

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Henry Drummond in Spirit-life' is a series of nine very short papers given through Mrs. C. E. S. Twing, and signed by Henry Drummond. It is published by 'The Star Publishing Company,' Springfield, Mass., U.S. There is not much in it to warrant the signature, though a good deal of it has a curious charm. Apart from the personal references, paragraphs such as these are noticeable:—

WHY PROMISES ARE NOT FULFILLED.

There are those here, with love in their hearts, who have promised, if spirit return was true, to come back and say some particular word or sentence mutually agreed upon before their transition. They refuse the help of guides, hoping to give the word or sentence direct to the medium; but when they come in contact with the medium, they forget the word—forget everything in trying to untangle the threads of communication.

DIFFICULTY OF COMMUNICATING.

You see with all these difficulties hedging us about, and with all the ignorance and opposition of people on earth, it takes courage to make an attempt at communication. I have tried very hard to reach some of my earth associates. But *Henry Drummond is dead* to them.

EVERY INVENTION HAS ITS BIRTHPLACE, mostly in the spiritual world. A brain is touched and a desire is thrown upon it to produce something in the electrical field. The human brain goes about it in a clumsy way. The spirit who touched that brain comes around to see if his seed has taken root. If he finds there is anything to work upon, a time of passivity is chosen, and then comes another illumination to the inventor's brain, and so on, until a valuable aid to the world in light or power is realised.

QUEEN VICTORIA.

I have been struck by the appearance of the Royal family of England. The Queen and her Consort pass by in spirit life, and not as much attention is paid to her as to a little child that is sparkling with happiness. The child is royal because she is innocent. But the Queen, although happy in the presence of her Consort, now restored to her, is yet unhappy because of the revelations this life has brought to her.

A writer in 'Unity,' on his 81st birthday, sings a *Nunc Dimittis*. He tells us that for fifty years 'the first and great commandment has pressed heavily' upon him. He says:—

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' has appeared to me to contain the most serious problem in our complex theology. How an all-absorbing attachment, holding the very soul, can exist between parties so infinitely unequal in rank and power, is of all things the most incomprehensible. And especially is this true when we remember that we are not free to estimate the Divine Goodness up to the full capacity of our own highest thought, but must accept, as revelation, ancient statements of the Divine nature that give us pain.

But light came at last. It came as a flash while meditating upon that more modern, yet inspired, Golden Rule, running thus:

'This above all, to thine own self be true,
And it must follow, as the day the night,
Thou canst not then be false to any man.'

These wonderful words, whether human or divine, now confront me as revealing the world-redeeming precept of the Nazarene, as given by Matthew. Is this, then, truly the first and great commandment? Such was the vision, and such it is still. The one spirit, of all things to be esteemed as at once the highest and most sacred, is the Divine Self. In every life the measure of this appreciation is the measure of character. This spirit, for which our training does not supply us with even a name, is the source of honour, of integrity, of fidelity, of personal purity, and even of justice. So long as a sense of honour is kept bright, and the higher self-respect made the guiding star, only a virtuous life can follow. But when this love of a higher self is lost and self-respect is gone, we are at sea, without a compass, and are driven wildly by the environment.

This might appear to some only a colossal conceit, but the writer goes on to explain that 'the Divine Self' is the Divine authority which makes man himself the standard or 'measure' of the second precept, forming the complete 'Golden Rule.' Upon this, the editor of 'Unity' thoughtfully remarks:—

Everything turns upon our conception of the essential selfhood of man. If he is but an educated animal, then he may be ruled by force; imperialism has the field. But if man is divine, is the child of God, then all are brothers; rational and moral principles have a commanding place; not might, but right, must rule in the empire of souls, and the democracy of government and religion has the field.

So again, by still another path, we come to the very life and soul of spiritual religion, and the inner shrine. He who finds not God within, will find Him nowhere.

Mr. George Willis Cooke, in a rather narrow but clever paper on 'The New interest in the Supernatural,' discusses the curious fact that one way or another what he calls 'The Supernatural' always contrives to edge its way in or come in with a bang: and this bothers him: he cannot understand it, and comes to the lame conclusion that 'the truth of the supernatural is not to be found in nature or science; but in the fact that the individual mind inherits the past of human experience, and has been shaped in its emotions and aspirations by all that has made the superstitions and credulities of other ages.' But this will not do. There is something in it more alive than that, namely, the new facts as well as the old inheritance. These profound and persistent convictions could not live on the crumbs or the odours of past feasts. The following, however, is pertinent and well put:—

It has been said that one of the characteristics of the present time is its lessening faith in the supernatural; and yet, curiously enough, a new interest therein is one of the phases of current thought. It is not easy to discard by any rational process a habit of mind so deeply rooted in human nature as that of faith in forces all about us not of the natural order. The feeling that there is something about us that is mysterious, occult, preternatural, has come down to us through untold generations. It is born with us, and cannot be exorcised by any mere word of science. It lives in us as a part of our heritage from the past. It is in our

fear of darkness and the night, in our strange horror at the ghostly and uncanny, and in our dread of death and its accompaniments. We ought not to think it strange, therefore, that, with all our science and rationalism, we should find a new faith in the supernatural springing up as a reaction against the more extreme materialism of our age.

That which we put out at one door comes back to us through another. That which we rejected under the name of superstition has reappeared under the name of science. The man who wholly discards the supernatural elements of Christianity takes them back again under the guise of Spiritualism. Mrs. Annie Besant was a pronounced atheist and materialist; but now, under the lead of Theosophy, she accepts the most extreme form of the supernatural. Perhaps we ought not to regard these mental transformations as anything strange, and yet it is a curious result of the mental unrest of the time that those who believe in nothing but matter and its forces should all at once come to believe in nothing but mind and its preternatural capacities.

But seriously now, does Mr. George Willis Cooke want us to believe that the conversion of Mrs. Besant was due to the stirring of an old survival, and not to the emergence of a new experience?

The first two numbers of 'Rural Handbooks' (London: Dabhorn and Ward) have reached us. No. 1 on 'Outdoor Carpentry'; No. 2 on 'Garden and Grounds: how to lay out and arrange.' An excellent idea, carried out practically and with the simplicity of real knowledge. The illustrations are both clever and lucid.

WHERE ONE WOULD LIKE TO LIVE.

'Garden Cities of To-morrow.' (Being the second edition of 'To-morrow: A Peaceful Path to Real Reform.') By EBENEZER HOWARD. London: Swan Sonnenschein and Co., Limited, Paternoster-square, E.C. Paper, 1s. net. Cloth, 2s. net.

Every statesman and every social reformer, from the King down, has puzzled over the problem of the housing of the people. It is generally admitted that masses of working people are not now decently or wholesomely housed. The ground landlords of London, for doing nothing, get fifteen or sixteen millions sterling a year from the site on which London is built. Poor people, who work hard and long, and earn perhaps 21s. a week per family, are paying a third of this income as rent, and have to be content with a couple of rooms. They are horribly over-charged and overcrowded. To pull down London slums and to rehouse the inhabitants properly on the same site or near it, costs from £600 to £800 per family, as the experience of the London County Council shows. This is a very extravagant method of reform. It is a waste of public money. And even after this expenditure the rehoused people are only a little better off, for, at the best, huge 'model dwellings,' where hundreds of people are piled family above family, are not found to be particularly wholesome. To rehouse the people at a distance, from their work, where there is room enough, involves the expense and loss of time of a daily railway or tramway journey. The problem is beset with difficulties. Whoever will show us a solution will be a public benefactor.

No more valuable contribution towards a practical solution has been made than that of Mr. Ebenezer Howard in his book 'To-morrow' (first published in 1898), which was noticed in 'LIGHT' some time since, and of which a second and cheaper edition has just been issued under the title 'Garden Cities of To-morrow.'

Briefly, Mr. Howard's suggestion is this: Let an estate of about 6,000 acres be found, including some 1,000 acres suitable as a site for a new town (Garden City). The whole should be purchased at its agricultural value, with money that should draw interest at a moderate fixed rate. Let the legal position be that the community coming to inhabit this estate shall be collectively the ground landlord, and shall draw for common purposes whatever increment of value may accrue through the community's own growth; that every occupier of land shall pay a rate-rent to the community, whereby a public revenue shall be secured ample to meet necessary administrative expenses, and to furnish all manner of public utilities. The site

chosen for the town should be laid out on a carefully and scientifically considered plan, so as to secure at once the utmost wholesomeness, convenience, and beauty. Starting thus unencumbered, there would be no need to stint the people in respect of breathing space. The London School Board has to pay about £10,000 per acre for sites for its schools, with the result that, notwithstanding high rates, its school-rooms are scarcely large enough for the large classes that occupy them, and the playgrounds are miserably inadequate. But 'Garden City' would have only £30 or £40 per acre (agricultural value) to pay for the sites for its public buildings and for its pleasure grounds. Under the circumstances there would be no reason why it should not be made, from the outset, a most delightful place to live in. Let those who are proposing to start any factory of a sort that might just as well be located in 'Garden City' as elsewhere, or manufacturers who are being driven, by the increase of their business, to seek more space than is available in their present neighbourhood, consider the interests of their prospective workers; and let them choose a site for their enterprise in the new, clean, wholesome town, where conditions would be favourable for the workers' all-round well-being. The establishment of industries would, of course, immediately attract workers in abundance away from the overcrowded towns and cities.

To form some idea of the innumerable advantages obtainable and economies feasible through this method of procedure in the founding and administering of a town, the inquirer will have to read Mr. Howard's book; and a careful reading will seldom fail to convince and persuade.

The first edition proved very effective in rousing interest in the author's scheme; the second edition will doubtless, owing to its popular price, reach a still larger number of readers, and thus greatly extend the circle of interest.

Happily the interest roused is not of a purely academic kind. An association has been formed, under the name of the 'Garden City Association,' to promote consideration of the project with a view to prompt practical action; and it includes in its membership a considerable number of distinguished and influential ladies and gentlemen. Already a pioneer company is in process of formation to obtain a suitable site. No Mr. Howard's dream seems to be in a fair way towards realisation. All who believe in world-betterment should lend him and his fellow-workers a helping hand.

J. BRUCE WALLACE.

NEW SYSTEMS FOR SPIRIT MESSAGES.

With reference to the letter from Princess Karadjia, in 'LIGHT,' of July 19th, page 346, and the article on page 353, in the following issue, I would suggest that the 'square' system be still further extended, for by counting up to six in each direction we can obtain thirty-six separate letters and words, or by taking five times six we have thirty, and even by a square of five the alphabet can be rendered. In Swedish this might be done by replacing J, Q, and V, by I, K, and U respectively, while in English Q might be omitted, as it is never used except before U. But I should prefer the square of thirty or thirty-six, placing common words such as 'and,' 'the,' 'you,' 'have,' 'will,' at the head or front of the columns. In cases where the spirit is able to move the hand of the operator to the letter desired, it seems to me that a typewriter might be used, for then the operator would have nothing to do but press the key to which his finger was directed by the spirit. I certainly think that the mechanical appliances for receiving messages might be greatly improved by an intelligent attention to the way in which the manifestations are given, and a translation of this method along the lines of elementary mechanics. I see no reason why a spirit who in this life was a telegraphist or typewriter should not control the hand of a medium, so as to work a key fitted with a mechanical recorder and tape, which could then be read at leisure; or a typewriter, as the case may be. Or again, raps could be given that could be read by a person accustomed to the Morse sounder.

I am very glad to see that there is a general desire and effort, in making use of opportunities for spirit communication, to get something more than banal small-talk. That we can get anything at all is a great gain, but why stop there?

S. G.

AUTOMATIC COMMUNICATIONS.

On the evening of March 14th I had been receiving some automatic messages from a personal friend who is in constant communication with me, when an abrupt break was followed by the giving of an entirely strange name, that of 'Wilhelm Petersen.' I do not now write for strangers, and asked my 'control' to tell me who this was, receiving the accompanying broken account, much of which is incoherent.

The subject of Mediæval Germany is quite unknown to me, so I referred the MS. eventually to a friend who is very well-up in all historical matters of the kind. His comments in connection are given at the conclusion of the record. He knows nothing of psychic investigation. The point of principal interest to myself is having received the word 'Catalan,' followed by that of 'Cap,' in the description of 'Petersen' given by my 'control.'

The word 'Catalan' was quite unfamiliar, and I concluded that it was only one of the imperfectly received word impressions which occur from time to time in writing. I had no idea it was a name, and did not associate it at all with the word 'Cap' which followed it. I had never heard of such a detail in the world's history of costume as the 'Catalan Cap' until the MS. was read by the gentleman referred to, and he explained this to me.

On the night of March 14th I had a 'vision' of 'Wilhelm Petersen.' When in the state between sleeping and waking I was startled by the appearance of the head and shoulders portrait accompanying this account. The sudden appearance startled me, and I had time to note only what I sketched by memory the next morning.



WILHELM PETERSEN (Westphalia),
Master Linen Draper.

The face was very pale, and seemed to have strong light upon it. The startled dark eyes, turned aslant in the face with a look of fear, attracted my attention most. The eyes did not look at me. A sense of the rigidity of the neck and shoulders reached me, and the high forehead and long hair. The nose and mouth were not noticed, save that the face was clean-shaven. The suggestion of garment was that of something dark and close-fitting, that the throat was bare, no collar of any sort. I have never seen any other of the various personalities who wrote through me at one time under various names.

In the brief time I had in which to look at this 'vision,' when clearly conscious of surprise at seeing it, I registered the main characteristics given in the sketch. I had not been reading anything in the least likely to suggest such a subject; the matter in hand being dealt with by my 'control' immediately preceding the interruption of 'Petersen,' had been that of music, and it was interesting me.

MINIMUM.

THE COMMUNICATION.

[After break] 'I am Wilhelm Petersen.'

[I was surprised at the interference, and requested my own 'control' not to allow it. The pronoun was then changed to third person.]

CONTROL: 'He is amazing gentleman . . . dark blue coat, long stockings. . . . Change his coat three times.' [See (a) and (e) in subjoined letter.]

'Who is he?'

CONTROL: 'Master linen draper . . . coot too.' [?coat] 'What do these words mean?'

CONTROL: 'Cut through the middle . . . long stick . . . he balances it nicely . . . more than that he can't do.' (b)

'Where does he belong?' [Question intended, 'What part of this world?']

CONTROL: 'A part and parcel of himself, scissors . . . where did he leave them behind—'

'When did he live?'

[Obviously the question was misunderstood 'where' for 'when.']

CONTROL: 'Up back stairs . . . short of breeches . . . composite candle in his pocket.' (c)

[I thought the idea of a 'composite candle' must be wrong, supposing composite candles to be a modern invention.]

CONTROL: 'Whatever did I know to do with him. . . . Best change his hands out of his pockets. . . . torment him, money obligations . . . to screw live.'

'Ask him what country he used to live in?'

CONTROL: 'Westphalia . . . wanted to change suit (e) . . . he is handsome lad.'

'Then did he die young?'

FROM PETERSEN DIRECT: 'I do not recollect, it was all so simple, breathed my last in a coffin (f) . . . furnished by a shop—upholsterer (g)—bed maker—chaisable—vestments of assorted colours—parted them down the middle as fortune.' . . .

[pause] . . . 'To grope his way out alone . . . mountebank friar (k) . . . creased down the middle . . . A poor light . . . said I would not hinder you, go below and watch him.' [Pause.]

[The last few words appear to be incoherent comments made by control on the situation.]

'Does Petersen want to say anything?'

CONTROL: 'What did he want to do with his money? Raise a church to bless God in. He said I can't do it now . . . look in sometimes to testify of me . . . whip cord.'

'In what year did he live in the world?'

CONTROL: 'I am placed in a difficulty, you said something, he another thing altogether' [? 'all together' or 'both together'] 'go through with it to bless God again.' [Confusion here.]

'Please give me just what he says now?'

CONTROL: 'I am common man, common clay . . . do stop a minute . . . warter, warter (! water).' [pause.]

'Has he gone now?'

CONTROL: 'I am following him through his prayers; repetitions endless . . . so far as he knew. I am there but do not suppose he knows it . . . Giacomelli . . . print . . . Luther . . . part his goods to the poor.' [See (i) and (j) in subjoined letter] [pause.]

'What had Wilhelm Petersen to do with the church vestments?'

CONTROL: 'He caricatures them on his back. Cut to pieces. . . . Did he begin to sing early?' (l)

'Can you get me any proof of his identity?'

CONTROL: 'Based a belief on prayers' efficacy alone . . . meant an old tomb for me . . . he can't measure it . . . now . . . see he goes below.' . . . [pause.]

'What historical characters were alive in his time—ask that?'

CONTROL: 'Dreaming over his time on earth clouds his memory. He thinks he knows one or two . . . Graf—Mark Graf (h) . . . Lohengrin . . . drink it in . . . studiously inclined Petersen . . . may I make him up to you? [? describe him] . . . long lean fellow; chip; stick legs. Catalan* . . . Cap (d) . . . broke it through the middle, half below his face—flap—when he has eaten his dinner he calls wine. . . . That was conclusive sentence—bear it out. [Pause.] Mark Graf Eberheim . . . wist off [phonetic] . . . make the cross. . . . Sweeper out of churches (m) . . . gave alms . . . he was nobody in God's sight . . . a man—of clothes made up right . . . dressed out like a fair . . .

* Word quite meaningless to me. Did not know it was connected with the following word 'Cap.' Supposed 'Catalan' to be an imperfectly received sound, as this occurs sometimes.

It is a permanent thing to belong to him . . . clothes . . . he made them daily . . . to sprinkle the fair linen . . . Gavestein . . . curled [?called] it wrong —may I know your name? . . . do as I ask . . . give it me to remember you by . . . a gentleman at leisure . . . so forth.' . . . [End of Sitting.]

[The point of asking name appears to have been between Petersen and the 'control'; both the names of P. and the 'control' being known to myself.]

FRIEND'S LETTER.

Copy of the friend's letter to whom the MS. and portrait were shown:—

First as to costume: The hair and collar of coat do not help much, as this fashion in both might come anywhere between 1200 and 1500 (in round numbers), but not later.

(a) The reference to 'long stockings' means the hose, of course, which came up to the waist. There were no 'breeches.' The pockets would be in the coat.

I do not follow what is meant by the three references to something being 'cut,' 'parted,' and 'creased down the middle,' but many of the longer coats were divided down the middle from the waist for riding.*

(b) The 'long stick' or measure is quite right—the cloth-yard. Such a man would be sure to use one . . . the custom goes back very far. Merchants used swords with the measures engraved on the blades. The 'clothyard arrow' was named from the 'stick.'

(c) He might well carry a piece of 'composite candle.' This kind of candle was made about 1500—not just what is used now but something similar.

(d) The 'Catalan Cap' is quite right. A Spanish cap used in old Catalonia in Spain. I am not quite sure of the shape, but it fastened with flaps under the chin; at night it is very cold there.

(e) I don't understand reference to 'changing of clothes.' There was no particular glory in being able to do this—perhaps a personal fancy.

(f) As to the 'upholsterer,' &c.: Yes, one man, upholsterer or undertaker, might supply all these things; also swords and helmets to hang in the churches.

(g) The idea is extraordinary that the man 'breathed his last in his coffin.' People never died in their coffins.

Taking into consideration your having seen him in a 'stiff, constrained attitude,' and 'the look of fear,' is it not possible that he was buried alive? Such things frequently happened in old Germany.

(h) I have looked up all the names mentioned but can find nothing whatever of these 'Grafts' (Counts). They may have been important people to Petersen, but not so historically.

(i) The reference to Luther is odd. Petersen could not have lived before this time. Luther was born in 1400, and died in 1500. All through this communication it seems to me that Petersen is *thinking to himself* as well as trying to answer questions, and gets mixed up, and you get parts of his thoughts.

(j) This reference to the name of Luther in connection with other scattered expressions, is curious.

(k) 'Mountebank friar' is what Luther was called.

(l) Luther did begin 'to sing early'; his voice as a boy was well known.

(m) As a young monk he would be a 'sweeper out of churches'—literally as well as metaphorically.

* My own impression is that this related to Church vestments.

'PAIN MAN'S TRUE FRIEND.'—'If none were sick and none were sad, what service could we render?' sings the poet. Here is a thought the writer would like to impress upon the mind of everyone who reads these words. If there were no ills to be relieved, no woes to conquer, no services to render, how monotonous life would become! Every individual would seek to minister only to his own selfish desires, and endeavour as far as possible to escape from every responsibility. Pain is man's true friend and honest helper. By it is he taught to feel for his fellow men, and thereby led into the flowery meadows of fraternity. Personal suffering makes us considerate of the sufferings of others, and compels us to rise above our own trials to render aid to those whose agonies are greater than are ours. If we lost ourselves in self-pity because of some real or fancied injury, progress would at once cease, and we would inevitably be drawn downward to lower levels of thought and action. Grief, pain, agony, suffering of any kind, are really angels of blessedness to all mankind. They reveal the kinship of the race, and inspire men to grow in soul by and through the services they willingly render others.—'Banner of Light.'

M. DE ROCHAS AND THE MEDIUM POLITI.

In the first communication sent to 'LIGHT,' a short time ago, concerning M. de Rochas and his future plans, mention was made of sances which were to be held with the medium Politi. The series agreed upon has already been commenced and I have much pleasure in forwarding a first instalment of information upon the results up to date, which M. de Rochas most kindly gave me himself, for the benefit of the readers of 'LIGHT.' These notes had to be taken down rapidly, and form only a general *resumé* of what has taken place during seven sances lasting about an hour and a quarter each. It had been originally intended to hold these sittings at Grenoble, but this arrangement had to be altered owing to the unexpected decision of the War Office here to retain M. de Rochas' services a little longer. It appears that the more or less enforced retirement from the Ecole Polytechnique, to which he has been subjected, is due to the action of General André, War Minister, who is strenuously opposed to all occult investigation or study, and has determined to put it down in every military school. M. de Rochas informs me that in his reply to this arbitrary edict, he took the opportunity to remind the authorities that all known sciences to-day had been occult knowledge at one time or another, and that his studies had always been carried out with the sole idea of benefiting science. This action on the part of the authorities to superannuate a man who bears an excellent name for efficiency in his military work, and who belongs to the scientific side of army training, seems peculiarly childish.

M. de Rochas is not altogether displeased that he has been able to pursue these last investigations in his old quarters, considering them something in the nature of a protest against needless interference on such matters, for those who compose the present group of investigators are nearly all old Polytechnique scholars and drawn from the engineering ranks. They are as follows: M. de Rochas, M. de Fontenay (who has written a book on Eusapia Paladino), Dr. Dariex, M. Baclé (mining engineer), M. Lemerle (civil engineer), M. Taton (ingénieur de la Marine), and M. de Albertis, who accompanied Politi from Italy, and who originally greatly assisted in his development. One hundred francs (£4) is paid for every sance, and the strictest test conditions are imposed. The medium, who before every sitting is stripped of his clothes and made to don a suit especially provided by the committee, is always seated between M. Albertis and M. Taton, who hold both his hands and feet. A change of position was attempted after the first two meetings in order to place Politi between two other sitters, but this seemed to hinder the production of phenomena, which furthermore ceased entirely when he was separated from M. Albertis. Up to the present time nothing that comes under the head of materialisation has been forthcoming, greatly to the disappointment of M. de Rochas, who has already had several opportunities for observing and testing the genuineness of all the better known forms of physical phenomena.

With Politi he finds he is able to demonstrate very clearly the presence of animic or fluidic forces at work apart from the medium, and he has also proved the exteriorisation of sensibility, which Politi possesses to a very marked degree.

M. de Rochas can readily account for the detrimental effect observed when Albertis and Politi are separated. There is no question as to the honesty of the former gentleman, who appears to be above suspicion in every way, but as he has been chief experimenter and worker with Politi during his development, their psychic and physical forces have become so interblended (they probably form the two necessary poles for equilibrium) that to separate these conditions is to break all connection with the unseen and bar any positive action from the other side; the cord of communication is, in fact, destroyed. These later discoveries by M. de Rochas concerning our super-physical forces reveal far more clearly than ever how very positive in their effect are the sympathies or antipathies of our fluidic or magnetic properties, bringing about corresponding results according to the way in which they become transfused. This law of

absorption or repulsion continuously at work between the psycho-physical forces of each individual forms a difficult threshold to cross towards a profounder knowledge concerning the *modus operandi* in materialisation, and is probably the pivot on which the whole production of spiritistic manifestations turns. There seems now but little doubt, if we believe in the researches of De Rochas, Baraduc, and Aksakov, that the greater part of the erratic, elusive, almost meaningless forms of spontaneous phenomena often recorded by people are due, not to elementals or spirits but to the exteriorised activity of their own etherial or animic forces. When discussing this phase of the question with M. de Rochas, he informed me that while he undoubtedly believed in the possibility of communication between higher intellectual beings in the unseen, yet at the same time he also believes that the generality of séance work is not always under the guidance of superior intelligences. His conclusion is that there is a region of more or less unintelligent entities to be met, who gravitate round groups (sitting for spiritistic phenomena), and these he designates as 'chameleon spirits,' because in absorbing the forces of human beings they become very easily modified by the thoughts and desires of the sitters, and instinctively adapt their line of conduct to the nature of the environment into which they are temporarily drawn. Such lesser intelligences, he believes, are specially active around physical mediums and seem to be the means of producing the usual manifestations expected under such circumstances.

Through Politi the same kind or varieties of physical phenomena as are generally obtained have been forthcoming, and are only valuable from the fact that, as far as it has been possible to judge, every precaution against fraud was taken.

Phosphorescent lights appeared an inch and a half in size, furniture was moved, and later, levitation of the medium took place. A red light was used when possible during the séances, though complete obscurity was demanded once or twice for the more important phenomena. One of the earliest manifestations noticed was the lifting of a table several inches from the ground, and this happened when all were perfectly satisfied that no movement on the part of the medium had been possible. At another time a chair and table were moved about without visible contact and at some distance away from the medium.

Once during the production of spirit lights a lady who had come to play a little music declared that she saw hands holding the light and the shadowy outline of a head above. This was not seen by the others, but it is not considered improbable, as a spirit entity called 'Giulio' is said to direct and help all the manifestations.

After the first few séances held in the rooms of M. de Rochas, it was resolved to change the conditions and hold the meetings in the house of some relatives of M. Albertis. The good effect of this change was soon noticeable, the phenomena appearing with greater force and clearness. It was here that the levitation of the medium was obtained. The height, as near as they could judge in the dark, must have been between one and two yards. Obscurity having been demanded for this act, M. de Rochas regrets that no scientific observations were possible, though all present feel perfectly certain (morally) that the phenomenon was genuine.

Early in the investigations a cage, which had been thought out and constructed by M. Taton, of wood and string, and in which the medium could sit, was brought into trial, and on the first evening, before the medium had entered it, all heard a spontaneous movement of both chair and table inside the cage. On entering the cage, and directly he was seated, the medium, who was already entranced, showed symptoms of distress with convulsive movements, while the phenomena ceased entirely. He was therefore removed from the cage, and M. de Rochas suggested that in all probability the string net with which the apparatus had been built had an absorbant and disconnecting effect, breaking *rapport* with the sitters in some way. To test this idea, and when the medium's attention was otherwise engaged, Rochas pinched the string inside the cage and found, as he had expected, that Politi immediately noticed this, turning in the direction as if he had been touched. The rest

of the committee then tried the experiment, but only one other sitter succeeded in making Politi aware of the pinch.

One may conclude from this, perhaps, that it is not in the power of every operator to prove the existence of this strange characteristic, the exteriorisation of sensibility in sensitives; and in Politi's case, as the desire was to secure materialisations if possible, it was deemed wiser to forego any further experimentation on these lines lest such work should interfere with the more important results desired.

One test upon this exteriorisation M. de Rochas was permitted to make, and he chose the method he has generally adopted with successful results. Politi, who knew nothing of the proposed trial, was asked to hold a glass of water with both hands for a little while. When this was done M. de Rochas took it from him and putting a distance of one room away between himself and the medium, stabbed the water with a piece of wood. Politi was seen to spring up as if he had been suddenly struck and then appeared to be very much frightened. It is hardly possible to explain away this strange fact on the grounds of suggestion, 'auto' or otherwise, for Politi had been kept quite uninformed of what would be done and the action on the glass of water took place in another part of the flat, out of his sight.

A curiously suggestive incident, revealing something of how clothes and objects can become impregnated with the individual forces of the wearer, was shown M. de Rochas one day, during the time the séances were in progress in his own rooms. One exceptionally sensitive subject, entirely ignorant of the investigations going on with Politi, happened to call one morning and was shown into the apartment where Politi's séance suit was lying folded up. She became almost immediately controlled and partially entranced. The appearance presented by the influence at work seemed adverse and highly disagreeable to the woman. Suspecting that the room, and the clothes left by Politi, had something to do with this unexpected manifestation, M. de Rochas took up part of the suit and gave them to his sensitive. The effect was instantaneous, the controlling influence becoming violent and furious, and was thought to be the spirit of a deceased monk.

This entity, it appears, is one of the lower adverse intelligences attached to Politi's band, and who sometimes manages to get hold of the medium, and always damages the conditions when he can, and against whom precautions have always to be taken.

I hear that Politi is a strong, robust young man of thirty-five, and a watchmaker by trade.

J. STANNARD.

Paris.

Since writing the above I have again seen M. de Rochas, who tells me that nothing beyond the above order of physical manifestations has been produced, and the meetings reveal nothing either new or very satisfactory. Obscurity is too frequently demanded and the possibility of accurately testing everything proportionally difficult. The cage construction has been also shown me. It is a piece of excellent workmanship, resembling a movable cupboard or cabinet. The frame is of solid wood, upon which is stretched a rather closely woven sea fishing net. The mesh appears too close, and it is not difficult to realise that it might indeed prove destructive or obstructive to the harmonious interchange of these invisible, subtle forces at work.

M. de Rochas has a few excellent photographs which have been taken by magnesium flashlight, under the auspices of Max Rahn, Editor of the 'Uebersinnliche Welt,' when séances with Politi were held, and when far greater psycho-physical assistance was evidently forthcoming from the sitters. In one picture we see a fairly large four-legged deal table passing in the air at the back of the medium and above all heads. Politi appears asleep with a hand held on each side.

Such a powerful manifestation as this has not been obtained by his present investigators, who are possibly insufficient in number and power.

J. S.

July 29th.

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'THIS WAY OUT.'

Everyone knows the quaint story of the elderly lady who declared that even though she did not understand the dear doctor's discourse she was quite satisfied if she heard that blessed word 'Mesopotamia': but no one knows how often, in relation to other matters, the story has been true. Every week it is true in relation to that blessed word 'subliminal.' The latest elderly lady is the 'Liverpool Daily Post,' and she is very solemn—and grateful.

We are at last assured that 'the time has passed when Psychical Research could be laughed out of court.' How nice of the 'Liverpool Daily Post' to give our cousin this clean bill of health! Perhaps, when it is more fully awake, it may hand us a duplicate with 'Spiritualism' in it in place of 'Psychical Research.' But we are in no hurry. The matter concerns the belated newspapers far more than it concerns us. We are in no danger: they are. Time will justify us,—is, indeed, rapidly justifying us. It is the newspaper world that has to bestir itself if it would save itself from being obscurantist, out-of-date and ridiculous.

This gracious condescension to the Society for Psychical Research seems to have been ripened by a perusal of Dr. Wm. James' book on 'The varieties of Religious Experience. A study in Human Nature,'—a book that seems to have puzzled the clever editor of 'The Post.' He wonders at this; is perplexed at that, and takes long looks at something else, until he secures our sympathy and congratulations, as he suddenly disappears in that blessed haven of the 'subliminal consciousness,' in which so many bewildered critics and distressed editors have taken refuge. It is getting quite amusing to see that door of escape open and shut.

In this instance, the Liverpool man, before his disappearance, protests that he is not going: but he opens the door all the same, and we see him no more. But there is a sort of last dying speech and confession. We must no longer laugh, he says. We may indeed 'disbelieve most vigorously,' but we must no longer indulge in those old, old grins. 'To treat with disrespect the theories and conclusions of such men as Myers and James, Balfour and Lang, Lodge and Crookes, would be an act of presumptuous folly which would recoil in confusion upon the culprit's head.' Mr. Myers may have been deceived though, says 'The Post' ('for our own part,' it says, 'we have the most profound conviction that he was') 'but that does not alter the fact that his hypothesis of the "subliminal consciousness" has changed the course of psychology as completely as the hypothesis of the luminiferous ether changed

the course of physics.' But Mr. Myers' experiments led him to a conclusion of which 'The Post' says nothing, and it was scarcely ingenuous to use his useful door of escape and then to hedge by calling out that the provider of it was deceived. We should like to know upon what this writer bases his 'profound conviction' that Mr. Myers was deceived. As the matter stands, his superior air suggests to us the attempt of pride to cover an inevitable humiliation.

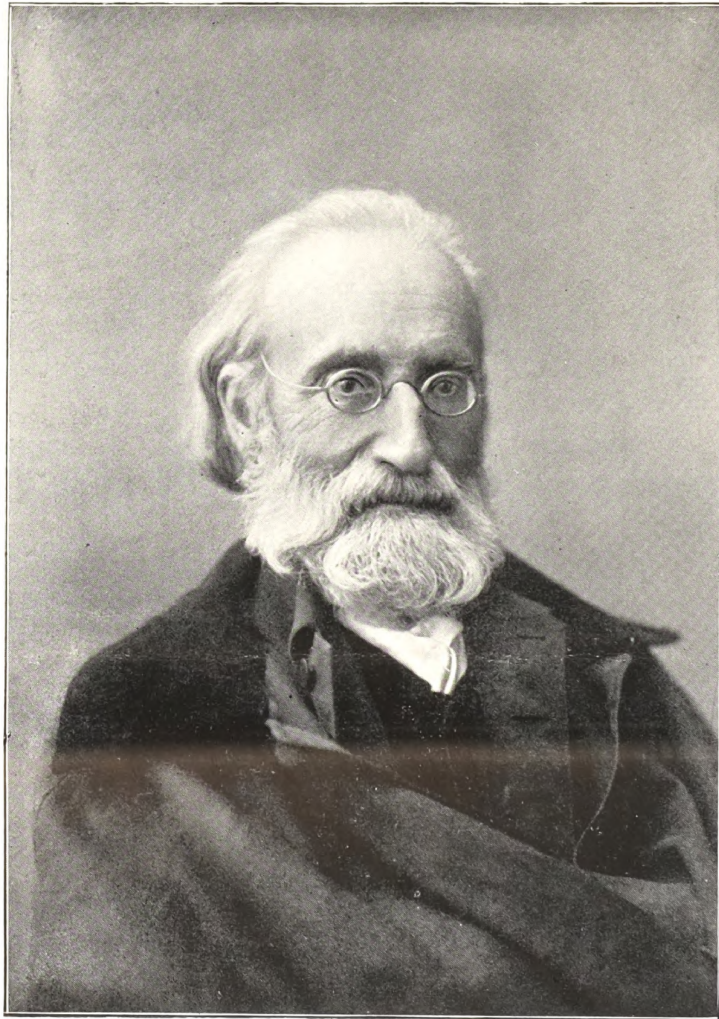
It is well enough known that Mr. Myers by sheer force of evidence became what is properly recognised as a Spiritualist; that is to say, a person who believes in personal persistence after what is called 'death,' and in the reality of personal communication from the so-called 'dead': and that is true of most of the other virile men and great experimenters named by 'The Post.' It was a pity that, before bidding farewell to scorn and taking refuge in 'the subliminal consciousness,' he did not make a 'good' confession, and leave the matter there.

He deserves our thanks, however, for bringing out the close connection between Psychical Research facts and the 'scientific psychology' upon which, it is admitted, Dr. James' system is founded. This is interesting. Our Spiritualism, as we are always insisting, is a philosophy of life: and this philosophy of life might be taken by itself, apart from the facts, as inherently rational,—as a sane and broad view of human nature and human destiny. Hence we are always protesting that they fail to understand us who say that we care only for phenomena. What we submit is that our vital conception of Man as a spiritual being,—evolved as such by apparently intended stages,—interprets life and society, gives a proper bias to politics, explains religion, suggests a true idea of law, and provides a rule of life and, so to say, a right atmosphere, for human intercourse. In short, human life and the sphere of its activity take on an entirely new meaning when man is no longer regarded merely from the material point of view, as an animal, but is seen to be essentially a spiritual being,—'a living soul.'

'The Post' says: 'The speculations which have arisen out of psychical research have given rise to new conceptions of human life and personality, and have changed at many points the aspect of the universe and its great cause.' That is so, but it is so only because the experiments of psychical or spiritualist research have landed us at the door of the real man,—the spirit-self who is the true tenant of this material house. It is that discovery which explains man, and which shows us what we ought to be to one another—and to God. It is this also which gives us the sure hope of persistent life beyond the breaking-up of this material house.

'The world of our present consciousness,' says Dr. James, 'is only one out of many worlds of consciousness that exist, and those other worlds must contain experiences which have a meaning for our life also.' True. Hence the curious possibilities which he traces in the subtle processes of 'conversion,' and in many other moral and spiritual processes and unfoldings which often are startling enough.

Dr. James is a kind of Agnostic, and 'The Post' cannot understand this, as he has a profound belief in God, conversion and immortality. But there are as many Agnostisms as there are Socialisms. It is not every one who is a Nihilist. An Agnostic need not be a denier and indifferent. He may be a most strenuous believer, and a most anxious seeker: but his faith may be only tremendous inferences, and his search may be only an ineffable hope. What then! This may be best:—better every way, at all events, than the chatter of the creed-defenders or the hard assertions of men who think that all was 'revealed' hundreds of years ago.



From a photograph by]

[Chickering, Boston, U.S.A.

ANDREW JACKSON DAVIS.

ANDREW JACKSON DAVIS.

There is perhaps no more remarkable personage associated with the advent and history of Modern Spiritualism than Dr. Andrew Jackson Davis, widely known in America as the Poughkeepsie Seer, who on Monday next, the 11th inst., will enter upon his seventy-seventh year, and whose portrait we are pleased to present to our readers as a supplement to this week's issue of 'LIGHT.' Hale, hearty, and in full possession of all his faculties after nearly sixty years of active exercise of his mediumistic and psychical powers, he is a living refutation of the absurd assertion, so frequently made by the uninformed, that the cultivation of mediumship is injurious to health!

Born on August 11th, 1826, Andrew Jackson Davis inherited a delicate physical organisation, fair mental abilities, a high-spirited nature, and superior intuitive faculties—his mother having been a natural sensitive and seeress, though, unfortunately, she did not understand her own gifts and chafed against her uncongenial surroundings. In a biographical sketch which appeared in a recent issue of the 'Psychic Era,' and to which we are indebted for the subsequent quotations, it is said that while only a child Andrew heard spirit voices on various occasions and that it was during one of these experiences, when he was about thirteen years of age, that he heard the whispered words 'to Poughkeepsie!' which induced him to suggest to his parents a removal to that place, where his real life-work began. In view of his subsequent literary activity and the wonderful fertility of ideas displayed in his various books, it should be known that young Davis at this time had only attended school for a few months, and, as his parents were incapable of instructing him, he was quite ignorant of book knowledge. At Poughkeepsie he attempted once more, for ten weeks, to obtain an education, but made no advance save in writing and ciphering. Davis himself says: 'While at school I was not put to the study of history, grammar, geometry, nor any of the intermediate branches of science.' Added to the several weeks before, these ten weeks of schooling made a total of little more than five months of attendance at places of instruction. He was in his fifteenth year when his mother died, and just before that event, while on his way home, after a day's almost fruitless labour as a yeast pedlar, he experienced many bitter reflections, and reproached himself for having coaxed his parents to remove to Poughkeepsie, where they had suffered much privation and sickness. He blamed himself for what he called his 'dreaming' and declared that he would 'do nothing blind again'; when, just as he formed this resolve, he says:—

'I was made blind in open day. Something like a black veil suddenly dropped over my face, shutting out every object, and enveloping me in utter darkness. I groped my way along like a blind boy, as if in a dark night, while the sun was yet shining in the west. My consciousness was much the same as when under the somnambulist trance; but, unlike that condition, my closed eyes could now discern nothing and my unguided feet stumbled against unperceived obstacles. Anon, while I was without, feeling for the gate-latch, all space seemed to be instantly filled with a golden radiance. The world was transformed! Winter snows and icy barriers had melted away; warm breezes played with glowing sunbeams; fruit trees were blossoming in the garden before me; bright birds sent out their melodious songs upon the perfumed air; new and beautiful flowers decorated the margins of many paths that led to a gorgeous palace which stood where the tenant house was a few moments previously; a celestial bloom and an immortal loveliness shone forth everywhere; and I heard my mother's voice calling me, as from an unseen window of the palatial superstructure, "Come here, child; I want to show you my new house!" Without an emotion of astonishment or haste (at which I am even now astonished), I opened the begemmed gate before me, which gave out music from its very hinges, and then I walked calmly through the pure air, between the spraying fountains, beneath the waving, gleeful trees, amid the diversified bloom and unwasting glory, until I gained the gilded door of my mother's high and holy home. While waiting for admission I turned to review the magnificent habitation. With thought's own speed I recalled the many miserable houses we had occupied. The contrast made this lovelier than all else my mind had ever imagined. I entered the enamelled doorway. In an instant the resplendent vision vanished! The black veil was again before me! It fell, and, lo! the ill furnished room, the darkened bed,

the emaciated woman—alas! I stood in the midst of poverty and death! who can portray my feelings? The doctor whispered: "She is dying!"

'But I could not weep. I did not even feel sad. In spite of my father's dejection and my sister's abundant tears, I was overflowing with gladness! I did not speak, but gazed only with a wild joy nestling in my heart. In this extraordinary state of mind (for which I then had no explanation aside from dreaming), I witnessed the death of the confidential companion of my early years—my ever strange, ever prophetic, ever cherished Mother!'

After the death of his mother Andrew Jackson Davis became a clerk in a grocery store, where he made the acquaintance of Ira Armstrong, a boot and shoe merchant, an excellent man. In the year 1843 public interest was aroused in the subject of Mesmerism throughout America, and a 'professor' who visited Poughkeepsie tried in vain to mesmerise young Davis. After his departure, a resident merchant tailor, William Levingston, who had previously had some mesmeric experience, asked Davis to 'sit' for him, and a magnetic sleep was induced at the first sitting, 'during which the future "seer" was conscious of an influx of novel and brilliant thoughts; but, after awakening, his memory concerning the trance was a blank; and not until long afterwards did he fully recall the sensations experienced during the sleep.' He continued to visit Mr. Levingston, and his powers as a clairvoyant were gradually developed:—

'After a few months he took up his residence with Mr. Levingston, and commenced the clairvoyant examination of the sick; but prior to this he had several remarkable visions, and on one occasion, while in the trance condition, he had an interview with an exalted spirit, who presented to him a magic staff, but retained it in his own possession, because of impatience exhibited by Davis. The spirit, however, promised: "In due season thou shalt return, and then this staff shall be thine; but thou must first learn not to be under any circumstances depressed, nor by any influences elated."

'In his clairvoyant examination of patients all the internal organs were clearly perceived by him, and he also received impressions as to the proper remedy. He says: "During the first years of my medical experience I could not give a satisfactory solution of my own method." A singular effect of his vision was that it left on his mind an impression that he had lost or forgotten something, without which he could not succeed in life. One night, being more than usually depressed, he prayed earnestly that he might know what he had lost or forgotten. In answer to his earnest supplication there was a flash of light, and he saw an image of the beautiful staff, and recalled that it was shown to him by Galen. He reached out his hand for it, but it was gone. The following is from his account: "Darkness was again there, and in my mind a feeling of unsuppressed displeasure. Time passed—perhaps half an hour—ere I ventured again to supplicate. "Forgive my hastiness, my momentary anger, kind Providence; but do grant, I pray Thee, that I may get and keep that beautiful cane." Another flash of golden light shot through the abounding darkness, and looking up, I beheld a transparent sheet of whiteness, on which were painted glowing words that seemed to beam and brighten amid the silent air. I was not frightened, but charmed! Calmly I read the radiant words:—

"BEHOLD!
HERE IS THY MAGIC STAFF;
UNDER ALL CIRCUMSTANCES
KEEP AN EVEN MIND.

Take it, Try it, Walk with it,
Talk with it, Lean on it, Believe in it
FOREVER.'

"Over and over again read I those glowing, glittering, transcendent words of wondrous significance. But a doubt seized me, and I asked: "Is that longest sentence my Magic Staff—"under all circumstances keep an even mind?"—is that my cane which I thought I had lost or forgotten?" In a twinkling the sheet of whiteness vanished, and in its place was beautifully beaming forth the reply 'Yes.' 'Twas enough. My soul swelled with thanksgiving. The magic staff, then, is no fiction, I thought. The secret is to 'take it, try it, walk with it, talk with it, lean on it, believe in it forever.' Yes, friendly reader, I seized this mental cane, the magic staff, and ran downstairs, went out in the open air, walked the streets, returned to my bed, lay down with it by my side, arose with it in the morn, ate breakfast with it, examined the sick with it, leaned on it whenever things went wrong, believed in it at all times. And thus trudged I along down toward the intervening valley."

Here we have, in the few words which represent this 'Magic' Staff, the very heart and substance of the modern 'New Thought,' 'Mental Science' philosophy, given to Andrew Jackson Davis by his spirit instructor several years before the advent of Modern Spiritualism :—

'Soon after receiving his "magic staff," young Davis, while in the clairvoyant state, dictated a couple of lectures on magnetism, which were put into writing by Rev. Gibson Smith, in whose company, with Levingston as magnetiser, he started out to give exhibitions. The lectures were delivered by Smith, followed by experiments in clairvoyance, most of the daytime being devoted to curing the sick. It soon became evident that Mr. Smith's services were not required, and the operator and subject continued to travel together. After examining patients, it frequently became necessary for the clairvoyant to answer questions on subjects not connected with the ailments of those examined, and he soon ascertained that he could not reach to full development of his clairvoyant powers under Mr. Levingston, and he was also impressed that he had a higher work to do in which Mr. Levingston could not aid him. He had a vision in which he saw Dr. S. S. Lyon, of Bridgeport, in the act of magnetising him, and he was informed by his guide that he must make a change, which he did very reluctantly, having become much attached to Mr. Levingston, to whom also he felt under obligations for the benefits already received.

'In November, 1845, Dr. Lyon accompanied young Davis (then nineteen years of age) to New York city. The Rev. W. Fishbough, of New Haven, was selected as the proper person to take down the words uttered by the seer in the magnetic state. Under the manipulations of Dr. Lyon, the clairvoyant passed into the "superior" condition, a higher and more perfect one than he had ever attained under Mr. Levingston, and in the presence of witnesses Mr. Davis' first great book, "Nature's Divine Revelations," was written, and Mr. Davis, soon afterwards, finding he had power to enter the superior state without the aid of a magnetiser, severed connection with Dr. Lyon.

'Concerning the nature of this remarkable volume, it is not necessary to comment, as it is well-known to the readers of spiritualistic literature. Being the first of its kind, and extraordinary of itself, aside from its source, it produced a profound impression, one result of which was the gathering around young Davis of a number of devoted admirers, some of whom imagined they perceived in him not merely the leader of a new dispensation, but the central authority, the director and guide, of a new religious movement. He shrank from the assumption of the position assigned to him, and the spiritual renaissance of the nineteenth century began, as it has continued, without a dictator on this side of life, whatever it may have on the other. Of late years it has been asserted by some that Mr. Davis is not even a Spiritualist, and that he does not claim to be such. It is perhaps a sufficient reply to remind these of the fact that no other man has done so much to give form and vitality to the spiritual movement as has Andrew Jackson Davis; and as to his renunciation of the name, it may be well to quote from his last published volume, "Beyond the Valley," p. 285, where, in referring to the United States Medical College, he says: "I was, perhaps, the only full-blooded, thoroughbred Spiritualist connected with the college."

In his interesting pamphlet on 'The Rise and Progress of Modern Spiritualism,' Mr. James Robertson, of Glasgow, says that Davis saw Robert Owen in 1847, when he was in America on one of his missions, and was informed by a spirit 'that Owen was destined to hold "open intercourse" with the spirit world,' a prediction which was fully realised a few years later :—

'In 1848, March 31st, Andrew Jackson Davis jotted down : "About daylight this morning a warm breathing passed over my face, suddenly waking me from a profound slumber, and I heard a voice, tender, and yet peculiarly strong, saying, 'Brother, the good work has begun—behold, a living demonstration is born.' The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message." Shortly afterwards he learned about spirit communications being established at Hydesville, New York, from which event we date what is called Modern Spiritualism.'

During the ten years from 1850 to 1860, Davis issued the five volumes of his important work, 'The Great Harmonia,' severally entitled: 'The Physician,' 'The Teacher,' 'The Seer,' 'The Reformer,' and 'The Thinker':—

'The first volume in this series treats of the origin and nature of man; the philosophy of health, disease, sleep, death, psychology and healing. The second volume presents the principles of "Spirit and its Culture," also an argument

on the "Existence of God." The third volume is composed of twenty-seven lectures on psychology, clairvoyance and inspiration. Volume four is devoted to "Physiological Vices and Virtues, Marriage, Parentage, Divorce," &c. The fifth volume is the most comprehensive of the series, embracing "The Pantheon of Progress," the "Origin of Life," and the "Law of Immortality." Before the final volume of this series was issued from the press, Mr. Davis published "Philosophy of Spiritual Intercourse," the first book from his pen relating directly to the subject of Spiritualism. It contains an authentic account of the spiritual manifestations at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases elsewhere, together with the principles of spirit intercourse, directions to investigators, &c. He also published, in 1857, "The Magic Staff," a history of the domestic, social and psychological experiences of the author, to which the writer of this sketch is indebted for many of the facts here given. It is in some respects the most interesting of all of Mr. Davis' books, although very different from his philosophical works. "Beyond the Valley" is a continuation of Mr. Davis' autobiography. In 1861 Mr. and Mrs. Davis started the "Herald of Progress," which, although ably conducted, could not reach a paying basis, mainly because public interest at that time was centred in the war, and only news journals were in great demand. While the paper was in progress Mr. Davis continued his addresses, delivering among others the "morning lectures," which attracted much attention, and have had a wide sale in book form.

In 1862 Mr. Davis, assisted by his wife, inaugurated the "Children's Progressive Lyceum" in New York, and during the two years following performed a great deal of unremunerative labour for Lyceums in New York, Philadelphia, St. Louis, Cleveland, and other cities. Unfortunately for the full success of the Lyceum, Mr. Davis' health failed in 1865, and he was forced to seek temporary retirement owing to throat disease, which, however, did not prevent him from labouring in the interest of the Harmonial Philosophy, which he believed to be also in the interest of humanity. He busied himself in writing "Stellar Key," a description of the "Summer-Land"; "Arabula," a religious work; "Tale of a Physician," explaining the causes of crime, disease, and other evils that afflict society; "The Fountain" and "The Temple," the latter being on brain and nerve diseases. This work, with the first volume of "The Harmonia," and "The Harbinger of Health," constitute of themselves a small family medical library.

'All spiritual writers and speakers who favour the development of the mental, moral, physical, and spiritual nature of man, rather than devotion to mere spirit phenomena, are harmonial philosophers, whether they call themselves such or not. For want of space the remaining works of Mr. Davis can only be referred to here by title, without comment. They are "Views of our Heavenly Home," "Approaching Crisis, or Truth against Theology," "Penetralia," and its sequel, "Answers to Ever-Recurring Questions," "History of Philosophy of Evil," "Death and the After-Life," "Harmonial Man," "Free Thoughts concerning Religion," "The Inner Life," and "The Genesis and Ethics of Conjugal Love." He has published in all thirty large volumes, has attended many reform conventions, has given thousands of lectures, performed much laborious editorial labour, and has kept up an extensive correspondence. If any man in the spiritual ranks has worked harder or accomplished more, it would be interesting to learn his name and residence.

'It is now a number of years since Mr. Davis has done any writing for publication, devoting his time exclusively as a physician to Body and Soul. In his seventeen years in this capacity he has gained a most extensive practice, declining all business, or other private uses of his seeing power; eighteen hours in the week are devoted to receiving patients, and appointments must be made invariably in advance. He is still a vigorous man, capable of much work, and it is the hope of all Spiritualists that he may live for many years to come.'

Mr. James Robertson, of Glasgow, an earnest student of the writings of Davis, sends us the following words of appreciative recognition of his wonderful life and work :—

'We do not always see the significance of what is transpiring around us. What to us appears of paramount interest oftentimes proves of small import. The early life of Davis seemed of all mortals the least consequential; and yet no single person in the century has done so much to open wide the doors of spirit life. So great a man as Theodore Parker said, "The writings of A. J. Davis seem to me one of the most remarkable literary phenomena in the world." Such a man would at one time have been looked upon as something miraculous and divine. He set down what no man had ever seen before, finding law, order, and naturalness in all relating to the spiritual world. In another age such visions as his would have made people say that God directly inspired him, and then he might have been looked upon as a

Messiah, and miracles might have been ascribed to him. Davis, who from first to last would have nothing of the 'halo' associated with him, had to keep back Thomas Lake Harris from making him the founder of a new religion. He would never sacrifice his sense of right to anything or to anybody. We can to-day get at the actual historical person as he was and is; we have no need to extricate him from some fancy ecclesiastical sketch. We put a glory about dead saints and see not their mistakes. Davis makes no claim to sainthood, only a rational manhood. Of what noble characters come forth all the time from the humblest position, the stories of the spirit medium afford us many striking instances. When the noise and ferment associated with the past half century are hushed and silent, Davis will stand out from the period as one of the great marks by which we shall see and judge it. There never was a great truth but in due season it came to be revered; never a great man but the time came when the world thanked God for the gift of his example and work.'

DEATH AND IMMORTALITY.

The 'Melbourne Age' reports an able address by his Honour Sir Hartley Williams on 'Death and Immortality,' delivered in the Australian Church, Flinders-street. After reviewing and rejecting the doctrine of the resurrection of the physical body, the lecturer said:—

'Four hundred years before the birth of Christ, Socrates had said to his friends when they were discussing his funeral, "If you can catch me you may bury me." Expanding that idea, he (the speaker) said to the world, "Look at my face and form. Do you see me? No; you only see a physical manifestation which the real 'me' inhabits." "God is a spirit," said the Bible; he (the speaker) was God's offspring, for it was incorrect to say, "I have a soul." It should be, "I am a soul." It was incorrect to say, "I am a body"; but it was right to say, "I—the real Me—the Ego—the individuality—*have* a body."

'When people "died" they merely changed their environment and attained to a plane on which they must discard their physical "bodies." What was called death was not so, for the Ego, the individual, had never ceased to live. It was the same "I" that went on living. Writing to a very famous man, Professor Rowlandson, Charles Kingsley had said, forty years ago:—

I am glad to see that you incline to my belief, which I hardly dare state in these days, even to those who call themselves Spiritualists, viz., that the soul of each living being down to the lowest secretes the "body" thereof as a snail secretes its shell, and that the "body" is nothing more than the expression in terms of matter of the state of development to which the being—the soul—has arrived.

'In regard to a future state there were two points on which mankind had reasonable assurance. (1) They would have a "body," but (2) that body would certainly not be material. When we left "the shell" and went on to the spirit or soul plane we should be neither better nor worse than on the physical plane. We should know no more, but would have just the same individuality as ever, set in a different environment, with perhaps more favourable conditions for progress. Those who led vicious and purely sensual lives would retain their coarse and wicked desires, but they would have no means of gratifying them. That would be hell. There were, perhaps, many stages on the spiritual plane, and as the translated Ego gradually developed it would pass from stage to stage, as Christ had clearly indicated when He said, "In My Father's house are many mansions." Arnold had put the thought well in his line—

Veil after veil shall lift as we progress.

'If there was truth in Spiritualism—and he had little doubt that there was—it must be that much of the twaddle recorded of the cult had been communicated by the foolish, wicked, low-plane spirits. We knew that there must be a higher and also a lower Spiritualism. Those who had passed over were, perhaps, nearer to, and not farther from us, acting in a way as spiritual guardians and guides. He did not regard Spiritualism as all delusion, or as a religious fraud, although personally he had never attended a séance, private or public. In the next life, on the spiritual plane, we should each experience exactly what we each deserved. Let all remember that true religion consisted in deeds, not in creeds; in actions, not in professions, and that the highest duty was to do good and to be good.'

TO CORRESPONDENTS.

'W. P.'—The address for which you ask is 29, South-grove, Peckham, S.E.

TOLSTOY AND SPIRITUALISM

By JOHN C. KENWORTHY.

There can be little doubt that Leo Tolstoy, the most commanding literary personality of our time, is opposed to all that readers of 'LIGHT' will understand as 'Spiritualism.' Eight years ago, at a time when, I not being well, he called upon me in Moscow, he was careful to express his opinion that anything in the nature of a clairvoyant vision was necessarily 'hallucination,' and needed the physician. That he has examined the 'phenomena' of Spiritualism is evident from his play 'The Fruits of Enlightenment,' and from certain passages in his last novel, 'Resurrection,' in which he gives accounts of such séances as are common among idle people of the classes who can turn not heaven itself to noble use.

The subject in its every-day forms of mesmerism, hypnotism, clairvoyance, clairsaudience, prescience of events, mental healing, &c., is well-known to Tolstoy in all those aspects which the French mind groups under the term 'Spiritisme.' His general attitude at this present time is well shown in a letter written to me in January last, where he says, 'I cannot help saying that I am sorry for the importance that you attach to Spiritualism. Your true and pure Christian faith and life are much more reliable than all that the spirits can say to you.'

What such a man thinks is of importance to the whole world; and it is of obligation to Spiritualists to satisfactorily explain to themselves why and how such a mind should stand in opposition to themselves. This we must now do.

The career of any man through life is the net outcome of two factors, namely, his own character, and the circumstances of his life. In Tolstoy's case these are known, and their result in his attitude to life at large, and to Spiritualism as appearing in life, is easily determinable. For a complete diagnosis I must refer the reader to my recently published 'Tolstoy: His Life and Works,' which has been accepted without contradiction as the facts of the case. But here, it will suffice to remind ourselves that his long life of now seventy-four years has been cast in a wholly Russian environment, and all his vast drafts upon the experience and learning of Europe have been made to strengthen himself for the attack upon the peculiar evils of his own place and country. His early writings, of the order of the novel, represent his accretions of experience of life. It is not until he draws near his fiftieth year that the objects of his prophetic attack are disclosed. Those objects are two, namely:—

- (1). Corruptions of society and government.
- (2). Superstitions of ecclesiasticism.

It is wholly compatible with all that must be claimed for Tolstoy as man of genius and of truest religious character, that he may have exhausted his powers in this long and fearful conflict of his life, and yet failed to penetrate the difficult regions of *the spiritual life in practice*; to penetrate it in such a way as to make that life real to himself, known in its facts, and nobly serviceable. And this, indeed, is what has happened.

Ecclesiasticism in Russia confronts the whole of the nation with an unbroken, brass-fronted superstition. 'Angels and spirits,'—all the inhabitancy of Heaven—are the common talk of a priesthood who are absolutely without knowledge or belief in such beings, as all they say comes to them by a corrupt and ludicrously unreasonable tradition. 'Miracles' are claimed by 'the Church'—but of a kind which cause a brazen Virgin to weep by a string in the hands of a priest behind her. A man of intellect needs immense knowledge and boldness who can declare any belief in the supernatural, when the supernatural is commonly known as nothing better than Russian priestcraft. A man whose passion was for the truth, for the facts, could only, in the first instance, disclaim the superstitious; as Tolstoy did.

But Russian society, at least during the century since Alexander I., has always held a leaven of mysticism. Spiritualism as we know it to-day has long been known in Europe, and has changed in little but in names for its phenomena. The current practice of Spiritualism in Russia—this it is which Tolstoy depicts for us in 'The Fruits of

Enlightenment,' and in 'Resurrection.' But why should he remain content with exhibiting to us nothing higher than a scene in which a general and a secretary, through some kind of planchette, ask Joan of Arc questions about how we shall know each other in Heaven?

In the first place, European materialism of the last century exercised an enormous force upon Tolstoy's mind, as it necessarily did on everybody's. A tremendous task fell upon him, in standing against this materialism, and declaring in its teeth that man must live by the power of principles—which are God—and not by vulgar expediency. In sustaining the combat, he felt no call to accept the facts of Spiritualism, and thus avoided the added burden of being called to account by his opponents as credulous and vulgarly superstitious. But he insisted upon the true understanding of the Gospels as a teaching of right conduct, and he at last, emerging from half a life of scepticism, proclaimed vaguely and tentatively that we do live in the Eternal as a result of living by right principles. In the second place, the defect in the experience of Tolstoy is, that there is with him no mid-region of inquiry and knowledge, to relate the phenomena of a *banal* séance, carried on among stupid and ill-living people, with his own inner sense of dependence upon a world of spirit. Tolstoy *has* that inner sense; it is the 'God' he proclaims, worships, and serves, and his life has suffered arrestation by failure to analyse the content of meaning he gives to the word 'God.' To worship an abstraction is impossible. An abstraction, a theory, is simply a method of approach which the mind makes to a suspected or hoped-for reality. For his own life it is sufficient for Tolstoy to know that he is 'fed' in spirit, and that his affairs are ordered around him by a Power in whom he can trust. But more is needed. People say, 'Tolstoy is right, and his conduct is noble, but he is a genius, and we cannot do as he does.' Which means, that they refuse both his faith and his example, because they are not made to see the Power by whom he lives.

God is not, and cannot be, one concrete, undifferentiated All, expanding around us to infinity. The All has parts; on earth, things, creatures, men; in other spheres, stars and planets, demons, angels, the human disembodied. Life here consists in, and is enriched by, having more and more relations with other beings; if we are to find an eternal life worth having, that life must bring us yet fuller relations with yet nobler beings. But nothing of this anywhere appears in Tolstoy's writings or expressions. Rather the contrary; he would have us expire, to depart into a region unknown—possibly to loss of ourselves.

To leave human thought in any such condition is not merely a mistake, it is loss and disaster invited to inherit the past and possess the future. Let us see what is lost in the case of Tolstoy.

In the first place, in his treatment of the Gospels, his noble and true (as far as it goes) exposition of the ethic, wholly leaves out, and indeed deliberately and of set purpose rejects, all that the Gospel itself declares to be the joyful result of the practice of that ethic. All stories of 'miracle' are rejected, accounts of spirit communion are put aside, the 'resurrection' is accounted for as priestly falsehood. A waste of human life left to the mercy of an abstract 'God,' is the last landscape in Tolstoy's New Testament.

In the second place, the most significant fact above alluded to extends itself to all Tolstoy's considerations of all literature. Whether from the Chinese, the Hindoo, the Greek, or the European, his selections are only of the teachings of five sense-morality. That basis of fact which produces the poetry, the hope of human life, the fact of spirit communion and of human life under that guidance—*is* left out. So that Lao-tze and Confucius are rejected when their teaching is of the 'spirit-life'; Buddha when he teaches of transmigration of souls; Aristotle and Plato when they discuss the soul's approach to the divine; Jesus when he proclaims the Resurrection as life beyond the grave; and all moderns when they follow these high examples, when they say they can talk with Heaven as with men.

In the third place, a false view of history is given. Profound and accurate as are Tolstoy's analyses of human motives, thoughts and acts (as in his great novels), there is yet no glimpse given of a providence richer and closer

than Matthew Arnold's 'Eternal that makes for righteousness.' The rise of the human race in all its tribes through spirit-communion and ancestor-worship, is only seen as a growth of baseless superstitions. Thus the continuity which human affairs derive from being in charge to that Tien whom the Chinese worship, that Brahm or Krishna of India, that Jehovah of Israel, that Father of Jesus, is **not** appreciated by Tolstoy; and his mind, as to the genesis of law and custom in society, and as to the necessities and potentialities of the future development of the race, remains a blank. There is nothing *constructive* with him, further than so far as the clearing of the forest may be described as *constructive* towards the building of the house.

I should not venture to so comment on so great a life and work if I had not, from the first, made my mind known about this as well as I knew it myself, and if I had not found, in dire experience, the absolute necessity of doing what I can to correct minds arrested to dreadful conditions by Tolstoy's cessation from active life and growth to live in his works of the past. On this point this is what has happened. The magnificent work of disclosing the true Christian morality naturally drew round Tolstoy a circle of minds who became his world. Certain of those have learned to insist upon the earlier frontiers of the Tolstoy they first knew; and new experience of the world, and ease of movement, have become difficult to him. In spite of all, I yet trust we may hear from Tolstoy a fuller and a positive mind upon things dear to Spiritualists.

This is due from him, if only from one supreme consideration. His works and teachings are known the world over. Tens of thousands have been quickened by them to see the falsities and superstitions of the churches, to understand the injustice and cruelty of the existing social system, and to make some effort to find better ways of life. The difficulties of a mind thus turning round in the environment of to-day are enormous. Well may a man in such case cry 'What shall I do to be saved?' Such men set to work to find the means and the power to live rightly. (I speak from years of association with, and observation of, many such lives.) In making any such effort, it is found that do what one will, *principles* come into conflict with the real or assumed needs of the life of the body. With Tolstoy, a man concludes that it is wrong to do an unkindness or in any way to depart from the truth. But how is a man to maintain his love for men and his integrity of plain truthfulness in a society like ours? I answer, by coming to know the spirit world, by taking advice from thence, and using the power from thence.

Tolstoy, in his own unexplained and inarticulated way, has done just that. But his expressed teaching would, and does, keep people away from using that power in their own ways and according to their own needs. The vast mass of men are not able to conceive of general principles—which are the eternal laws of the world of spirit, and bring man into complete harmony with it—and need an intermediary with the Highest. Such an intermediary can only be obtained by the methods and processes known to true Spiritualism, and these are expressly left alone by Tolstoy.

The consequence is that Tolstoy's 'following,' the world over, is a rabble of half-intellectualised moral malcontents, incapable of further progress, and rapidly sinking into all the old slough of 'humbug.' Professing the loftiest idealism, they openly live in violation of it, declaring they must 'compromise.' Tolstoyan polemics are become a mass of sophistications with the purpose of proclaiming that, while there is every reason to *believe* as Tolstoy does, there is not any reason for being faithful as he is.

It is an *impasse*, deliverance from which is only by ascent into the spirit-world. I say, and I say from experience, that in order to rightly grasp principles themselves all men must, in the worship of One God, who is the sum of all right principle, hold actual intercourse with the spirit-world; must find their true relations, friends, and place with that other world, and by counsel received thence must find the means and the way to live by principle. It is not for men to govern and judge each other by either physical or mental force, but it is for all to realise that world whence all law and all judgment issue, and by that means to be guided into a true life of man on earth.

As to whether there be a spirit-world or not, that is not in the least a matter for abstract reasoning, but is purely a question of *evidence*. The man who cannot or will not find that evidence—well, it is his destiny to go without it. To those who receive the evidence, it is the Holy Ghost, making men wise until salvation.

For my own part, acting from conviction obtained by experience, I say that no truth can be truly held, no act can be competently performed, the life of selfishness and falsity cannot be escaped from, unless men serve the spirit, and know their relations and places in the world of spirit; which is simply to reassert the primary declaration of all those great religions which shadow the hundreds of millions of our race, and are destined to culminate in a glorious unity of the race on earth, and an opening of other spheres of being to the earth-sphere, whereby man shall know, and not hope, of his eternal life.

KARMA.

(Continued from page 352.)

The second of the three influences of which I have spoken is the force which causes everything to develop in its own particular form, with its own characteristic attributes, according to 'fixed laws.' The simplest example of this invariable happening is chemical combination. Why chemical combinations take place as they do, we are utterly unable to imagine, any more than we can say why each kind of seed develops into one particular kind of plant which goes through a certain and invariable course. The same holds good for animals, but in a more complicated manner; for in their case not only body but also mind comes under this law; a horse's mentality, for instance, is characteristic of a horse everywhere and at all times, and the mentality of a monkey, or of a man, is equally characteristic, and equally invariable. The moment any creature acts in a manner that for it is 'unnatural,' we know that it is the victim of some interference. Every living thing has its orbit, and its cycle of existence. And it is pushed along this orbit, and through that cycle, by a *vis a tergo*—by our second great cosmic influence—as irresistibly and as certainly as the big pebbles are forced to the top in a shaken vessel. It is easy, therefore, to see that in regard to this second influence we are also under the empire of necessity. So Biology is a true science; for it is founded on the fact that the course of development is for each kind of living thing inevitable and invariable. Physiology and psychology are not less a worship of Fate than are astronomy and geology, since they too are governed by natural law.

Now, the doctrine of Karma takes this second influence into consideration. It presumes that man, like every other living thing, has a natural cycle of existence, which is inevitable, except within very narrow limits; and is, so to speak, the resultant of three components or coördinates—time, space, and causation. No creature, do what it may, can get out of its own orbit. A mouse does not turn into a trout, nor into a sparrow, as the consequence of doing certain things; it could not do anything that would cause it to fly off at such a tangent. It lives and dies a mouse, and there is nothing to lead us to suspect that after it dies it turns into a fish or a bird; we feel constrained to believe that, if it continues to exist, it will not cease to be a mouse. Even so, man has not got it in his power, by any action of which he is capable, to change himself into an angel, or into a fiend; he must go through his own cyclic development. If it be that to become an angel or a fiend when he dies is a part of his cyclic development, as the caterpillar turns into a butterfly, or the tadpole into a frog, then that change is inevitable, and he has as little choice in the matter as a caterpillar or a tadpole has in its own transformation; or at most, he can only cause himself to become an extra-holy angel, or an extra-wicked fiend. Now, it is evident that if the cycle of man's existence is determined by natural law, it is necessary, if we would know his destiny, to find out that law; but it is no less evident that a knowledge of that law alone will not enable us to calculate the orbit of any individual, or unit of individuals, because we have also to take into consideration the per-

turbations caused by interferences of various kinds. Those interferences, however, belong to our third influence or force, since they arise from the fact that every creature seeks its own advantage. The first thing, then, is to find out in general terms the law that governs man's orbit.

But the moment we set about to discover this law we find ourselves at a tremendous disadvantage, because we have no objective source of information with regard to what we may expect. We know that we shall grow old and die, only because we have observed that our neighbours do so; we know what our own internal economy is like only because we have objective knowledge of the internal economy of others. Our own feelings tell us nothing on these points; they give us merely conjectures and fancies. We find ourselves in the same case with regard to the man's cycle of existence. We know that there must be some common and determinate development for the millions of planets that are circling in space, just as there is a common and determinate development for the fir trees in a forest; and our faith in the universality and invariability of cause and effect goes so far now as to oblige us to conclude that the manifestations of life on these millions of planets must also follow some general law. But we do not know the life history of a single planet, nor the ultimate fate of the living things it contained, knowing which we might with some certainty calculate or forecast our own destiny; and so we are obliged to fall back upon conjecture, which generally takes the form of supposed revelations from superior beings, beings who differ enormously from each other in their ideas of the Cosmos. We have, therefore, to build up our theories on the very shaky basis of subjective information—upon the 'beliefs' which we give to one another by the now well-understood process of projecting our fancies into each other's minds in the guise of realities; and we all know how much these fancies differ from age to age, and from country to country. Dispassionately viewed, the doctrine of Karma is, like all other 'doctrines,' merely a guess at the truth; but it is possible for some guesses to be more nearly right than others, and the doctrine of Karma has a presumption in its favour, in that it follows the lines along which our objective experience, as far as it goes, shows us that the whole of Nature runs.

In the first place Karma recognises the universal empire of causation. It is quite beyond the power of the human mind to imagine a cause that does not produce an effect, or an effect that has no cause. Effects may be counteracted by opposing causes, as when we balance a weight in one scale by putting an equal weight in the other; the effect is apparently the same as if there were no weight in either scale; but each weight produces its exact effect, for their combined weights fall upon, and are supported by, the scale itself. The first postulate of Karma, therefore, is that every motion we make, by thought, word, or deed, inevitably produces its natural effect. If we do a good deed we can no more escape being rewarded for it than we can escape being punished for an evil deed—'reward' and 'punishment' being the names we give to the natural consequences of our actions, according as they are pleasant or painful to us. The consequences of this inevitable law of causation is that there is not, nor can there really be, any such thing as forgiveness of sin, in the sense in which the term is generally understood. To forgive a sin would be to prevent a cause from producing its natural result, and this would need an alteration in the nature of time, space, and causation as unimaginable by us as would be a change in our conceptions of number, by which two and two would make five. It is quite easy to imagine to ourselves a God who can forgive an injury done to himself, but in that case the karma of the evil deed falls on the shoulders of the forgiving God, just as the scale has to bear the pressure of the balanced weight. An affectionate father can 'forgive' a son who forges his name to a draft, but to save his son from the consequences of his criminal act, he must honour that draft himself. Nor can there be any balancing of accounts, and charging only of the excess of evil over good; for both debits and credits, like the counter-balancing weights, fall on the shoulders of the responsible person, the doer of the deeds; and they have to be met separately, because there is between them no relation of cause and effect. If I murder someone it does

not bring him back to life when I save another person from drowning. Now, the results of our actions generally mature slowly, and by the time one action has produced its effect a person has done other things, the consequences of which he will also have to meet. Inasmuch that if men did not *wear out*, their lives on earth would be indefinitely prolonged, for they would consist of unending chains of causes and effects, linked inseparably together. The doctrine of Karma lays it down that no one can break that chain of causes and effects. We cannot give Fate the slip by dying, but shall have to meet our obligations when we come back to earth again, just as a commercial traveller who leaves his hotel bill unpaid has to meet it the next time he goes his round. But will the bagman go that round again? Perhaps he had rather not; but the head of the firm, who lays out the routes of the travellers, does not consult their wishes; and it is, in the nature of commercial travellers, a condition of their very existence to go rounds. According to the doctrine of Karma, it is the nature of man to 'go rounds' too; the return to earth of the Ego is a natural and inevitable incident in the course of his existence—an ultimate fact of Nature, as little in need of justification, and as much beyond the possibility of explanation, as the transformations that are experienced by the caterpillar. The question, therefore, for us to answer is one of fact; we have not to consider whether it is pleasant, or even whether it be just, that we have to come back to meet our karmic obligations; the only question we have to answer is *whether it is probably the case.*

(To be continued.)

LUX.

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.

A Theory.

SIR,—I have read with much amusement the extracts from 'Mind,' in your article 'A Gentle Critic.'

I have investigated the phenomena of Spiritualism for some years, and have made notes of every seance I have attended, and I give you a theory or hypothesis for what it is worth. I do not know if it is original or not. It is that many spirits when controlling or otherwise communicating, are *asleep or dreaming*.

For instance, Mrs. C. can speak fairly well, but when controlled utters nothing but platitudes and repeats the same things over and over again. At my first table-moving seance, a spirit gave his name, accused his wife of having poisoned him, and wished to be *avenged*! and as we would not hear any more, the table was violently thrown backwards and forwards till we adjourned the meeting.

Wordsworth (not the poet) gave a lot of information about his previous life, said he had a great-great grand-daughter living, but gave a false address; his message to her was 'Come to me, dear baby.'

Clairvoyants frequently describe friends and relations we have known, but rarely give any message or name by which we can identify them.

This theory would also account for the strange behaviour of 'ghosts' who appear to be re-enacting some former experiences in this life.

When we are asleep and dreaming we often behave in a very inconsistent manner; possibly we may then be manifesting ourselves to our friends on the other side.

II. II.

Mrs. Annie Boddington's Clairvoyance.

SIR,—Your correspondent 'J.M.' in 'Light,' of July 26th, is perfectly right; we *do lose* much by our reticence in so seldom relating our experiences for each other's benefit. The influence which such mediums as Miss MacCreadie and Mrs. Annie Boddington diffuse, cannot be too highly valued or too often spoken of. I too know Miss MacCreadie, and have many times blessed her for the advice she gave me, which being humbly followed, has had the result she foretold. What I want to tell you now is an instance of Mrs. Boddington's psychometric clairvoyance.

On July 5th, I was sent for to see a cousin (also a nurse) who was in a critical state, her little baby being three days old. Finding it impossible to leave her I remained and nursed her for a fortnight; only leaving her to receive a long arranged visit from my sister in Devonshire. Mrs. Boddington was kind enough to spend a quiet evening with us, four days after I had left my cousin, thereby gratifying my great

wish to introduce my sister, and convince her of the realities and delights of Spiritualism. Each instance of psychometric clairvoyance given to my sister was retrospective and absolutely true, with details that were *essentials* of the incidents themselves, until there was one, the last, which neither of us could recognise. This was a vision of a child from eight to twelve years of age, lying in the third bed on the left, entering a long narrow ward, unlike the wards in any London hospital. This child had short dark hair, was very pallid, and had undergone an operation for something in her leg; the uniform of the hospital was blue and white.

We could not locate this vision, but thinking it might refer to a niece of ours, lately become a probationer in a Birmingham hospital, we wrote telling her of it, receiving her reply, two days after, that she had no such patient and her uniform was grey. We had, [therefore, to wait, feeling sure an explanation would be given eventually, and my sister returned to Devonshire.

Being at liberty to see my cousin again, I arranged to take charge of her, while the nurse who had taken my place went off duty for a few hours. We talked of Mrs. Boddington's evening with us, and I told my cousin of the vision of the child in hospital which we could not recognise. 'Ah!' she cried, 'that was *my* little patient. I nursed her after a surgical operation for diseased bone in the thigh; she is ten, has short dark hair, is particularly pallid, and lies in the third bed on the left hand side, entering a long narrow ward of Moseley, Birmingham; the uniform is blue and white!' She went on to explain that she and her sister are (with others) subscribing to give this child further treatment in Moseley, and she is there now, adding that she had only a day before sent off her subscription, and had been thinking much about little Annie, wondering if she would be strong enough to be her baby's nursemaid.

Here was the explanation then. Mrs. Boddington has never seen my cousin, and yet she got into her conditions through my having so lately nursed her. Truly no man liveth to himself, our lives are interwoven; the most real influence may be an unconscious one.

L. A. C.

SOCIETY WORK.

CLAPHAM COMMON.—OPEN-AIR WORK.—Mr. and Mrs. Boddington had a busy time on Sunday last, dealing with the shower of questions poured in upon them.—COR.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave a good trance address on 'Peace and Eminence, Here and There.' Meetings every Sunday at 7 p.m., prompt; seance follows.—W. K.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last, Mr. G. H. Smith, of Manchester, gave good addresses on 'Man Know Thyself,' and 'Who Built the Pyramids?' to large audiences, many visitors to our town for the holidays being present.—WALTER C. TORR.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last the address was given by Mr. D. J. Davis, and Mrs. Webb again rendered us great assistance by remarkably clear clairvoyance. On Sunday next, at 7 p.m., Mr. H. A. Gatter will give a trance address and clairvoyance.—N. RIST.

ABERDEEN.—Mr. and Mrs. Stevenson, of Gatheshead, will be in Aberdeen from August 16th to the 23rd. They would be glad to meet friends interested in Spiritualism. Address—Mr. Stevenson, c/o Mrs. Davidson, 10, Union-grove, Aberdeen.

FULHAM SOCIETY OF SPIRITUALISTS.—At a meeting on Tuesday, July 29th, at 23, Homestead-road, Fulham, the rules and constitution adopted at the previous meeting were confirmed. The society is now in a position to commence regular Sunday and week-day services as soon as a suitable room can be obtained. Intending members should communicate with Mr. H. C. Howes, 23, Homestead-road, Fulham, or Mr. W. Turner, 3, Belbridge-road, Fulham.—W. T.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last we were favoured with the presence of Mr. J. B. Tetlow on our platform. His addresses and clairvoyance at both services were of a high order and were much appreciated by good audiences. Steady progress is being maintained, and we are looking forward to a good year's work.—G. F. D., Secretary.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—Mr. Peters' clairvoyance was very convincing on Thursday, July 31st. He will be with us again on August 14th and 28th. On Sunday last Mr. and Mrs. Boddington dealt with the subject of 'Evil Spirits,' and showed that personal purity, allied with ordinary common-sense, will safeguard the investigator. Experience had taught them that spirits out of the body were not more evil than those in the body. On Sunday next, at 7 p.m., 'Biblical Spiritualism' will be dealt with. On Friday, at 8.15 p.m., Mrs. Boddington will give psychometry. Saturday, August 9th, 'Cinderella Social'; double tickets, 1s. 6d.—B.