, and that it consequently is parent to whatever physical effect attends the act of reflection at any given moment of time. It learns to appreciate the result and significance of its initial act by the personal reflection which comes back to it as a relation established between itself and the World. We have, in fact, in the phenomena of Personality the full effect of self-consciousness (as the Ego) on consciousness (as the molecules of matter composing the body), and to paraphrase a quotation from "C.C.M.'s" essay on Idealism: "to understand the relation of the Ego (the Higher Manas) to the non-Ego (or illusive personality) is to conceive the underlying identity of self-consciousness and the consciousness of matter." For it must not be forgotten that the body, recipient of the Ego's reflection, is as real a manifestation on the plane of physical life as the Ego itself, but that the personal reflection which would make the body usurp the identity of the Ego is the illusion, since unity between them lies in a grade of consciousness far removed from that of phenomenal existence. Owing, however, to this ultimate identity it would be out of place to apply with logical strictness the terms "primary" and

secondary," as "Verax" seems inclined to do, but rather to fall upon that universal law of nature whereby action and reaction are equal and opposite, and according to which there is something extraordinary in finding the reflected will developing in principal.

THOMAS WILLIAMS, F.T.S.

Questions for Theosophists.

SIR,—I hope you will insert the following questions, so that some Theosophist or other person may answer them :—

(1.) Why do Re-incarnationists persistently ignore the ordinary Indian doctrine of transmigration through the bodies of "inferior" animals?

(2.) What difference is there between modern "Theosophy" and the belief of the ancient Greeks and Romans, as shown by Virgil? (See *Aeneas*, Book VI., v. 950.) Even transmigration through the bodies of the lower animals was taught in a veiled manner.

"INQUIRER."

A Notion of Theosophy.

SIR,—I should not venture to trouble you further on this matter, but that "Karma" measures out to me considerably less than justice in yours of October 28th. I ventured some remarks on points in "Karma's" first letter which he has since entirely dropped. I first asserted, and later I emphasised, my incompetence to deal with the one point he now retains. Why, then, does "Karma" gird at me for "intervening" where I did not, as a matter of fact, intervene?

Since last writing I have seen Mr. Judge's book, and find that he treats the matter from a purely impersonal point of view, dealing with a system and not at all with individuals; and I do not think any impartial person could say that he has in the least degree violated the usual courtesies of debate.

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

Astrology and the Percy Murders.

SIR,—In your last issue, "Notes by the Way," you say it is strange that the conjunction of Mars and Mercury should only have produced the Percy murders, as stated in the "Astrologer's Magazine." In reply I may say that planetary influence is not everywhere at one time. Thunderstorms, earthquakes, war, &c., &c., occur only in localities where there is a culmination of certain planetary influences. In the case of the Percy murders the influences gradually led up to what resulted in murder, which was the culmination of those influences. Scores of other people might have been jealous and got to violence at the same time, but in one case only did a fatality occur.

What puzzles the astrologer and falsifies so many of his predictions, is his inability to connect *locality* with influence.

RAPHAEL.

The Evil Eye in Ceylon.

SIR,—I send you a short story from Carlyle's "Frederick the Great," told in the Princess Wilhelmina's (the King's sister) own words :—

"In my presence and that of forty persons, Grumkow said to the King, 'Ah, Sire, I am in despair; the poor Patroon King of Poland is dead! I was lying broad awake last night; all of a sudden the curtains of my bed flew asunder. I saw him: he was in a shroud: he gazed fixedly at me: I tried to start up but the phantom disappeared.' In a day or two when a courier came with the news, death and phantom were the same night," says Wilhelmina."

It may interest your readers to know that my husband and I paid a visit last Sunday to the house where Laurence Oliphant was born—Elie House, a charming place, teeming with classic memories, the abode of Sir Emerson Tennent, and Ceylon's Chief Justices and *illuminati*. In conversation afterwards with one of the native *Mudilyers* (headmen) I was told of two instances of death warnings occurring to two different individuals, then occupants of Elie House; one case, that of a sister in a far off land, England, I think, appearing at night with outstretched hand to her brother and saying "good-bye," a telegram later on announcing her death at that identical moment (making allowance, of course, for difference in time). The other story was similar; but happened to intellectual, hard-headed men.

I am deeply interested in Singhalese (or Oriental, for Tamil and Cochin flourish here) Demonology, so much of the physical manifestations of Spiritualism is explained by it; but the *Katholigys* themselves declare their power is a most dangerous one, and more likely than not to re-act banefully on themselves

unless the greatest care be taken. Some time ago a horse belonging to my husband suddenly refused to take food. The animal—a fine one—was examined, but no cause could be assigned; yet still it refused to eat. The *Appu* (head servant) then cautiously suggested the services of a *Kattaliya*, and all other means failing, my husband had the "charmer" called in. "Your horse is afflicted by the evil-eye, sir," said he. "I will send some water, which must be given it to drink in a new chatty. After drinking, the horse will take the food and be himself again." This having been done, the animal took its food again and was as brisk as before. *Apropos* of the "evil-eye," a rich Mahomedan coveted the horse, and had been himself, the day the animal fell sick, to make a further offer, which was refused. There is a temple about half way to Kandy where victims of the evil eye and of malignant spirits resort in crowds to be "dispossessed," and a rigorous performance it is when the "evil demons" obstinately refuse to leave. Then the victims (mostly women) are beaten with sticks unmercifully until the bad tenant quits, for, as they say, the "demon" is in such possession that he (or she) in a measure feels the blows inflicted; so three fresh bundles of thorny sticks are brought to the temple for this purpose every night. Pitiably creatures are always to be seen wending their way *en route* to *Gala-cap-pu Dewale*, at *Alutnuvera* village, who are invariably seized by the demoniac influences when two or three miles off the temple and on arrival fall senseless. The *Capna* (a specialist) after making offerings of money, betel leaves, and silver ornaments (pandura, or ransom) brought by the pilgrims, then begins the exorcism, which ultimately is efficacious. Surely there must be something in it, or people would never subject themselves voluntarily to such treatment. Their cries can be heard for miles, it is said. What good a beneficent hypnotist might do amongst these natives!

Villa Gonobitz,
Colombo.

CAROLINE CORNER-OHLMUS.

Spirit Shorthand.

SIR,—A story is circulating, which may not be true, but none the less it affords opportunity for calling attention to a factor in Spiritualism the wider knowledge of which would prevent many misunderstandings. The story is that a medium, at a séance, offended the hostess, a highly respected widow, by declaring that she had *not been really married*, and that her children were "illegitimate."

It has often been communicated that the higher order of spirits have long been trying to coin a shorthand language; so that mediums who have more spiritual than magnetic power may be able to receive communications, without the magnetic fatigue of writing many words. The accomplishment of this desirable end is delayed (we are told) by the fact that mediums shrink from the exertion and unpleasantness of learning the shorthand vocabulary. Only patience and courage are needed to master it, as the spirits are ready to give definitions when asked.

The words "marriage" and "married" are constantly used in a very definite and strict sense, but one which has no relation to either legal or physical ties. They are used about persons of the same sex, about persons who have never met in the flesh, about groups of person (two groups are said to be "married"), and about non-personal influences. "Marriage," in spirit shorthand, means such union between two spirits or influences as gives to them the *maximum* of power (whether for good or evil). A. and B. "will soon be married" means that there is something still to adjust between the two, after which they will, in combination, be more influential than they now are.

A communication was once made through me that certain children were "bastards." As I had been present in church when their parents were legally married, the ordinary explanation, "mistaken impression on the medium's mind," or "lying spirits deceiving the medium," could have no bearing on the case. The message signified that the parents had been so happy together that they had concentrated attention on the interests they had in common, and not properly threshed out the points on which they would have differed; consequently after the death of one parent, the children developed unharmonised elements of character, not intelligible to the surviving parent. The words used were a confession, on the part of the dead, of having sacrificed the children's true welfare to the immediate happiness of the parents. I am given to understand that this (and not the absence of formal registration) is what my guides mean by "illegitimacy" in producing offspring. Of course

those who dislike the startling and often impolite phraseology used by spirits who are earnestly trying to put the maximum of high truths into the fewest words, have a right to banish it from their houses. But I would suggest to any medium who desires to cultivate the highest order of power, that it would be well to visit a house where such phraseology is objected to only in a purely social way, and with precautions for keeping the veil of flesh well wrapped round her own personality, securing herself from going into any kind of trance or semi-trance; as otherwise she can never know that she will not be used as a vehicle for the shorthand which our guides are so intent on teaching.

MARY EVEREST BOOLE.

PRESENTATION TO MR. JOHN LAMONT.

On the evening of the 31st. ult. a meeting of the members of the Liverpool Psychological Society was held at Daulby Hall, for the purpose of presenting to our esteemed president an illuminated address. The proceedings were intended as a recognition of Mr. Lamont's services to Spiritualism in Liverpool in general as well as to the Liverpool Psychological Society in particular. The meeting also partook of the nature of a welcome home to Mr. Lamont, after his recent visit to the Psychical Congress at the late World's Fair at Chicago. The arrangements comprised a tea party, a series of short speeches, interspersed with music and singing, and the presentation of the address; the acting president, Mr. H. Crichton, being in the chair. After due justice had been done to the provision made for the creature comforts of those present, Mr. H. Crichton expressed his pleasure at not only the gathering, but the welcoming into their midst again of their old and valued friend, safe returned from his travels.

Mr. S. S. Chiswell was then invited to speak to the toast of "Liberty, Unity, and Fraternity," which, as also succeeding toasts, were duly honoured in non-intoxicating lemonade.

The presentation was then made by Mr. Crichton, who, in a few well-chosen sentences, first presented in his own name a very handsome walking stick, which he quaintly referred to as the wand of office, which he now gave up upon laying down his *pro tem.* presidency. He then, on behalf of the society, presented the address, a beautifully illuminated and handsomely framed production, in every way creditable to the Society and the recipient, the wording being as follows:—

To JOHN LAMONT, Esq., President of the Liverpool Psychological Society.

DEAR SIR.—After many years of kindly relationship it is with sincere feelings of pleasure that we, your friends and fellow-workers, embrace the present opportunity to welcome you back again amongst us, and to place on record our affection and esteem for the untiring devotion, earnestness, and self-denial, coupled with the sympathetic and kindly disposition you have always shown towards those with whom you have come into contact during your many years' service in connection with the above society.

It is our earnest desire that your future, both in the present life and the one to come, may be all that you could wish; and we, who have been closely associated with you for a length of time, can testify to the genuine and intrinsic merit of your character, and thus the more readily inscribe your name amongst the pioneers of progress, feeling sure that future members of our society will endorse our action and value the work you accomplished during the time it had to work its way through many difficulties and against great opposition.

We desire this to be a lasting testimony of our heartfelt regard, with the prayer that you may ever enjoy God's richest blessing, and that you may yet witness much of the good fruits of your highly prized exertions in the cause of Truth, Righteousness, and Justice.

Signed on behalf of the Society:—

H. CRICHTON, President, *pro tem.*
S. S. CHISWELL, Vice-President.
N. R. MAGINN, Secretary.
E. ALLEN, Treasurer.
W. DAVIES, Member of Committee.

Liverpool, October 31st, 1893.

After a song, "Miserere Domine," by Mr. Whiteway, Mr. Lamont rose to respond to the toast of his health, and to acknowledge the presentation. He first gave a graphic summary of his recent visit to the States, the things seen and heard by him at the World's Fair. He also gave the history of two slates he had brought home with him, on one of which was a "message," and on the other a beautiful oil painting of a flower. Coming to the kind things said of him, he was glad he did not have the power Burns desired, for he certainly

should not know himself if he had seen himself as they so kindly described him. But he valued all they had said, and he should be proud to see the beautiful address, presented to him that night, adorning his home in the future years.

Several other toasts followed, then a song by Mr. N. R. Maginn. Mr. Allen having responded to "The Health of the Office-bearers," the chairman proposed the health of our old friend Mr. J. J. Morse, who, in reply, bore testimony to the many good and sterling qualities of Mr. Lamont. He was followed by a few warm-hearted remarks from our old friend Mr. Groom, after which the usual votes of thanks to all concerned were unanimously accorded. The hall was tastefully decorated with flags, and banners, by Mr. James Parkinson, the proprietor of the well-known cabinet manufacturing firm in our city, and member of our society.

N. R. M., Cor. Sec.

SOCIETY WORK.

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

KENTISH TOWN.—Mr. Dales will lecture on "Planetary Influences on Character," at 8, Wilkin-street, Grafton-road, Kentish Town, on Sunday evening next, commencing at 7.30. All friends are welcome.—L.C.S.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We had a good meeting on Sunday, when Mr. Persey gave some spirit messages through the mediumship of Mrs. Persey. Mrs. Mason's guides gave Clairvoyant descriptions and healing, and Mr. Stewart Clark also used his healing power with great success. Sunday, at 7 p.m., Mr. W. O. Drake Tuesday, at 8 p.m., séance, Mr. Mason; November 19th, Mr. Stewart Clark.—H.B., Hon. Sec.

311, CAMBERWELL NEW-ROAD.—A conference will be held at 311, Camberwell New-road, on Sunday, November 14th, at 3 p.m., to discuss the best means to advance the cause in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea will be provided at 5.30; tickets 6d. each. At 7 p.m. (by special request) "Douglas" will narrate "His Experiences in a Haunted House," or "A Conflict with Evil Spirits." Wednesday next, inquirers' meeting at 8.15 p.m.; Sunday, séance at 11.30 a.m.; Spiritual gathering at 7 p.m.—C. M. PATER, Secretary.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WOREHAM HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday, at 7 o'clock. Speaker for next Sunday, Mr. J. Veitch. The committee beg to announce that a social tea meeting, followed by a musical entertainment, will be held in the Hall on Monday, November 27th, at 6.30 p.m.; tickets 9d. each. Entertainment only, 6d. Friends are earnestly requested to render all the assistance and support they can, as we intend to devote the profits to the funds of West Ham Hospital. Tickets can be had of the members, and of J. Rainbow, Hon. Sec., 1, Winifred-road, Manor Park, Essex.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—Dr. Watmore, in the course of some trenchant remarks on Sunday, dwelt strongly on the necessity of Spiritualists holding fast to their demonstrated truths. He deplored the fact that "the angel of simple Spiritualism" had been disguised and muffled up (so as almost to defy recognition) in all sorts of tawdry theories and fantastic imaginings. We have to thank Dr. Watmore for a hearty, wholesome, and vigorous exposition of some of our tenets. We want more of such whole-souled advocates of a common-sense religion. On Sunday next Mr. E. W. Wallis will give two trance addresses, in the morning at 11, on "The Onward March of Man"; and in the evening, at 7, on "The Distinctive Features of Spiritualism." November 16th and 26th, at 7 p.m., Dr. W. T. Reynolds.—Cor.

23, DEVONSHIRE-ROAD, FOREST HILL.—In his lecture last Sunday on "Mesmerism and Animal Magnetism," Mr. W. H. Edwards, of Camberwell, traced the history of magnetic healing from Mesmer downwards, instancing many remarkable cures (some through his own instrumentality) effected by this means. The philosophy of the subject, also, was exhaustively dealt with. Our first "Social Thursday" was a very encouraging success. Sunday next, Mr. J. A. Allen, of Stratford, Thursday following, séance by Mr. Blackman. On Sunday Mr. Elphic appealed to non-members to join the society (subscription, 1s. per month). It must be a consolation to those few who make some sacrifice to spread a knowledge of spirit communion in the neighbourhood to know that local Spiritualists who fail to attend the lectures, meetings, séances, and other gatherings organised from time to time, punish themselves as well as cripple the cause. They lose many an intellectual treat which one does them the compliment of supposing that, were they present, they would enjoy.—S. x S.