

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 834 —VOL. XVII

[Registered as]

SATURDAY, JANUARY 2, 1897.

[a Newspaper]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	1	Experimental Spiritualism	9
Spiritual Alchemy. By 'Questor Vitæ'	2	Reception to Mr. J. J. Morse	9
'LIGHT' and the 'Banner of Light'	4	A Series of Fulfilled Prophecies	10
The Law of Love and Charity	5	Mr. Newton Crosland's Criticism of 'Vir'	11
Song of a Discouraged Reformer	5	Mr. A. W. Laundry on Hypnotism	11
God and Man: Eternity and Time	6	Messages Received through an Old Clock	11
How Spirit Creates Matter	7		

NOTES BY THE WAY.

It is not easy to believe the 'Washington Post' when it tells us that Mr. Julius Emmner (not heard of now for the first time) has perfected his machine for recording thought. Mr. L. C. Graham, however, writing in 'The Journal of Practical Metaphysics,' adopts the fact and argues from it, in a sufficiently startling way. There is nothing particularly new in the suggestion that thinking is a matter of vibration, like everything else; but it certainly is a little surprising to be deliberately told that, sitting about three feet from Mr. Emmner's machine and thinking, anyone may have his thoughts recorded on a cylinder, very much as in a phonograph.

So, then, thought is also a 'dynamic force'; and we may be within measurable distance of the time when writing and speaking and reading will be unnecessary. One will only have to think into his machine, send the delicate record by post to a friend or a customer, who will put it into his machine and get the truth, the whole truth, and nothing but the truth at once. But no; the thinker may think lies just as he used to write them. But, again, No. Would not that instrument record the resolve to lie as well as the lie itself? On the whole, then, we think it will not have any commercial value. It would be dangerous!

But if this instrument is veritable, it will be a good lift for thought-transference, and greatly tend to confirm our old hypothesis that brain vibration—a sort of brain telephony in the ethereal sphere—accounted for it. What if it should turn out that the living self is a million times more powerful than any thought-transference machine? All these things—telegraphy, the X rays, 'the electric eye,' thought-recording, are, probably, all hidden away in the spirit-self, waiting for us to discover and use. 'What a piece of work is man!'

It is a pity to excite anyone's 'ire' at any time, especially at 'this festive season'; but the mischief, in Mr. Padgham's case, seems to be already done: and we hope our reference to his letter of last week may, if anything, relieve him. We really do not comprehend his treatment of the word 'evolution.' He says it irritates him 'in much the same manner as the proverbial exhibition of a red rag excites a bull.' That is a pity. It perhaps accounts for his not understanding the 'red rag.' He contrasts 'evolution' with 'a continual reception into our life of the lives of others.' But that is in harmony with the doctrine of evolution, which does not exclude but includes all forces and influences in the process. 'Evolution' does not mean

unaided development from within only. It pre-supposes environment, it recognises the solidarity of the human race, it is aware of the continuous influence of surrounding lives, it may quite well postulate God, or (call Him what we will) One 'in whom we all live and move and have our being.'

We find it equally difficult to see the logic of our friend's reference to 'causes.' He says:—

The sequence of 'causes' and effects is not nearly so immutable as they suppose, and this they may clearly see if they open their eyes to the patent fact that there are continual breaches in that sequence owing to the interference of 'causes' unknown to them.

But, if there are 'breaches' in the sequence of what we ordinarily call 'cause and effect,' because of 'the interference of "causes" unknown' to us, the sequence of cause and effect still holds good. In such a case, there has been really no breach of the sequence, and no genuine 'interference.' All that has happened is that a sequence has occurred on a higher plane—a sequence which we did not expect, and which we did not understand. But the sequence of cause and effect stood firm, and *was* 'immutable'—even though one rose from the dead.

'Rustlings in the Golden City,' by James Curtis (Ballarat: James Curtis), is a record of séances held in Ballarat, including séances with Mr. Henry Slade and Mr. Jesse Shepard. The results were exceedingly varied, but by far the largest part of the book is occupied with reports of trance addresses and clairvoyant descriptions, or copies of messages given by passive writing. The copy of the book before us is a 'second edition, revised.' We are strongly inclined to think that it deserves an honourable place among the records of experiences during the past twenty years.

No. III. of 'The Brotherhood of the New Life' (London: E. W. Allen), second edition, revised and enlarged, has been sent to us. It is on 'The Divine Incarnation,' by 'Respiro.' We have done our best with it, but find ourselves entirely unable to comprehend it: and the worst of it is that our failure seems to be caused by the queer theatricalism and extraordinary jargon adopted by the writer, as the vehicle of his message. If he would write without affectation, and be content with homely English, we might both comprehend and appreciate.

The 'Christian Register' says:—

For months past, at the Spiritualist Temple in Boston, exhibitions have been given which are simply a parody on the name of religion and a wretched travesty on the hope of immortality. Last Sunday several resolute men, at a preconcerted signal, rushed upon the platform, and captured the medium naked in the cabinet, with false whiskers, gowns, and other apparatus with which he perpetrates his frauds. While a woman was playing 'Nearer, my God, to Thee,' on the outside of the cabinet, this man was playing the part of the devil within. The rich Spiritualist who has been furnishing money for these representations, instead of being grateful for the

exposure and rewarding the investigators, is very indignant. It would be far better for him to hire a band of intelligent men to protect him from being befooled by these wandering mediums than to spend his money in travesty the doctrine of immortality. It is time, too, to ask again the question whether the frauds who get money in this way should not by some change in our laws be easily convicted for obtaining money under false pretences.

We entirely agree with the 'Christian Register'; and perhaps we may venture the remark that we hope this wretched experience will do something to stop the growing hungering for exhibitions instead of teaching. It is too common an experience that large audiences depend upon circumstances, and that circumstances usually mean—tests or something to be seen. This is perfectly natural, we admit, and is not blameworthy. All we say is that there is danger in it.

By the way, we hope the following remark of 'The Christian Register' is not true for America. We know it is not true here: 'Spiritualists themselves will not lend a hand to investigation, and generally do everything to resist it.' Our strong impression is that it is, at the worst, only partially true in America. What motive could any true Spiritualist have for resisting investigation? It is upon investigation that his confidence is based. Besides, we have over and over again seen, in American Spiritualist papers, the hottest denunciations of these frauds, and the most urgent calls for resolute investigation. We cannot conceive how it could be otherwise.

Strange to say, we have not seen, in 'The Banner of Light,' any notice of this painful exposure.

In one of Douglas Jerrold's books he refers to a spiteful review of a book in 'The Chronicle'; and begins by telling how in some countries the too luxuriant growth of the vine is kept down by sending asses in to crop the shoots. Then, he blithely adds, 'even so young authors require pruning—and how thankful we all ought to be that "The Chronicle" keeps an ass!'

That was years and years ago; but, amongst the smart young men and women who do what 'The Chronicle' calls its reviewing, we still find traces of the dear old ass. We detected them only a few days ago in a review of 'Pilgrim's' interesting book, 'A Blank Page.' The reviewer must have found it interesting, for he seems to have read it, and only kicked up his heels when he found he had strayed into the vinery of Spiritualism. He calls it 'rhubarb,' but that is only the ass's way of saying it prefers thistles. If the book had reeked with nasty social problems or rancid love, we should probably have found the reviewer trying to be analytical and profound;—but Spiritualism!

Well, it is a big world, and, thank Heaven! there are all kinds of people in it. We have already expressed our opinion of 'A Blank Page'; and, if anything, we were hardly kind enough to it. We wish all stories were as wholesome, as witty, as thoughtful, and as true.

'The Banner of Light' says: 'The cemeteries of the city of Brooklyn occupy nearly two thousand acres of land. A thoughtful eminent physician gives it as his opinion that the prevailing south-west wind, blowing over these corruption-festering plague retorts, carries to Flatbush the germs of typhoid fever and diphtheria, and swells the death rate of that city to its present alarming magnitude. The more one considers cremation the more one wonders how it has come to pass that we practise burying the bodies of the dead.' What about London?

SPIRITUAL ALCHEMY.

A REPLY TO 'AN OLD INQUIRER.'

BY QUÆSTOR VITÆ.

Had I any personal object or motive in the exposition criticised, I might feel flattered by having called forth the notice of so erudite a writer as your correspondent who signs as 'An Old Inquirer.' Feeling, indeed, but as a diffident neophyte in comparison, I would scarcely venture to maintain a position that was merely personal in controversy with a writer to whom I acknowledge much indebtedness; and while compelled to affirm a somewhat divergent position, it is with personal regret and humility.

With that acknowledgment, and in that spirit, I claim permission to reply that the first portion only of my letter dealt with occultism. The second most certainly did not, but constituted a contrasted presentation which, while it referred not to Hermetic processes or adeptship, yet if adeptship (the use of which term I avoid because of its connotations) is constituted by the 'sacramental experience' in 'objective access,' included this, while acknowledging it as a gift proceeding from the Higher Self, under whose gentle guidance such 'inner paths of soul experience'—and, let me add, instruction—may be followed, and not as a 'voluntary coercion' by the lower self.

It dealt essentially with the 'process of divine evolution' by which the son comes to realise, not an independence, as that of an earthly son to his father, but, that 'I and the Father are one' (and not two). Sons can consequently but imperfectly be defined as 'Universals,' inasmuch as there is but one Universal; rather are they finited revealings of that Universal Deity individuated and begotten not 'over and above the relation of component parts' to wholes, but within most perfectly co-ordinated relations of the integral parts to that whole, of which each part becomes an explication.

It was expressly stated that our circumferential plane presents but subordinate illustrations of laws obtaining antecedently in inner transcendent states. There can be no law in the subordinate and partial which is not already in the transcendent and supreme, which is not indeed that very process in it. Has not an alchemical writer defined man as 'the express image of God,' and Rabbi Ben Jochai as 'the human prototype and man's inner form as the celestial prototype'? and has not Sendivogius said, 'Thou hast in thy body the anatomy of the whole world, and all thy members answer to some celestials'? The illustrations drawn from man's organism were presented as analogical revealings of Divine Archtypal process, by means of which some correspondent insight may be obtained as to the latter. Yet must I plead dissent from the inference that such organisms are formed by 'Nature,' or that they may be 'fortuitous confections.' Nor are they formed even by the 'sons' who inhabit them inasmuch as these only come into fully developed self-consciousness through gradual acquisition of experience consequent on interaction subsequent to the possession of such microprosopic organisms. Nor yet, again, are they formed by the human parent, who is but a passive agent. They are formed by the same all-intelligent agency, ill defined as 'merest mediumism' by my critic, which, by 'effecting a radical change in the passivity concerned,' constitutes the regenerate body of philosophic gold; Orus; the spiritualised soul; the arisen Horus; the spiritual double (and this apart from a knowledge on the part of the subject of the mystical connotations in Hermetic terms as its pre-condition); the former being constituted by the outflowing centrifugal life-circuit, as the latter is by the returning centripetal process or life-circuit. Both forms, physical (astral) and soular, are constituted by the same central power and not by man—Hermetic appearances notwithstanding. Put, indeed, has not 'An Old Inquirer' said elsewhere, 'The mercury does all this itself. It reduces the heavenly and the earthly matter to one and unites them in a heavenly consistency. The artist cannot do it'? And again, 'Nor shall we ever learn without Identical co-operation.'

My critic considers that the term 'perfect wholes' preferably applies to 'sons' or 'Universals' who, by voluntary submission and co-ordination to their Divine Egoity, have succeeded in recapitulating their parts in perfect order. Yet such sons as are here referred to glory in their conscious sharing as participant and contributing parts in a greater Unity or Perfect Whole.

But I fain would emphasise the identity of position with that inherent in my exposition, implicit in the statement 'voluntary submission of these to their Divine Egoity.' It is the submission and surrender of our normal or lower selfhood to our divine or higher selfhood, and the recognition that our spiritual evolution here is initiated and reflected by the latter, which forms the leading principle of the exposition presented by me, as contrasted with the claim referred to further on by my critic, that the neophyte can effect 'voluntary conscious reconstruction.' The spiritual permeation and rectification, calcination or fermentation of the Lower Self, is effected by the radiation of the Higher Self, I reply. The subordinate is dependent on the transcendent; the latter cannot be coerced by the former.

The obscuration of the divine light evinced in the dark delusion of forselfness is entailed by our projection from our central light, and is proportionate to our distance in state from that centre (of which space is but a correspondential representation). Reunion or at-one-ment is, however, not subject to or conditioned by space, but is a question of state, evolved in the Lower Self by the love and light radiation of the Higher Self. By its development, not only is space transcended (becomes subject), but the fallacy of forselfness or independence becomes replaced by identification, and that not only with our own particular Higher Self (or inner half of the dual selfhood), but with that greater Unity or Perfect Whole or Solar Self in which the reunited Lower and Higher Self find themselves as an integral dual-unit. And the evolving of this state in the Lower Self of at-one-ment, through the mediation of the soul-body, the 'translucent image of light' and of identification with the Solar Self, is effected by the Higher Self, through the process of the life-circuit which connects them permanently though invisibly and is defined by my critic as an 'inverse dialectic'!

The spiritual soul-form through the mediation of which at-one-ment with our Higher Self, and thereby identification and consociation in true Unity, is attained, is of a similar character, but of higher mode or degree, as the vital, or psychical, or astral double. That the exteriorisation of this double takes place apparently spontaneously, at least apart from any occult self-mesmerisation or reversal of the dual centrifugal and centripetal currents in man, is now well known. The Psychical Research Society has recorded many such cases. I have described one instance on p. 171 of last year's 'LIGHT,' and know of seven other people whose double is intromitted into the intra-normal earth plane or other correlative planetary spheres, with no contributory effort on their part. Such experiences are, however, limited, as is also the case with most occultists as far as I have been able to learn, to planetary, *i.e.*, astral spheres.

The process of this exteriorisation has been illustrated by M. de Rochas and shown to imply an operator, as described in these columns. It is evident that the vital element in man which responds to the inducing stimulus, must be in equivalent mode to that of the inducing force; that it must carry vibrations of identical number, pitch, or note. The embodied mesmeriser or occultist operates with a vital force in astral mode, which for convenience of illustration we may call that of note *re*, and induces exteriorisation of a double, carrying relation with plane *re* (intra-normal earth plane).

Alchemists, however, claim to transmute this astral vitality, or energy, or metal, to higher metals, from Saturnine lead to Lunar silver or spirit, and from Venusian brass to Solar gold or soul, and thereby entail relations with higher states. This will be referred to further on.

But man, in descending in germic condition from higher planes, brings involved within him higher modes of vitality. It is true that these are only germic and latent and ensphered concentrically within lower modes, circumferentially accreted in the descending circuit. (This is illustrated in each vital cell; as is also its dual polarity in Karyokinesis). But an operator acting from higher planes may project a vital circuit in correlative pitch or mode to man, and thereby evolve a higher mode of being, of substantial vitality, within him, and by projecting an inducing stimulus which acts on one of these inner degrees of being in the subject, cause exteriorisation of a double in that mode or degree of life.

We have illustrations on this plane that a subject may be mesmerised, and that thought-transference or suggestion may be effected by an operator acting from a distance. Distance is no hindrance to the consciousness of operators in higher states,

and it is a vital, inducing circuit which constitutes the 'process' by which space is transcended, even as it constitutes the invisible process of induction between the human operator and his subject. Vitality pertaining to higher states or modes of being or spheres, carries higher octaves of vibration. We may call these states *re*, *mi*, *fa*, and *sol* for convenience, taking *re* as the astral; Kama-loca; Assiah, or intra-normal earth plane, and planetary spheres.

Operators in the state following the second death, *i.e.*, *mi*; Devachan; Yetzirah, which is dissociated from the earth sphere, often communicate with sensitives by telepathy, and constitute sometimes the 'guides' of Spiritualists or Nirmanakayas of Theosophists. These are, however, states of divided, personal being and limited knowledge. From letters which have appeared in these columns, it is evident that it has come within the experience of some Spiritualists to have their correlate double, or spirit form, intromitted into this plane, which they will have recognised as one of personal being. But operators from the equilibrated central states, *fa* and *sol*; Briah; and Atziluth, have communicated with man from the state of identity. Such operators are the only true adepts and alchemists: unified dual magician-logicians.

When this inducing process is transmitted from operators occupying state *sol*, it represents action from the macrocosmic to man's microcosmic centre. This action, consequently, instead of being exerted from without, as in mesmerism, or from below, as in ceremonial Occultism, is exerted from within. In its initial stages it may constitute telepathic thought-transference (as vitality and thought are co-existently inherent), *i.e.*, revelation. 'An Old Inquirer' has stated elsewhere that 'knowledge was once granted to man by revelation, but has since passed away for ever.' But the source of revelation is eternal, and the process by which thought is transferred remains unchanged. Responsive consonance may be awakened in the central degree in human instruments, and revelation be effected now from the central state of our universe.

When such a central operator has attuned the human subject into his or her organ or responsive instrument, and permeated him or her from centre to circumference, then the vital force in that degree may radiate forth in objective power and constitute an exteriorised (connected) spiritual soul-body or double, carrying relations in *sol*.

Now I respectfully suggest to 'An Old Inquirer' that this is not 'inverse dialectic,' but that the inversion is in that process which endeavours to coerce central and transcendent states by volition pertaining to subordinate and peripheral states. I also respectfully submit that this statement is much more self-explicit than that involved in the alchemical jargon of mercury and sulphur; of green dragons and red lions; of ravens and eagles; of fixed and volatile, &c.

My critic says that my exposition comes in collision with philosophy and religion. It would be futile, in the face of this statement, to repeat the arguments advanced on p. 477 of last year's 'LIGHT,' by which I showed that independent forselfness carries abstraction from the Unity, and is consequently atheistic; yet I would add that to infer that relative selves can *per se* determine the Universal would be to abstract all meaning and adequacy from the Universal Deity. But allow me to point out that circumstances may be viewed from entirely different standpoints without being in themselves altered thereby. The process remains, while our appreciation of it varies. Universal law or process is immutable, and does not wait for or depend on man's recognition or non-recognition of it. The variable element is in man's judgment, not in the process. Viewed from the anthropocentric position, the neophyte certainly appears to have independent choice, to be self-determining. Viewed from the position of identification, this apparent self-determining is seen to be the absolute self-determination in process or determining; the end is present in the beginning and in the process; the accomplishment is in the accomplishing. The distinction between these positions is in the identification, as to whether man surrenders his forselfness to the Universal Deity, and realises that he is nothing apart from that; that 'I and the Father are one'; that his experience is constituted by the Universal flux or process; or, on the other hand, whether he affirms his independence and power of determining the Universal, and thereby abstracts himself from the Unity instead of identifying himself therewith.

If the consciousness pertaining to this identification with the Universal could radiate forth in this life into our external

relations, our conduct would become in accord with Universal law ; our every action would necessarily be perfect.

I have shown that both his astral and spiritual soul are constituted for the 'son.' The flux of spirit, *i.e.*, thought, through his soul pertains to the Universal process and is, therefore, pre-determined. What is will but an expansion, an outreaching, a positive outflow entailed by the realisation, the reaction in conception, of an idea (spirit) received in negative recipience by the soul ; that reception being pre-conditioned by affinity in quality of vibration between the recipient soul and the inflowing idea. Both of these are the same universal element but in feminine and in masculine modes. The soul is negative, substantial, sentient vitality. The conscious idea is spirit ; luminous, positive, vital intelligence. These are the Universal, co-existent Mother-Father, Isis-Osiris. Their interaction in their finited selves, or sons, or Horus, communicates self-conscious experience to the latter. But these selves *are* the Universal Mother-Father centred and revealing in finitude or relativity, and never become anything else or separated, abstracted. The Infinite Mother, Isis, ever communicates herself by a permanent vital flux through the soul, which, while permanent as an individuation, ever changes consequently in quality. The Infinite Father, Osiris, intelligence, spirit, consciousness, thought, idea, light, ever flows through the soul, constituting by his interaction the manifold of the soul's experience, and ever effecting a 'radical change in its passivity.' The Mother-Father are, then, ever present in us, constituting the basis in which man rests in the Universal ; constituting man and his experience.

Where, then, is the forselfness claimed for the son but in a fallacious and impossible self-abstraction from the Infinite ; where is his independence but in self-inflated and delusive denial of his dependence on the process of the Universal ? And 'will,' which occultists exalt, is but an *a posteriori* effect of which influx or mediation is the antecedent *a priori* and determining pre-condition. Let man realise that he is a revealment of the Universal in process ; that he is nothing else, and is nothing in himself apart from the Universal Deity. Where would the Universal be, let me ask, if finited selves were abstracted therefrom and set up in independence ? The Universal would cease to be, and nothing would be left but a chaotic mass of interconflicting finalities warring among each other. If each unit of life willed its own course uncontrolled by the Universal Will, all manifestation in the human plane would be abstracted from the Universal Will. Where then would be the reign of universal order ? Does each planet pursue its own orbital course because it wills to do so, or is it the outcome of universal will, law, and order ? Men are not only 'sons,' they are also 'suns' in becoming. They are microcosmic representations of the macrocosm, and include consequently their sun, moon, and planets, and are equally subject to universal will, law, and order.

(To be continued.)

P.S.—I have never stated that atoms subsist eternally apart from Deity, but, on the contrary, maintain that nothing exists apart from Deity. I will endeavour to show further on that both spirit and matter are included in the eternally subsistent Universal Deity. Experience both *is* and *is* something (quality, mode, degree, &c., *i.e.*, *isness*), and carries self-reference (process). It is triune, therefore. Atoms are a communication of the Universal vital dual-Self or Deity into the differentiated not-self, but become ultimately re-integrated into selves, who again come to include the not-self, as I will show. Thus the Universal ever flows from Self through selves to not-self, and from not-self back into selves ; ever giving change in permanency. Both selves and the not-self, or spirit and matter, *are* the Universal in process.

I must beg my readers to bear patiently with my effort to formulate a rationalised statement of the transcendent ontological process in a manner which shall accord with logical dialectic, yet distinguish the dual-unity implicit therein, while including the origin and cause of Spiritualism, and showing its place therein, in contrast with the self-deluded pretensions of such occultists as would exalt their puny science above that of transcendent spiritual operators, and degrade the latter as pertaining to sub-human forces.

'EVIL AND EVOLUTION,' by the author of 'The Social Horizon,' published by Messrs. Macmillan and Co. in October last, has met with a rapid sale, and a second edition is now in the press.

A NEW INDUSTRY.

A few weeks ago, we good-naturedly drew attention to a new but somewhat harassing industry, invented by 'The Banner of Light.' As we explained, the method is a very simple one ;—something like this :—Name a book and appear to offer reflections upon it, and then immediately annex bodily about two pages of the book, without any indication that it is a quotation, but rather the reverse : and there is your Article ! It is extremely simple and economical.

But 'The Banner of Light' has gone up one in devising another but similar method. We have often recognised old friends in 'The Banner's' Articles, and we must really ask it to draw a line somewhere. Here, for instance, is a case. In 'LIGHT,' on October 10th, our Leader was on 'That Endor Medium,' and on November 28th a Leader appeared in 'The Banner of Light' on 'The Endor Witch.' That Leader was practically a reprint of ours, with some omissions and a slight shuffling of the paragraphs : and yet 'LIGHT' was not once mentioned, and not one of our paragraphs was printed with quotation marks. The whole was set forth as an original production. But our readers shall judge :—

In 'LIGHT,' October 10th.

When Samuel appeared, Saul did not see him. The woman saw him and described him. As Mr. Huxley says, 'So far, therefore, the wise-woman unquestionably plays the part of a "medium,"' Saul at once recognises the description, and bows before the prophet. The spirit then speaks to Saul, and tells him of his coming doom, and Mr. Huxley gives it as his opinion that the old prophet spoke, or was believed to have spoken, through the 'wise woman.' He says, 'It is most probable that, in accordance with the general theory,' &c.

Will our respected judges have the goodness to note that phrase, 'the general theory of spiritual influence which obtained among the old Israelites' ? and will they explain, if they can, how, if that was a delusion, such a delusion could be so widespread and so tenacious of life : or how, if it was not a delusion but a fact, the thing should be, as a matter of course, regarded as a delusion now ?

Samuel had very slightly changed, if at all. He is still unfriendly to Saul : he still chides him : 'he is as much the devoted servant of Jahveh, and as much empowered to speak in Jahveh's name, as he was during his sojourn in the upper air' : he is perfectly familiar with what is going on, remembers all about Amalek and knows all about to-morrow's battle.

Whence the desire to put down this kind of thing in Israel ? It was all an affair of grade, cult, or school. The 'Elohim' were all 'ghosts,' only some were higher and some lower ; and some mediums were regular and orthodox while others were irregular and not orthodox ; and the regular and the orthodox mediums tried to put down their opponents or less conventional competitors. Mr. Huxley had his own way of putting that :—'The agents through whom the lower Elohim are consulted are called necromancers,' &c.

That is an extremely enlightening sentence. . . . That is really the explanation of Old Testament condemnation of certain kinds of mediumship.

Very firmly does Mr. Huxley bind up the old faith of Israel with the practically universal faith of all nations and all ages.

Mr. Huxley's summing-up is a most noteworthy one :—'Such are the chief articles of the theological creed of the old Israelites, which are,' &c.

In 'The Banner of Light,' November 28th.

When Samuel appeared Saul did not see him. The woman saw him and described him. Saul at once recognises the description and bows before the prophet. Then the spirit speaks to Saul and tells him of his approaching doom. Mr. Huxley says that, in his opinion, the old prophet spoke, or was believed to have spoken, through the 'wise woman.' He says that 'in accordance with the general theory,' &c.

Remark the phrase employed by Professor Huxley : 'The general theory of spiritual influence which obtained among the old Israelites.' If that was a delusion, how could such a delusion be so widespread and so tenacious of life ? Or, if it was a fact and not a delusion, why should the thing be regarded as a delusion now ?

Samuel is in no visible sense changed. He is no more the friend of Saul than before. He continues to chide him. He is as much the devoted servant of Jahveh, and as much empowered to speak in Jahveh's name, as he was during his sojourn in the upper air. He knows all about what is going on, remembers all about Amalek and knows all about to-morrow's battle.

Whence originated the desire to put down this sort of thing in Israel ? It was a matter of cult, or school. The 'Elohim' were all 'ghosts,' some higher and some lower ; some mediums were accounted regular and orthodox, while others were not ; the former tried to put down their opponents and competitors. Says Mr. Huxley : 'The agents through whom the lower Elohim are consulted are called necromancers,' &c.

This means much. It is the explanation of the Old Testament condemnation of certain kinds of mediumship.

Mr. Huxley binds up the old faith of Israel with the practically universal faith of all ages and nations.

Summing it up, Professor Huxley says the chief articles of the theological creed of the old Israelites are, &c.

And yet our critics and judges appear to think that Spiritualists have got hold of some new-fangled nonsense of their own! With all respect to them, we venture to suggest that they do not know the primary facts about the world they are living in.

Now, dear 'Banner,' this simply will not do. It is bad business and bad form, and you must really get your young man to read his Ten Commandments, with a request to put a blue pencil mark against the eighth.

As we said, when we referred before to this subject, we have the greatest regard for 'The Banner of Light,' and we are extremely glad whenever it makes legitimate use of the contents of 'LIGHT,' but there *must* be limits, for many reasons. We will give but one. Suppose—and it is quite possible—suppose we wished to publish a volume of special Articles from 'LIGHT,' and suppose—which is quite likely—this Article on 'That Endor Medium' were included, it is highly probable that some critic, remembering 'The Banner of Light' Article, and not knowing the history of it, would accuse the writer of the 'LIGHT' Article of gross plagiarism, as the book would appear long after 'The Banner' Article. To say the least of it, this would be very unpleasant for 'LIGHT'—and painfully unjust.

THE LAW OF LOVE AND CHARITY.

At this season of the year, when it is so customary to make professions of brotherly love and charity, I should like to say a few words as to the sad condition of the world, and the remedy.

Relief from our wretchedness, our shams, and our woes—is not that the all but universal cry of humanity? Whatever his position in society, whether exalted or debased, whether head of the nation or a poor labourer, each one of us suffers in proportion to his rank, education, or instincts. Wherever we turn our eyes, in France, in England, in my own country (Russia), in all Europe, in America, and in the other parts of our world, everywhere we find tears, and hear naught but sighs and groans. Humanity is suffering, and seeks a remedy for its miseries in the quest after a material well-being, which ever holds it back farther separated from true happiness—the happiness that alone is eternal, the happiness of the soul. 'There is no worse ill than an ill in which we acquiesce,' said a wise philosopher, and never was a thought better expressed than this for the purpose of giving an idea of society in its present condition. For we must really admit that most of our neighbours do strangely acquiesce in a state of morals which is growing more and more alarming. Every impartial observer, if he but studies the world, will find with me that the present generation, more than any other, is burning with the fever of money-making. Money! more money! nothing but money! There, so to speak, is the sole aspiration of man 'in hac lacrimarum valli.' Of course, money is necessary, and I only protest against the abuse of it. But is this *money* that one covets destined to rescue the unhappy in their misery? In that case we could do nothing better than encourage all the striving after it. Alas, no! very few give themselves all this trouble to acquire it with the aim of making their fortune serve for doing good. Pride, selfishness, base cupidity, and vanity are the order of the day, and if the poor have cause to find fault with the great ones of the earth, these latter, in their turn, complain of no longer finding in the world the same consideration, regard, and respect as in the past. They curse the principles of love, charity, equality, and humility. So, then, under whatever aspect we behold the world, we see nothing but grievances and murmurings against that which exists.

But whose fault is it? Are we going to blame God for it? Is it God who bids men live according to the proverb: 'Homo homini lupus'? Is it God who inspires men with indifference to their duty towards their fellow creatures, with apathy towards every principle of morality, with the flat negation of materialism, and the utter absence of all human feeling? Is it God who inspires depravity, who annihilates all human sentiments, and brutalises man to such a degree that he becomes viler than a beast?

The plain commandment which God has sent to us through the Great Divine Civiliser, Jesus Christ, and all His holy prophets, is, 'Without charity, without justice, there is no salvation'—that is to say, our one, sole concern is the practice of good. But if we acted upon this commandment of God, should we see any longer those monstrous armaments that

Yet Spiritualists are charged with having started out with some wild nonsense of their own creation, when here it is seen to exist over three thousand years ago. How completely ignorant the critics and judges are of the early historic facts of the world about them.

would make one believe governors and governed to be only wolves in human shape? Should we any longer see men whose one thought is to augment a fortune that is already amply sufficient to meet all their wants, and that, too, at the expense of their fellows whom they know to be in misery? Should we see rascality and mutual hypocrisy between diplomats? And the pillage by men sworn to robbery and armed for war? And the brigandage of to-day, which surpasses all that can be conceived in the way of enormity, of savagery, of cannibalism—witness the late events in Turkey? And such a portentous fact as this, that if an engineer were to invent a cannon capable of killing a whole nation at a single discharge, Europe would applaud, and would not hesitate to dub him with the title of a genius? How can men calling themselves 'Christian' at the end of the nineteenth century—so famous for its progress—participate in all these monstrosities, horrors, and abominations? It may be urged in reply: 'The world is drawing us along like other men, and we, perforce, have to do as they do.' Very well; but if we will not give the example of absolute submission to God's will, what right have we to expect to be rewarded in the world of spirit? The reward, according to the Saviour's teaching, can only be given, and *will* only be given, to those who, having known the will of God, have conformed thereto in their actions. Let us, then, care for the poor and the afflicted; let us help them; let us use for the purpose all our power and all our intelligence; let neither money nor the world's opinion stay us in this work, and then we shall amass for ourselves a treasure far more real than all earthly fortunes.

The remedy, then, for our miseries and our ills lies in the accomplishment of God's command. It is useless for the form of government to be changed, for education to be extended, for laws to be altered: 'Without charity, without justice, there is no salvation.'

Money can buy us honours and pleasures, but happiness—never! for retribution must follow if we prefer money before God. So, then, there is no happiness, either on earth or in the world of spirit, unless we practise the law of love and charity which our Divine Creator imposes on us.

Gajsin, Podolia, Russia.

JOSEPH DE KRONHELM.

NEW PUBLICATIONS.

- 'The Rosy Cross, and other Psychical Tales.' By MINA SANDEMAN. London: The Roxburghe Press, 3, Victoria-street, S.W. Price 3s. 6d.
- 'The Illustrated Vegetarian Year Book for 1897.' London: Ideal Publishing Union, Memorial Hall, Farringdon-street, E.C. Price 3d.
- 'Ringing Out and Ringing In.' By W. S. GODFREY, author of 'Against Killing Customs.' London: Unwin Brothers, 27, Pilgrim-street, E.C. Price 6d. *net*.
- 'Uriarte, Die Magie des XIX. Jahrhunderts als Kunst und als Geheimwissenschaft.' Unter Mitwirkung von DR. F. MAIER, Professor a.D. in Tübingen. Mit 21 Abbildungen. Louis Heuser's Verlag in Neuwied u. Leipzig. Preis des hoch-eleganten Prachtbandes Mk. 7,50.
- Also 'The Hypnotic Magazine,' 'The Metaphysical Magazine,' 'Child Life,' 'Mothers and Daughters' (with presentation supplement), 'Ourselves,' 'The Theosophist,' 'Light of the East,' 'The Prabuddha Bharata,' 'Lucifer,' 'The Theosophic Isis,' 'The English Mechanic,' 'The Spiritual Review.'

SONG OF A DISCOURAGED REFORMER.

FROM THE 'HOME JOURNAL.'

O, how shall I help to right the world that is going wrong?
And what can I do to hurry the promised time of peace?
The day of work is short, and the night of sleep is long;
And whether to pray or preach, or whether to sing a song,
To plough in my neighbour's field, or to seek the golden fleece,
Or to sit with my hands in my lap, and to wish that ills would cease.

I think, sometimes, it were best just to let the Lord alone;
I am sure some people forget He was here before they came;
Though they say it is all for His glory, 'tis a good deal more for their own
That they peddle their petty schemes and blate and babble and groan.
I sometimes think it were best, and a man were little to blame,
Should he pass on his silent way, nor mix with the noisy shame.

—RICHARD WATSON GILDER.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, JANUARY 2, 1897.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed:—& Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

GOD AND MAN: ETERNITY AND TIME

The passing over into a New Year is, in any case, a serious event in a human life: but it need not be a sad one. If it suggests our short admeasurements, it also suggests the tremendous continuity of Eternity and God: and the contrast ought to make us strong and restful and glad. The Hebrew poets, to whom we owe so much on the side of natural religion, took, with extreme ease, the grand view of it. Like affirmation and response, two of their sayings in the Book of Psalms say practically all there is to say about it:—

'We spend our years as a tale that is told.'

'Thou art the same; and Thy years shall have no end.'

Those two sayings tell the great story, in all its fulness—the story of God's greatness and man's littleness—of God's power and man's feebleness—of God's stability and man's insecurity—of God's changeless eternity, and man's brief existence in time.

It is the old story which outlasts all others, for it includes and absorbs all others. We spend our years, but there is something or some one who seems to take no account of time. We are born, run through our few years, are exhausted, grow old, and pass away: but the Mighty Life of the whole is the same, except for its deepening and more complex modes of manifestation.

The Hebrew poet called that Life 'God,' and spoke of it as a Person. How could he help it? It was 'an intellectual necessity.' He looked up into the beautiful Eastern sky, and saw, by day and night, 'the ancient heavens,' whose order and harmony and loveliness never failed. He looked around, and everything was wonderful to him because he felt and knew that he had nothing to do with providing the feast. He knew he was only a guest, 'a pilgrim and a stranger upon the earth'; and he would have felt it more difficult to realise his own existence than to infer His, from whom all the wonderful universe came and in whom it all seemed to inhere.

He was right: and, truly, those ancient thinkers, poets, seers were, in some very important respects, in a better position than we are to judge of these things, because they lived far nearer to Nature than we do, and lay open to receive from Nature the deepest and most direct spiritual intimations of eternal things. We sometimes wonder that, notwithstanding all our modern advances, we seem doomed to feed on the religious ideas of the past, and to express our religious emotions or tell our needs in the language of ancient times; but there is a reason for it. It was in the East, in the young days of the world—when men were shepherds, and when a simple pastoral life included all their thought and time and care—that the contemplative spirit

found itself free to soar: it was then that God and man seemed to find one another out: it was then that the great religions were born. We do not make great religions now; we make great machines. We do not believe in nineteenth century revelations: we live on echoes, and treasure relics, and count texts, and ask what our forerunners saw. You are a heretic if you are original and decline to mimic the movements of the past. This is an age which could not have invented a religion; and its mechanics may thank the shepherds for providing them with one. We believe in force, in law, in engineering, and in ourselves, and it is mainly tradition which binds us to the Living God.

And yet, there stands the ancient rock upon which all Religions have been founded,—'We spend our years as a tale that is told.' 'Thou art the same, and Thy years shall have no end.' The years of a human life are, indeed, well represented as 'a tale.' It may be pleasant as a simple pastoral or full of tragic incident: it may be complete though brief, or a sad fragment, like a broken cry: but, perfect or incomplete, bright or gloomy, pleasant or sorrowful,—'a tale that is told.'

Shakspeare, in comparing a human life to a sweet pastoral stream, has pictured a life-story which is mirrored in very few lives to-day,—an ideal life-story which comes, in one way, as near to heaven upon earth, for beauty, as anything we can imagine:—

He makes sweet music with the enamelled stones,
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage.
And so, by many winding nooks, he strays,
With willing sport, to the wild ocean.
Then let me go, and hinder not my course.
I'll be as patient as a gentle stream,
And make a pastime of each weary step,
Till the last step have brought me to my love:
And there I'll rest, as, after much turmoil,
A blessed soul doth in Elysium.

But that is not the life this age permits us to live. The river of this century's life has left the region of the sedges, the winding nooks, the green pastures, and the enamelled stones. It has found its way to a city, vast and turbulent, and through that city's stressful life it must go. But there is comfort. It flows: and past this stage of its journey, too; on to the infinite sweetness, on to the deep, mysterious, unconquered sea.

Time writes no wrinkle on thine azure brow!

What the ocean is to the river, God is and will be to us. The Spirit, after all, is everything. Flow on as life will now, pure or turbid, smooth or ruffled, through many changing scenes or by one easy flow, the all-receiving ocean of spirit-life will welcome us at last: and, there, in the perfect purity of the divine life, we shall one day lose all our earthly stains, and find that death makes possible the perfect life.

On a vaster scale still, beyond the individual life, the contrast comes out more keenly. What is the sum of the whole of human affairs compared with the eternal Mind behind them? It is with these affairs as it is with the atmospheric envelope in which we live and move and have our being. Above and around that envelope all is eternal silence, and what we might call eternal darkness. But here winds blow, rain falls, the sun shines, flowers bloom, myriads of creatures creep forth and live and love and die: and all these belong to the thin line that bounds the tiny globe on which we dwell. The elemental and vital changes are ours—'a tale that is told': and all around us abides the great eternal calm. And yet, in that unfathomable and unthinkable region around us are myriads of mighty worlds; and movements must be going on for the accomplishment of vast advances that are the law of all life; but, in all probability, these movements and advances

have no more to do with the petty atmosphere in which we tell our passing 'tale' than the roar of a mighty ocean has to do with the humming of a bee.

What then? Does our apparent isolation suggest banishment from that vaster range? Has this little 'tale' of ours nothing but 'finis' at the end? Is the eternal God complete without the inclusion of this poor spinner of the tiny human web? On the contrary. Our place and task are manifestly allotted. Shut up at present in this workshop, our work is not unrelated to the whole. Eternity blends with Time, and God with Man. Even this turbulent life demonstrates an order at the heart of it; an order which does not depend upon our volition, though it asks our co-operation; an order which is helped on by the very homeliest of those who do the Father's will; an order which shall deepen and widen and strengthen as time goes on, and make earth more manifestly a training-ground for Heaven.

HOW SPIRIT CREATES MATTER.

BY MR. ARTHUR LOVELL.

ADDRESS DELIVERED ON THE EVENING OF DECEMBER 18TH, 1893,
BEFORE THE MEMBERS OF THE LONDON SPIRITUALIST
ALLIANCE, IN THE FRENCH DRAWING ROOM, ST. JAMES'S
HALL; THE PRESIDENT, MR. E. DAWSON ROGERS, IN
THE CHAIR.

The title of my address may, perhaps, strike you as a very large order. I will admit that it certainly appears, to say the least, ambitious. But I believe you will be prepared to agree with me, before the close of my remarks, that in reality it is not so ambitious as it looks, and that it is possible to construct a theory that is not only conformable to actual facts as presented by present-day science, but that will also explain many phenomena for a long time looked upon as impossible.

The first thing I have to guard against is probable misconception and misunderstanding of the three terms, 'Spirit,' 'Creation,' 'Matter.' I am not going, at least I hope not, to lead you into the morasses of metaphysics. It is a curious thing that all of us have a horror of metaphysics, not, it is to be remarked, because we are not metaphysicians ourselves, but because we find the greatest difficulty in understanding any metaphysics but our own. To make things square for all, the world will not have metaphysics on any consideration. The general idea is that it is not practical. This is beautifully expressed in the fable of the Frenchman, the Englishman, the German, and the Camel. Once upon a time, a prize was offered for the best essay on the Camel. Three competitors entered the lists. The first, who, of course, was French, went to a menagerie and in two hours gathered all the materials necessary to compose a most brilliant essay, sparkling with wit, and perfect in literary style. The second, the Englishman, went to Egypt to study the habits of the camel in his natural habitat for two years, and came back with a huge mass of facts which he crammed into his essay as best he could, thrusting into an appendix what he could not get in otherwise. Now we come to the third competitor, the German. What did he do to secure the prize? He shut himself up in his study, constructed the *idea of a camel*, and posited *a priori* what a camel ought to be of inherent necessity.

I forget which of the three got the prize. Of course, the practical man will say the Englishman deserved it, for he took great pains to observe the habits, &c., of the real camel as Nature makes him. Leaving the Frenchman in this instance on one side, it will be found not such an easy matter as it appears at first sight to decide whether the Englishman or the German ought to have secured the prize for the best essay on the camel. Facts, in themselves, do not possess an inherent value to the mind. Man must have a *theory* of some kind or other, pegs on which to hang the facts, otherwise they are little or nothing to him. The difference between the savage gazing at the stars, and the astronomer, is that the latter is not content with merely observing and recording the motions of the stars from night to night, but builds a theory which in time becomes so comprehensive that he is able to calculate their position at a given time without actually looking at them. And even in this fable of

the Englishman and the camel almost everything depends upon the mind having been previously trained to make use of the facts. Set a Hottentot to watch and record the habits of a camel for two years, and you will not be very much forwarder; but get a mind well versed in zoology, comparative anatomy, and palæontology, and you will obtain results worth recording and preserving. Go a step further, and you will get these results without watching the actual camel day by day.

So, after all, the German in the fable is not quite so hopeless as he appears. In fact, there is not only a great deal to be said in his favour, but his part in the essay on the camel is as important as the Englishman's crude collection of facts. There is, however, one danger in dealing with the German, and a very serious danger. He may so construct his camel that when it is finished nobody but the author would ever dream that it was meant for a camel. Hegel is said to have despairingly observed to his class of students that in the whole lot there was only one who understood him, and even that one did not quite understand him. There is a certain amount of righteous and legitimate pride in feeling that we can defy the whole world to recognise the camel we have constructed. I say that this feeling is legitimate, because the individual is a microcosm, a little world, and a whole world, in himself, and has the inalienable right to theorise for himself. When, however, the individual has to deal with other individuals, he is under the necessity of constructing his camel in such a manner that others will recognise it as such, though they may not think much of the creature itself. The best way in which this can be done is by taking a hint from the Englishman in the story, and collecting all the facts we possibly can, thus furnishing a common basis for our ideal construction. It must not be supposed that to collect facts is the whole thing. That is in reality only one part of the problem to be solved, the other part being to present the theory.

Before proceeding to the question of how 'Spirit Creates Matter,' it may be advisable to define the meaning attached in the present address to Spiritualism and spirit. This is a matter of considerable importance, for the term Spiritualism is used in very many different senses. The man in the street, for instance, has a vague notion that the person who calls himself a Spiritualist is a harmless, half-witted wight, whose only end in life is to feel a table move in the dark, see, or make out that he sees, a ghost, and establish a code of communication between the two worlds by means of the leg of the table. And even amongst people who are proud of calling themselves Spiritualists there is an unhealthy tendency to depreciate the present life at the expense of a gorgeous summer land beyond. Mathew Arnold found, when he was an examiner of schools, that little children were in the habit of learning:—

For the world at best is a dreary place,
And I shall be glad to go,
For my life is getting low.

Distance lends enchantment to the view. It is remarkable what stress has been laid upon a *future life*, whilst the present is despised or treated as a kind of waiting-room in which we are huddled together for a time. The old orthodox idea was that from this waiting-room one was to be ushered direct to Heaven or Hell. One of the lessons taught by the séance-room is that this idea is utterly erroneous, and that there is little or no difference between spiritual life here or there. The lines of Byron admirably express it:—

The mind which is immortal makes itself
Requital for its good or evil thoughts—
Is its own origin of ill and end—
And its own place and time. Its innate sense,
When stripp'd of this mortality, derives
No colour from the fleeting things without;
But is absorb'd in sufferance or in joy,
Born from the knowledge of its own desert.

So that when we are thinking or talking of a future life, we must always try to think of it as potentially present, just as we can see the ear of corn in the seed. Just as the corn grows out of the seed, so the future grows out of the present. We can know to a certainty what the future will be if we know the present. This doctrine is the very core of Spiritualism, which, when thoroughly understood, preaches with trumpet tones the *Eternal Here* and the *Eternal Now*. In fact, the simplest and most comprehensive definition of Spiritualism is, 'The doctrine that Spirit is cause and Nature the effect.' From this standpoint Materialism is defined as 'The doctrine that Nature is both the cause and the effect.'

Taking this definition of Spiritualism, we see that it includes something far more than the séance-room manifestations or the vaticinations of a trance medium. It embraces the whole body of what is called occultism, Hermetic doctrine, magic, sorcery, witchcraft, Theosophy. All these are but different aspects of the fundamental doctrine that 'Spirit is the cause and Nature the effect.' As a corollary to this follows the doctrine that 'Man is, in essence, spirit, and as such possesses the inherent power of spirit to dominate and control the material world.' That is the meaning I attach to Spiritualism. With regard to the term 'spirit,' a few words are necessary to clear the ground of possible misconceptions.

Spirit *per se* is invisible and formless. To talk of a spiritual being, when manifesting its presence to us, as a 'spirit' is merely a convenient way of distinguishing between a physically embodied and a physically disembodied spirit; but an indiscriminate use of the word is liable to lead to confusion and error, for the notion may be conveyed that man is something different from spirit, whereas the only difference is that the one has a physical body, while the other has not. Spiritualism embraces both, and deals with them as in reality the same beings in a different modification of external existence; in other words, manifesting themselves in different modes of matter. *A priori*, the laws governing both should be fundamentally identical, with a superficial difference caused by the difference in grossness of the medium through which spiritual force is manifested. To put it in another way, the disembodied spirit must, theoretically, work in the same manner in relation to matter as the embodied spirit. If, in corroboration of this theory, it is found by experience that both actually work in the same manner, then we are justified in forming the conclusion that we have discovered the *modus operandi* in the production of matter.

How Science Defines Matter.—Plato is said to have put over the door of his academy the inscription: 'Let no one enter here who has not studied Geometry.' Science has now reached such a truly suggestive stage that Spiritualism can with advantage put over the door of its temple: 'Let no one enter here who is not acquainted with the elements of Science.' There is not the slightest question that the science of to-day, so far from discountenancing Spiritualism, points to it as the only possible explanation of the Universe. To take, for instance, the definition of what is called solid matter. Suppose we ask ourselves, what is matter? The answer entirely depends upon the acquaintance or non-acquaintance with the elements of Science. Suppose one knew nothing of the Science of Light, Heat, and Sound. In that case it would be natural to look upon 'solid' matter as dead and inert, a mass of something or other which, when it came to the point, it would be impossible to say definitely what we thought about it. In other words, our ideas on the subject would be hazy. Here comes the immense advantage of Science. It clears our notions, and gives us something definite, and when we consider carefully this 'something definite,' we shall find it a powerful argument in favour of the doctrine of Spiritualism.

Structure of Matter.—All substances are regarded by the material scientist as made up of extremely small particles called molecules. Every molecule is quite separated from every other molecule, and is in a constant state of rapid motion. However small the distance between each molecule, no amount of force can drive one into the other. The spaces between the molecules of the substances which we are able to see, feel, weigh, &c., are filled with a substance which cannot be seen, felt, or weighed. This substance is called ether. It is present everywhere, between the molecules of all solids, liquids and gases, and filling all the otherwise empty space between the earth and the planets and stars. Through the ether the planets move in space round the sun, and through it the molecules of substances are always journeying to and fro. The three physical states in which matter exists are called gaseous, liquid, and solid, and differ from each other, not in structure but in degree of compression. The reason why a solid substance maintains a definite shape is that the molecules exercise on each other a force called cohesion, which keeps them together, as if each molecule were tethered to one spot about which it moves. This force of cohesion is greatly affected by heat, which is an expansive mode of motion. Liquids and gases cannot bear pressure in one direction only, without flowing out in other directions. In liquids force of cohesion is less than in solids, the molecules moving freely among each other, while in gas there exists no force of cohesion, owing to the frequent collisions and rebounds which take place between the molecules as they move rapidly about, just as glass balls fly apart after

striking each other. Density of a substance means quantity of molecules contained in one volume (say cubic foot), and is estimated by weight, that is, the force with which it is drawn by gravitation to the larger quantity of molecules called the earth. In any elastic medium a vibration set up at one point produces an undulation which travels through the medium. Consequently the air and ether around us are always full of tremors. A tap at the end of what is called a hard solid—a steel rod, for instance—produces a shiver of the particles which runs along to the other end of the rod. When a lucifer match is struck a molecular vibration is started which results in the transmission of a series of tremors through the ether. When these reach our eyes we see light. The instant a particle begins to move it begins to act on the next particle, and this on the next, and so on *ad infinitum*. A ray of light means the line along which vibrations are travelling. Since the ether is invisible, the undulations passing through it are also invisible, but when they are stopped by an aggregation of molecules, the object from which the undulations started becomes visible to us. The sun is the great source of light, but light can be produced by chemical processes, electric discharges, friction, and in one or two other ways. Just as we can only tell that rays of light are passing through a certain space by the illumination of an opaque body placed in their path, so we can only surmise that such are not passing there by the more or less complete invisibility of an opaque body in the space. If there was a large material body in the space between the earth and the sun, with the molecules so arranged that the rays of light were able to pass through it without being affected, that body would be invisible to us.

The above is a fair outline of what Science has to tell us about the structure of matter. To condense it into a few words, we can define matter as a temporary aggregation of small bodies called 'molecules,' which are in incessant motion, and which do not touch each other. These molecules in turn are composed of atoms, which in turn are composed of ether. Science, accordingly, reduces everything ultimately into one substance, which is in constant vibration, that is to say, everything can be looked upon as matter in motion.

This view of what is called 'solid, inert matter' is an important step forward to the fundamental doctrine of Spiritualism. In fact, it enables the Spiritualist to bring his theory of cause and effect into line with the researches of Science. The scientific man says that the law of Polarity, or Positive and Negative, with unlike poles causing attraction and with like poles repulsion, is the root of all laws of Nature. The Spiritualist joins hand with him on this point, and adds that the root of this duality is Unity, or Spirit.

We are now coming nearer to the question, 'How spirit creates matter.' We know that matter is nothing but the temporary equilibrium of unseen forces. This enables us to give a scientific definition of 'creation.' The old notion of the word was 'making something out of nothing.' The pious believer regarded the universe as produced by God out of nothing. That was only a convenient way of getting rid of a difficult problem. To produce something out of nothing is inconceivable. The old idea of 'creation,' in fact, shirked the question entirely. What is really meant by 'creation' is to *make a visible form from an unseen substance*—in other words, impose a certain limit upon this substance for a certain time. What is to be understood by spirit creating matter, therefore, is *that spirit, itself unseen, imposes a form upon atomic and molecular vibrations in a certain part of space and a certain period of time.*

Having defined 'matter' as a temporary aggregation of molecules, and 'creation' as the production of a form from a formless material or substance, we shall now proceed to discover, if possible, the actual *modus operandi* of the activity of spirit. This may appear at first a hopeless task, but if we believe and realise that Man is the Son of God, and that the individual spirit to a certain extent possesses the powers of Universal Spirit, then this task becomes possible to accomplish.

It was pointed out in the preceding part of this address that spirit being one and the same in essence, no difference can be made between a spirit dwelling in a physical body and a spirit not dwelling in a physical body. Therefore, if we know the mode of working of the former, we can deduce an unerring conclusion as to the mode of working of the latter.

We shall, therefore, first deal with the mode of working of the incarnate spirit, or Man.

That quaint, greatly misunderstood, and generally unappreciated Mystic, Emmanuel Swedenborg, has often raised a

smile of incredulity at the matter-of-fact description of his excursions into the spiritual and celestial worlds. Swedenborg discourses of spirits and angels with as much *sang froid* as the ordinary mortal talks of people he is in the habit of seeing every day of his life. Without pronouncing any opinion whatever upon the value of the writings of this great Mystic, or Spiritualist, or Occultist, whichever term you apply to him, it can be unhesitatingly asserted that no one has ever discoursed of Man in a loftier sense than Swedenborg. The central feature of his teaching is that the real force in man is not the visible part, but what is unseen. 'They who look more interiorly into the causes of things,' he says, 'know that all the power of man is derived from his understanding and will, since he cannot move a particle of his body without them. Man's understanding and will are his spiritual man, and this acts upon the body and its members at pleasure; for what man thinks the mouth and tongue speak, and what he wills the body performs with a power proportioned to the determination.' I have commented upon that in 'Ars Vivendi' as follows, and, as it bears directly upon this part of the subject, I will quote the passage:—

That is the essence of the very best teaching a man can possibly give to his fellow, and the greater part of the evil in the world can be traced to the constant neglect of this simple lesson. For the accomplishment of anything whatever, no matter how paltry or how great, two things are necessary—knowing and doing. First of all we must *understand* what to do and how to do it, and then we must *will* to do it. The great man is he who understands *and* wills. This constitutes wisdom, and the aim of Evolution is to produce a race of beings wise to know and bold to perform. The type of the thinker, pure and simple, is given in Hamlet, whose action is paralysed by thought. The practical man, on the other hand, no sooner sees a thing to be done than he does it. In him the drawback is that more often than otherwise he sees no further than his nose. Undoubtedly the highest type of the man of action the world has hitherto seen is Napoleon Buonaparte, who aimed at great objects, and went for them in the straight line characterised by Pythagoras as symbolical of the energy of will. 'My hand of iron,' he said, 'is not at the extremity of my arm, but directly connected with my brain.' Good men could reform the world in a very short time were they possessed of strength of will sufficient to carry out their ideas, but, as Voltaire remarked, their misfortune is that they are cowards. An intention, however good, is of no practical avail until consummated in the act. Hell is paved with good intentions.

(To be continued.)

EXPERIMENTAL SPIRITUALISM

'An Introduction to Modern Experimental Spiritualism,' by M. T. Falcomer, Professor of Law in the Royal Technical Institute of Alessandria, has recently appeared in Italian, and has already reached its second edition. It does not profess to bring forward any original discovery, but offers, in well-classified form, an epitome of the facts of spiritualistic science up to the latest date, including interesting experiments of M. de Rochas and Dr. Baraduc, in the hope of forcing them upon the attention of the scientific world. The dedication of the pamphlet to the members of the Third International Congress of Psychology, held at Munich in August last, is not without significance. On receiving an invitation to be present at the Congress the author communicated his intention of speaking on the subject of Spiritualism, showing it to be by observation, experiment, and analogy one of the natural sciences in general, and an extension of anthropology in particular. No sooner, however, was this intention known than the Secretary-General informed him that such a subject could not be admitted, as Spiritualism did not enter into the general programme. The Munich Congress was, in fact, one of purely Physiological Psychology, showing itself thus far inferior to the British Association or the Congress at Chicago. The pamphlet of fifty-six pages is supplemented by twenty-four pages of useful notes and five transcendental photographs, borrowed from the 'Idea vera dello Spiritismo,' viz.:—

A. EXPERIMENT BY DONALD MACNAB.—The medium in trance in the act of reproducing with his own aura (*péresprit*) an ancient Raffaelesque figure that had struck him when awake.

B. EXPERIMENT BY M. JAMES TISSOT.—The medium on the ground in trance. The medium's double or astral body, together with a materialised spirit. The painter, M. Tissot.

C. EXPERIMENT OF M. ALEX. AKSAKOF.—The medium Eglinton, supported by the tall Oriental figure of a materialised spirit.

D. EXPERIMENT OF MR. W. CROOKES.—Materialised figure of Katie King holding the arm of Mr. Crookes.

E. EXPERIMENT OF MR. CROOKES.—The materialised figure of Katie King standing beside the medium, Miss F. Cook.

Signor Falcomer sums up the chief points of his book thus: There are three orders of facts in which the ego has part—physiological, somnambulistic-mediumistic, and spiritual. From these facts one attains to the knowledge of the elements that constitute the incarnated being—the fleshly organism, the astral organism, and the spirit; the facts being severally perceived by three analogous forms of sense. The forms of sense again correspond to three forms of consciousness. The ego can accordingly live in three states, the states corresponding to the three worlds in which the ego is eternally perfected; the material world, the astral, and the divine.

RECEPTION TO MR. J. J. MORSE.

On the evening of December 22nd, at a reunion of Spiritualists and friends in Daulby Hall, Daulby-street, Liverpool, Mr. J. J. Morse was accorded a very cordial reception. The crowded audience was very enthusiastic in its expression of welcome home from America to one whose advocacy of wholesome and rational Spiritualism, free from fads, has always been above suspicion, and whose absence has always been felt to be a serious loss to the movement in this country, where competent speakers are not too numerous. An illuminated address appropriately illustrated, beautifully finished in colours by Mr. T. E. Walters, and mounted in a handsome white and gold frame, was presented to Mr. Morse by the chairman in the name of the assembly, after short but hearty speeches by Messrs. S. S. Chiswell, Dibble, J. W. Rae, and others.

The presence of Mrs. and Miss Florrie Morse on the platform gave additional interest to the proceedings.

I subjoin a copy of the address.

JOHN LAMONT.

The Liverpool Society of Spiritualists, Daulby Hall, Daulby-street, December 22nd, 1896.

MR. J. J. MORSE.

Dear Friend and Brother,

It is with feelings of the utmost pleasure and satisfaction that we take advantage of the occasion of your return from San Francisco to your native land to tender you a hearty and cordial welcome to the scenes of your past labours and usefulness, where you have so faithfully fulfilled the duties imposed upon you by your gifted and honoured guides and inspirers, to whom we gratefully acknowledge our indebtedness for frequent opportunities of profiting by their sage counsel and clear exposition of many of the problems of life. We also desire to sincerely congratulate yourself and your family upon your safe return and happy reunion, and we trust that you may have health and strength to continue your useful labours in the fields of intellectual and moral reform for many years to come, and that your successes may be even more marked than in the past.

Signed on behalf of the members and friends:—

EDWIN ALLEN, President.
JOHN LAMONT, Vice-President.
S. S. CHISWELL, Secretary.
THOMAS E. WALTERS, Assistant Secretary.
GEORGE WHARMBY, Treasurer.
ANN ALLEN, Ladies' Committee.
FRANCIS CHISWELL, Lyceum.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

MRS. SPRING.—In response to the appeal on behalf of Mrs. Spring, Miss Mack Wall begs to acknowledge the following contributions received since our last issue:—D.S.H., £1; A. B., 10s.; Col. C., 10s.; W. H. Edwards, 10s.; Mr. Thurstan, 10s.; J. Auld, 5s.; Two Friends (Eastbourne), 5s.; Mrs. Darling, 5s.; F. O., 4s.; Mr. Dewsbury, 3s.; J. P. H., 3s.; C. H. O., 2s. 6d.; Miss B. Stone, 2s. 6d.; Mrs. H., 2s. 6d.

A SERIES OF FULFILLED PROPHECIES, AND OTHER PHENOMENA.

As I believe you are always glad to be supplied with accounts of well-attested occult phenomena, I venture to send you the following :—

Last August twelvemonth I and two young friends of mine had a morning séance with the medium, Mrs. Spring. One of my young friends, an American girl, had sat several times before with Mrs. Spring, with me ; the other, a Highland Scotch girl—in whose own family, I may say, there have been seers, so that she herself probably helped to supply the exceptionally favourable conditions—was having her first experience of a séance with a professional medium, although she had, once or twice, sat with me and one or two others, in an informal way, when there had been phenomena. Shortly after the séance commenced, Mrs. Spring took the Scotch girl's pocket-handkerchief and, as it were, proceeded to read from it as follows : That the girl would shortly leave London and go a long distance to be amongst her own family; that she would then receive an invitation to visit at a country-house, the character, appearance, and dress of her hostess being minutely given, even down to a peculiar pair of earrings she would wear. (Up to this point all might have been thought-reading; what follows could not have been.) That upon the girl's arrival her hostess would rush out into the garden, seize her by both hands, draw her into the house by them, and make much of her. That she would remain away from London some weeks, and then return to it for a short time only. (I have the exact time of absence given set down, but cannot just now refer to it ; it was varied from to the extent of about a fortnight.) That she would then go away again to be *with* people (the *with* emphasised). That, after staying away for some time, she would return to London, to remain for a much longer period. That a man, the description of whom answered to that of the typical Frenchman, would have something to do with her life.

Now, when the prophecy about the first return to London was uttered, we all three thought it, from reasons known to us, to be almost, if not quite, impossible of fulfilment. Upon me flashed George Eliot's dictum that 'Propheying is a most gratuitous folly.' Nevertheless, all, even this item, has fallen out exactly as foretold, in the following manner :—

The girl went down to her own family and received the invitation to stay at the country-house, and her hostess said she would herself drive over to fetch her, which the girl, remembering the prophecy, urged her to do. But when the morning came the lady, merely feeling disinclined for the drive, sent her son instead, and, when her young guest arrived, rushed out into the garden with the earrings on, &c., and went through the whole scene Mrs. Spring had previously described. Then, owing to a most unexpected invitation, my young friend was back again in London, as I have previously said, within about a fortnight of the time the medium had stated. She stayed three weeks, and then went to France as resident English governess in a French family—thus going to be *with* people in a sense she had not been before. Previously to her going, I must here interpose, she, the American girl, and I had another séance with Mrs. Spring, when she was told that she would have to play accompaniments where she was going 'for hours and hours.' This had not been mentioned in the correspondence between her and the people, yet, when she got amongst them, she found it to be very literally true. She remained in France five and a-half months, then returned and passed through London, staying about five days, on her way to the South of England. This visit to London was probably not mentioned in the foretellings because it had no influence upon her life. After a visit of about two months in the South, she came up again to London about the beginning of last June, intending only to pass through it on her way to the North. But when she arrived she found, again most unexpectedly, that some friends had procured work for her to do here ; she has been here ever since, and there seems at present every prospect of her continuance here. Thus, if the typical Frenchman be taken, as I think he well may be, as emblematical of her stay in France, all the previsions have been realised.

Another experience which I had through Mrs. Spring's mediumship last December, when sitting with two other friends, may also prove interesting. These also were two ladies, one of whom had once sat with Mrs. Spring before, elsewhere ; the other had never met her. The former, not being very well,

when the séance had proceeded some little time, began to feel exhausted and went out of the room to recover herself. When she did so, Mrs. Spring was psychometrising a brooch belonging to the other. I may say, in passing, she found out that the coins of which the brooch was made had been given to the owner—heard of and met, be it remembered, for the first time that day—in a church by a gentleman with five names, the last but one of which was, we will say, Jones. All this, even to the name, was correct ; the coins having been given to the lady by her husband when they were being married according to the ritual prescribed by the Roman Catholic Church. This same lady then gave, whilst the other was still out of the room, a pocket-reliquary to the medium, which contained a small piece of the bone of an Indian visionary saint, not giving her or me the least hint as to what it was. It was then about 5.30 p.m., the shutters were closed, and there was only the light of a dull fire, shaded off from us by a screen. Yet Mrs. Spring, upon getting it into her hands, at once described the appearance of the minute object it contained and said she got the impression of strong magnetic force, and that, also, of a wild Indian with it. Moreover, almost the instant it was given to her, she began to swing an imaginary censer. My friend, a Roman Catholic, at once drew my attention to this, saying the medium was on the right tack, and explained to me, afterwards, that incense was always used at the encasing of relics. But now comes the strangest part of the story. Mrs. Spring had not finished the psychometrising of this object when the other lady—who, it must be recalled, had left whilst her brooch had been under examination, and knew nothing about the reliquary—came back, and upon opening the door at once exclaimed : 'Why, you have been fumigating the room ; I smell incense.' I replied : 'Oh, no ; but there are flowers in the room, you must smell those.' 'Oh, yes,' she said, 'I know that ; I came prepared to smell violets and roses ; but what I do smell is incense.' We, my other friend and I, then remembered the swinging of the imaginary censer. I had not a bit of incense in my possession, or anything of the kind, not even a joss-stick, nor, so far as I know, was there anything of the sort in the house.

Still one other experience, and I have done. This occurred towards the end of last January twelvemonth or the beginning of February. I, the American girl before mentioned, and a Highland Scotch lad had a sitting with Mrs. Spring, when, being uneasy about a party of Americans who had left the house in which we were staying a little time before for home, and whose ship was four days overdue, I put into Mrs. Spring's hands a visiting card given me at the moment of departure by one of the party, on which the address had been hand-written by the lady herself. But I had little hope of successful psychometry, as the card had been lying loose in a drawer among other papers ever since in my possession. Yet, as soon as she touched it almost, the medium got the sense of going a voyage, and then made picturesque motions with her hands of waves running very high, and of a ship being much tossed. She then said the party consisted of three, two gentlemen and a lady (right); described the character of each, so far as we could judge, accurately, and said we need not be anxious about them as they were safe and already on land, but that they had a long way farther to go. (Right ; they were to land at New York, and had to go to Minnesota. It would have been impossible for me, with strong near sight, in the prevailing obscurity, to have deciphered the writing, and Mrs. Spring cannot easily read print in broad daylight without spectacles.) She also spoke of a young man named John who had joined himself to the party. We have never been able to verify this. After my friends had left, I told Mrs. Spring that she had psychometrised the card very well, but that, perhaps, confusion of the 'scent,' from its having lain so long amongst other papers, might have misled her as to the party being then safe on land. She assured me it was not so, for she was strongly impressed that all she had said upon that point was absolutely the truth. This was about 6.30 p.m. ; at about 7.30 p.m., a gentleman brought home with him an evening paper containing the announcement that the ship had been sighted at New York about 2 a.m. that morning. So our acquaintances were on land at the time Mrs. Spring told us they were. The next morning's paper gave us, too, the information that all on board had been in good health.

I need only add that I can get confirmatory testimony of all I have stated, and, as to the series of prophecies and their fulfilment, I believe I have documentary evidence for that, even to satisfy the Society for Psychical Research.

MARY MACK WALL.

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. Newton Crosland's Criticism of 'Vir.'

SIR,—I am not at all partial to 'Vir'; there is an undercurrent of cynicism in his writings which I consider distinctly unspiritual. But then, unjust as he is in his estimate of his fellow Spiritualists, he is entitled when he happens to make a logical statement to be exempt from illogical criticism such as that bestowed upon him by Mr. Newton Crosland. 'Vir' did not say that 'to study *Spiritualism* was to be a Spiritualist'; what he said was that the study of *spirit* constituted Spiritualism, which is a very different thing. Therefore, Mr. Newton Crosland's references to Buddhism and Darwinism are quite irrelevant. Materialists may and do, sometimes, study Spiritualism, but they remain, sometimes, Materialists. But to study *spirit* is to pre-suppose its existence, and that pre-supposition spells Spiritualism. If poor Darwin did not receive better treatment at Mr. Newton Crosland's hands than 'Vir' has done in this instance, I do not wonder at his doctrines being denounced. But it is a relief for evolutionists to know that Mr. Newton Crosland's denunciation may have arisen from a similar lapsus of judgment on his part. But to return to 'Vir.' To indulge him in his little joke about Faith Spiritualists does not give anyone the right to withhold from him the credit for whatever of profundity of thought there may be in the truism that 'the study of spirit is Spiritualism.'

B. STEVENS.

Hypnotism.

SIR,—Will you permit a few remarks from a mesmerist and hypnotist upon the article in 'LIGHT' of December 19th, 1896, headed 'Hypnotism,' by Mr. Arthur Lovell?

In this article Mr. Lovell has a general attack upon Mr. Flower, who, it seems, is the Editor of the 'Hypnotic Magazine.' But in thus trying to pulverise the said Editor, he himself gives utterance to statements which he undoubtedly would have difficulty in proving. Mr. Lovell also seems to mix up hypnotism with mesmerism, and appears to labour under the impression that one is the other, and *vice versa*. That this not the case anyone practically acquainted with the *two* sciences knows. The means employed are, as a rule, totally distinct, and the resulting phenomena frequently quite different in character, although analogous to each other. Why he should pit the action of the operator's will against that of the subject in the case of hypnotism proper is a mystery, and only explainable on the ground of insufficient acquaintance with the subject. He would, if he had any experience in hypnotism, know that the will of the so-called operator is of no importance; even his presence is not necessary for the induction of hypnosis, which is often brought about by purely mechanical devices. And anyone whom the patient or subject may have previously chosen can take the responsibility of directing the hypnotic where there is need. There is no question of will at all, beyond that of the subject. It is greatly a matter of direction by external suggestions, and should those suggestions not comply with the latent desires of the subject, I, too, will defy anyone to make him do otherwise. In saying this I am not considering platform or experimental subjects, *who know* they are to be experimented upon, and, therefore, fully trust the operator to keep them from *real* harm; but I am referring to the serious practice of hypnotism. If Mr. Lovell tried the will he talks of against that of his patient, he would find the hypnotic either throw off the hypnosis or resent the pressure put upon him in a way not at all beneficial to himself or the science, when he, the hypnotic, returned to normal consciousness. And all I say to Mr. Lovell is, try it! The power of suggestion can only come into play where the patient has the latent desire, but not the force of character or will, to carry out that desire. In other words, he requires his will to be made passive to enable the latent impulse to become dominant. And again I say, that if a suggestion is given to a hypnotised subject in all seriousness, which is quite contrary to that subject's own impulses or desires, he will reject it with as great a force as when in his normal condition. Say what some may, there is not the slightest doubt that man is a free agent as far as his personality goes, at least.

Mr. Lovell's criticism of Dr. Braid is most unfair. Dr. Braid was a candid, and, as his work shows, a thorough observer. He

certainly did not pride himself upon having found the true secret of mesmeric phenomena, as Mr. Lovell states, and to prove this I quote his exact words in speaking of the two sets of phenomena. He says:—

From what the mesmerisers state as to the effects which they can produce in certain cases, there seem to be differences sufficient to warrant the conclusion that they ought to be considered as *distinct agencies*.

Mr. Lovell appears to me to be on the wrong tack when he attempts to slaughter hypnotism with mesmeric theories, which are already more numerous than is good for the cause of the science of mesmerism, or animal magnetism.

The power of the imagination, and consequently suggestion, over the nervous system is beyond dispute; therefore, the sooner one class of mesmerists acknowledge the fact the better for all concerned. The dangers of hypnotism lie as much in its wilful misrepresentation as in the scientific ignorance of it on the part of operators, and it is the duty of all who practise psychological healing to study what is called suggestive therapeutics as closely as they have studied their alphabet.

In conclusion, it appears to me that Mr. Lovell has undoubtedly done the cause of mesmerism harm where he intended it should be otherwise. For, as he knows, mesmerisers and magnetisers are the only body who ever claimed, and still claim, the power of the will over will.

7, Rue Brunel, Paris.

A. W. LAUNDY.

Remarkable Experience of a Durham Miner—A Talking Clock!

SIR,—Sometimes we hear the question asked, 'What good is Spiritualism in the daily life of people who have to earn their living?'

I will attempt an answer based upon the remarkable experience of a Durham miner. The facts admit of demonstration daily—almost hourly. In the possession of this Durham miner is a disused French clock, of the old-fashioned shape, a wood frame encasing very ordinary arrangement of wheels, and a door of glass in the style of many years ago. Perhaps when the clock was new it would be priced at from 6s. to 7s. 6d., and it was a wedding present to the miner's wife. For several years past the clock has been useless as a timekeeper. It is utterly out of order now—without pendulum or suspending wire. It has otherwise been injured, and is kept merely as an ornament on the chimney piece of the miner's downstairs room, solely out of regard for the associations of the donor's name with the occasion of the gift. The miner's wife has been very hard of belief in Spiritualism, almost as she is, unfortunately, of hearing. She suffers very much on account of her inability to hear ordinary conversation, and this fact has a close connection with the performances of the old clock. I am informed that it is six months since the wife of this miner had her attention drawn to the old timepiece. As she stood over the fire attending to the cooking or other household duties, she imagined she heard the clock ticking away, and, watching the fingers on the face, she saw that the long finger undoubtedly moved. She knew quite well that the clock had not been wound up, that the pendulum was off, and that the clock as a clock would not go. She asked it questions, and, listening attentively, she received answers, according to the common code of one for 'no,' two for 'doubtful,' and three for 'yes.' This proved to her sceptical mind that there was more in the subject of Spiritualism than either her husband or any other individual had been able to advance to her satisfaction.

Being a woman of shrewd common-sense, she put the clock to a test. She put some very practical questions to it, and received answers which, on her husband's return to his home from his work, proved correct in every detail.

In course of time the clock has been educated to communicate with the husband in a very peculiar way. His duties require him to be down the mine an hour or more in advance of the miners who have to labour in that portion of the mine under his supervision; and it has become quite a custom with him to pay strict attention to the clock when he is preparing, in the very small hours of the morning, to descend the mine for his usual round of inspection. If the clock has anything of importance to announce the number of ticks is given as arranged for in the miner's code. He will then say, 'Do you want to tell me something?' Three ticks, 'Yes.' 'Will all be right to-day?' According to the answer the conversation proceeds. On one occasion the answer came, one tick, 'No.' 'What will

be wrong—something in the men's workings?' Three ticks, 'Yes.' 'Well,' says the miner, 'I'll call the numbers of the workings under me, and then you can tell me which.' One, 'No'; two, 'No'; three, 'No'; four, 'No'; five, 'Yes!'

The miner went his rounds, and was most particular about No. 5 locality. He saw that there would be no cause for alarm if he put some props and a sleeper in certain positions under a large 'horseback' of mineral, which appeared to be liable to come down if the customary 'shot-firing' affected it. But he also told the men working there to be very careful and not neglect a certain precautionary measure which he pointed out to them, and which could not be taken till they had gone some distance through with their work. The clock had told him that no one would be killed, but that someone would be injured. The inspection had been so carefully made at this place, No. 5, that he was sure if they put an extra prop in before they cleared beyond a place he pointed out, there would be very little probability of harm coming to them. Having given this earnest caution, his duty was ended. His men having all got to work, he was then at liberty to wend his way home to his bed and rest. At No. 5 all went well for an hour or two. One of the men felt inclined to do just a certain bit more before putting in the prop, which his own good sense told him was needful, even though no danger seemed very immanent; but without the slightest warning a small portion of the roof fell down, and with all his presence of mind about him, and the caution given so very pointedly by the inspector fresh in his memory, a piece of the roof caught his shoulder and grazed the flesh from the shoulder to his hand. Though not seriously injured, he had time while he had to be off work till his injury got well again, to ruminate on the foolishness of not acting on his inspector's advice sooner.

On another occasion the clock, by the code adopted, advised the inspector *not to fire a single shot*, on a certain day. He did not do so. The following day, from the opposite workings to his, a hole was bored through the coal, and had shots been fired on the previous day, the thin coal might have been blown down upon the men working behind it; these men having to obtain access to their working places in another portion of the mine. Here, again, the clock was right, and as it was obeyed no injury resulted. Had the usual routine been followed, and shot-firing been done, three or four miners might have been buried under coals blown down by concussion. The nearness of these men to the workings of the owner of this clock was not suspected by him. He may have known they were progressing to the portion of the mine he was employed in, but not calculated to be so close for a day or two; and had the clock not cautioned him he would have gone through the usual course of shot-firing.

How does the clock obtain knowledge such as this and use it for so beneficent a purpose? The clock, by ticks, spells out the name of the person controlling it. The ticks are produced by the flat steel spring on which the pendulum wire was formerly suspended. The works of the clock are put in motion by the operation of this spring and the motion given to the escapement wheel. The movement can be seen going on even when the ticks are not loud enough to be heard clearly. The clock communicates wherever placed in the miner's house; talks with the baby—a child about two years old; answers *any-one* in the house; and approves of conversation going on in the ordinary way at table, even if not specially addressed to it.

The name of the person who most often controls is that of a former working mate of the owner of the clock. He is doing all the good he can by the exercise of what foresight he is gifted with 'beyond the veil,' and his friend in the flesh says he has never found him at fault yet! There is no varnish upon this narrative, no veneer, no polish; it is a plain story and true. To-day I have been fortunate enough to pay a visit to the cottage of this miner, handled the clock, conversed with it, and seen how it communicates intelligence; and I challenge any scientist to disparage my story or explain it away.

The miner, his wife, and their baby girl are all mediums; and the clock is a medium, for it goes on whoever is standing by. When friends have been sitting at table, the clock has been ticking and the spirit friends have been walking about the bedroom floor overhead—heard by all present.

I supply to you, Mr. Editor, the name of the owner of the clock for your own satisfaction, and I assure you I am perfectly certain no contrivance is possible by which this clock can be made to work as it does, except the true contrivance I claim for

it. The clock was taken possession of a little while ago by a person not well disposed to Spiritualism. He deliberately injured it, to the best of his ability, short of smashing it altogether; and for about two weeks no sound came from it. Then it began to communicate again and has continued.

December 16th, 1896.

J.L.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch gave to a full hall an interesting discourse on 'Evolution and Christianity,' which was much appreciated. Next Sunday, 'Evangel,' at 7 p.m.; next Thursday, Ronald Brailey. Lyceum and public circles held at 13, Fowler-road, Forest Gate, and 41, Galway-road, Stratford. Full particulars can be had at the halls.—THOS. MCCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's control, 'Sunshine,' gave twenty-three clairvoyant descriptions, fifteen of which were quickly recognised. 'Sunshine' also made many useful and opportune remarks anent Spiritualism, thus further contributing to a successful meeting. There was again a full attendance. We are sorry to have to notice the poor collections which have been the rule at these rooms lately. Next Sunday evening Mr. J. J. Morse, who has just returned from California, U.S.A., after a year's work in that State, will be the speaker, when a full attendance is expected, and a hearty welcome will be given to this noble worker. Miss Florence Morse will sing a solo. Doors open at 6.30, commence at 7.—L.H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday morning last Mr. R. Beel dealt with the subject of 'Dreams.' He quoted largely from 'My Musical Life,' by Rev. H. R. Haweis, in which the author tells of the vision of Paganini's mother, and how her child's future musical greatness was foretold before its birth. Much of interest was brought out by questions and discussion. In the evening Mr. W. E. Long took as his subject 'Ghosts, orthodox and otherwise.' The speaker drew some amusing parallels between the present and the past. Sunday next, at 11 a.m., Mr. R. Beel, 'Imagination'; at 6.30 p.m., Mr. E. W. Long, 'The Old and the New.' The tenth anniversary celebration will be held on Sunday, January 31st, 1897, when Mr. Thomas Wild, the celebrated clairvoyant, of Rochdale, will be with us at 3 and 6.30 p.m. Reserved seats for each meeting may be had from Mr. R. Boddington, 12, Lowth-road, Camberwell, price 2s. and 1s. Early application is necessary as a crowded audience is expected.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—A very pleasant evening was spent by all who participated in our first social evening on Thursday, December 17th. The musical portion of the programme was ably sustained by Messrs Powell, Greenman, Adams, Beach, Miss Giddins, and Mrs. Hodder. A special feature of the evening was the thought-reading by Miss St. Clair. This lady's performance was a surprise for many who have only been able to witness incipient developments in the séance room and elsewhere. A committee was formed to guard against any means of communication with a confederate. The lady was taken into one of the club rooms adjoining the hall, leaving those present to perform any mimic murder, robbery, or go through any complex performance which their ingenuity could suggest. Without a moment's hesitation, the thought-reader, on being brought into the hall blindfolded, repeated their performance all over again. Miss St. Clair kindly gave her services. Our thanks are also due to Mr. W. V. Drake, who has added the more permanent charm to our hall by panelling the interior. We believe this is the sixth society in London thus indebted to the gratuitous labour of Mr. Drake. Next Sunday, at 11 a.m., discussion, 'Has Man a Soul?' opener, Mr. H. Boddington. At 7 p.m. the speaker will deal with questions from the audience. Next Thursday, at 8 p.m., Mr. Sloane, 'Psychometry.'

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

THE modern theory of the elementary atom put forward by high authority in the scientific world as the most probable one is of a ring of impalpable ether, which becomes perceptible to the senses by its motion; in other words, that matter is a union of substance and force mutually interacting, and therefore that the withdrawal of motion from so-called solid matter would mean the withdrawal of its properties, and its consequent lapse into the impalpable unseen.—'Pyschic Philosophy,' by V. C. DESERTIS.