

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 322.—VOL. VII.

[Registered as a
Newspaper.]

SATURDAY, MARCH 5, 1887.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The editor of the *Religio-Philosophical Journal* has delivered an address before the Illinois Press Association on "The Country Press in Ethics," which contains much sensible advice well and eloquently put. Colonel Bundy believes that the newspaper rules the world now as the sword and the Church once did. The power has passed from the soldier to the priest, and from the priest to the editor. In the dark ages of bigotry and superstition, the priest held sway, "teaching false ideas of creation, false notions of man's intellectual and moral relations, and a false philosophy of life here and hereafter." In that gloomiest time "came the discovery that the alphabet might be cut on moveable blocks, and that these blocks would print." Printing saved the world. It enabled men to learn for themselves: it taught them to think for themselves. From that hour the power of the tongue began to wane. The pen of the writer became mightier than the sword of the soldier and the word of the orator. Yet its full power was reached only with the development of the newspaper: and it has been complemented by the telegraph. The modern newspaper, with its touch of all the world, is master of the situation. The editorial chair is a throne more powerful for good or evil than that of many monarchs.

Colonel Bundy agrees with Mr. Gladstone in magnifying the power of the country Press. It represents the purposes of the masses, who, in America far more than here, control the course of political events. It educates the men who, in America again more than in England, make the national history. Colonel Bundy enumerates with just pride some of the cases where great men have emerged from obscurity to guide the destinies of their country:—

"From farmhouse and village shop go forth the men who move the world. Within the memory of most present, a tanner's clerk went out from an Illinois town, and in less than four years stood conspicuous as the most successful general of the age, his name a household word the world around. Another, who had been a rail splitter and a flat-boatman, went from Springfield to Washington and skilfully guided the ship of State through the dark, tumultuous seas of treason, rebellion, and fratricide. We are still fresh in our grief over the loss of another whose life began in an Illinois country home, and whose brilliant record has added enduring lustre to our State and nation. The name of Logan will never be uttered in the presence of an old soldier, whether his uniform was blue or gray, without quickening his blood and moistening his eye. And who of us can forget that farmer-boy from Vermont, him of the giant intellect, the idol of his party, the adopted son of Illinois, who so ably represented her in the

councils of the country, and who in the hour of greatest peril, when the life of the nation was trembling in the balance, with heroic patriotism stood beside his successful competitor, Lincoln, and threw his mighty influence for the Union? So long as the waters of Lake Michigan shall sing a requiem at the foot of his tomb, so long will the name of Douglas, synonym for patriotism, be dear to Illinois! Gentlemen and ladies of the country Press! in the homes where your papers make their regular visits are the possible heroes, heroines, statesmen, and philanthropists of the future. To the influence which you silently exert year after year in these homes, will our commonwealth and the nation owe much of her coming weal or woe!"

What is the cause of this increasing influence of the Press? "With increasing intelligence among the people, morals steadily tend to a non-theological basis. A scientific foundation for ethics is becoming an imperative necessity, without which a moral interregnum impends. A regulative system, based on theological dogmas, has ceased to regulate with any great force. Old theology is moribund, and with its decay dies its regulating power." What will be the ethics of the new age?

"The ethics of the future will be an harmonious blending of the material and spiritual, both being natural in the best sense of that word. Faculties heretofore denied, or but dimly comprehended, are developing under the demands of the age and coming to be recognised by science. The influence of one mind upon another has always been known, but the *rationale* of it is clearer to-day than ever in the past. Spiritual faculties heretofore latent, or unobserved, are developing activity. The world grows clairvoyant, as it were; men see clearer than in any past time and in a degree not to be accounted for by the heredity hypothesis. Telepathy, or the transfer of thought from one mind to another at a distance without the aid of external sign or symbol, is a well established fact. The influence upon man of forces beyond cognition by the five senses, is established. The consideration of all these things widens the foundation of scientific ethics and adds complexity, but not confusion, to the task of the ethical student."

He urged the editors to whom he addressed his words of sound advice to remember that "with every issue of his paper an editor sends out a reflection of some part of his character, and that a year's issue will, as a whole, give a correct photograph of his real self. He is silently and continuously impressing his character on his constituency: and if his life represents growth in those qualities which ennoble, he may be sure he has sown good seed in the minds of the youth of his community."

Finally Colonel Bundy embodied his creed and his aspirations in the following lines, which, if the world would or could live up to them, would represent a fair picture of happiness and peace.

"I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do,

I live to learn their story
 Who 've suffered for my sake,
 To emulate their glory,
 And follow in their wake ;
 Bards, martyrs, patriots, sages,
 The noble of all ages,
 Whose deeds crown history's pages
 And Time's great volume make.

I live to hail that season
 By gifted minds foretold,
 When men shall live by reason,
 And not alone for gold—
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted
 As Eden was of old.

I live to hold communion
 With all that is divine,
 To feel there is a union
 'Twi'xt Nature's heart and mine :
 To profit by affliction,
 Grow wiser from conviction,
 Reap truth from contradiction
 And fulfil each great design.

I live for those who love me,
 For those who know me true,
 For the heaven that smiles above me,
 And awaits my spirit, too ;
 For the cause that lacks assistance,
 For the wrongs that need resistance,
 For the future in the distance,
 And the good that I can do.

I notice that the *Scotsman* (February 21st) gives an excellent critique of Mr. Arthur Lillie's new work.* It is a sign of the times that the representative Scotch paper should speak in the way it does of Mysticism, considering that its readers are largely Calvinistic in opinion. We trust that the book, which is full of interest, may be noticed in these columns when a press of matter which awaits attention is disposed of. This is the substance of the *Scotsman's* critique.

"The object of this work seems to be to establish two things. The first is that the early Christians and their Master Himself were Essenes, and the second that Essenism had its origin in Buddhism. Now, it has been denied that there was any such intercourse between India and the West as would justify the belief that the monastic settlements by the shores of the Dead Sea and in Egypt derived their origin from India. . . . It appears, however, to be settled in Mr. Lillie's favour by the inscriptions of King Asoka, which he quotes, and which speak of Asoka's double system of medical aid being established in the dominions of Antiochus, the Greek King. Still more strenuously has it been denied that Christianity had anything to do with Essenism. Many superficial resemblances must be admitted. The early Christians, like the Essenes, as the New Testament informs us, were Cœnobites ; they were forbidden the use of oaths ; they observed fasts ; they practised baptism, and they claimed a knowledge of mysteries. But is this all ? Mr. Lillie will have it that they abstained from wine and flesh meat ; that they disapproved of the bloody sacrifices of the Temple, and that they were bound to chastity. How, then, does our author get over the difficulty presented by those texts which speak of our Saviour drinking wine, attending the sacrifices, &c. ? His view is simply that those texts were introduced purposely in order to conceal the fact that Jesus and His followers were Essenes. Thus baldly stated this will no doubt seem exceedingly arbitrary, but in fairness to Mr. Lillie, his argument, which we have not space to quote, must be studied in his own words. Eminent scholars have upheld the view that the Gospels and other New Testament writings embody different tendencies of thought, and it is certainly remarkable, as is here pointed out, that the strongest Anti-Essene passages are found in the very Gospel—that of Luke—which has been held to be most tinged with Essenism. . . . The present work is one of the profoundest interest, and is certain to command attention in all future discussions of

* *Buddhism in Christendom ; or, Jesus the Essene.* By Arthur Lillie. Kegan Paul and Co., 1887.

the subject with which it deals. It is exceedingly ably written. We do not know whether the author would have us all become Buddhists, but it is only fair to him to say that he does not write in any spirit of antagonism to religion, nor indeed for that matter, to Christianity as he understands it. He seems, as far as we have been able to gather, to adhere to the faith of all mystics, and the faith of Plato, who was no mystic, that the soul is imprisoned in the body, and the great object is release from its prison and union with God. 'Mysticism,' he tells us, in one pregnant sentence, 'has an infinite number of symbols but only one truth, and that is that there is a spiritual state and a material state.'

The improved tone in the comments of the public Press on occult matters is accentuated by the conspicuous exception of the *Saturday Review*. This erudite journal has come upon *The Babylonian and Oriental Record*, and is exercised as to the Babylonian idea of a soul. It is like, our contemporary fancies, "to the first figure of a man which the first boy that passes scrawls with a piece of chalk on the first wall he meets." "Meets" is good. "Walls that I have met," may be commended to the editor as a good title for future use. "Here we see a human figure, more or less, with an umbrella head, sitting down on a rail." What, I wonder, is a "more human figure" ? "More human" than what ? than the writer, or than an umbrella ? This is the sort of stuff that occupies a column of what was once the brightest and keenest of journals, now fallen to this depth of folly. It would seem as if the writer really did not know the significance of what he calls "the crooked handle of an umbrella" instead of "a head in a hat," in these Babylonian drawings. Their study, he concludes, "offers a fine field for recreative conjecture" ; and also, I may add, with the *Saturday Review* before me, for inane fooling and vacuous stupidity. Surely if it be necessary to make a certain amount of "comic copy" to relieve the general dreariness of the *Review*, something better than this might be devised.

"TRANSCENDENTAL PHOTOGRAPHY."

The publication of further instalments of M. Aksakow's report of his recent experiments in transcendental photography is delayed, pending the receipt of some reproductions of the photographs which M. Aksakow obtained, and which, by the kindness of Mr. Hensleigh Wedgwood, we shall be enabled to present to our readers. In regard to these experiments, the gentleman in whose house they were made desires us to say that he is improperly described as a "nobleman," "a Gloucestershire landowner," or "a wealthy man." He has suffered some annoyance from this misdescription, and wishes to say that he is simply the owner of the house in some of the rooms of which the experiments were conducted.

A SOLEMN service was held in the Kazan Cathedral, St. Petersburg, on the 17th ult., in memory of the late Professor Boutlerof.

OUR Russian contemporary the *Rebus* has at last attracted the attention of the Censor. The transcendental photographs which M. Aksakow obtained in London last year have been sold in Russia in large quantities, but fearing the spread of Spiritualism through their influence, the authorities have seen fit to stop the sale.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. J. Cartwright gave an address, entitled "Dr. Talmage and the Religion of Ghosts." Next Sunday, at seven o'clock, we shall have a trance address by Miss Keeves, subject to be chosen by the audience.—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, at eleven, Mr. Hopcroft will give a séance. We wish to call special attention to these morning meetings, in the hope of an improvement in the attendance. In the evening, at seven, Mr. Iver Macdonnell will lecture on "The Great Bible." On the following Sunday there will be a Physical Séance. Those wishing to attend should apply to me at once.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

"SPHINX."

Besides an article by Baron du Prel, on "The Conformity to Law of the Intelligible World" (an account of which appears in another part of this week's "LIGHT"), there are several others of interest in the January number of *Sphinx*. Albert von Rotzing, vouched for by the editor and by Baron du Prel, describes succinctly, but clearly, ten private experiments in "direct will-transference," the sensitive (one of the three friends who met for the purpose) being blindfolded throughout. Except in one case there was no contact, and nine of the experiments (which were all conducted at a single meeting, and in silence) were perfectly successful, the tenth partially. The acts desired were performed at first promptly, and afterwards, as the sensitive became exhausted, after some delay.

"Second Sight among the Westphalians" (by Ludwig Huhlenbeck, Doctor of Law) is a collection of facts at first and second hand, by a careful and critical inquirer, of prevision of death and cognate phenomena. "Death-lights," and coffin and corpse seeing, are among the most usual forms of these premonitions, as in the second-sight of Scotland and Wales. But the sense of hearing plays a part as well as that of sight. The briefest of these accounts may be given as a specimen. It was narrated by the subject of the experience to Dr. Huhlenbeck.

"He was one evening passing by a neighbouring farmhouse (which he named) when he heard an extraordinary noise. It sounded exactly as if a fire-engine was at work; his ear clearly distinguished the up and down movement of the pump, the hissing and lashing of the water-jets. He could see nothing; to the eye all was dark and void. That this hallucination of hearing was pre-significant was established by the fact of a fire which shortly afterwards laid the whole of this farmhouse in ashes."

We should, however, have been informed as to the fact of a fire-engine playing upon it, as this cannot be taken for granted in the case of a farmhouse, perhaps remote from any town. And we are not expressly told in this case, as in others, that the phenomenon was communicated before the event. But the evidential character of this collection derives much from the fact that the abnormal experience described is common, as formerly in parts of Scotland, to many persons in a particular district, and is with some (as with the narrator of the above) of repeated occurrence. Another case, described by another witness, of an *apparition* of a fire, is worth quoting as presenting the feature of "transferred hallucination," as also on the ground of *non-fulfilment*, and for the curious local beliefs referred to in the account, which is as follows:—

"It is more than twenty-five years ago since I last saw anything. One evening, about ten o'clock, I was passing with a companion by Strobeck's factory at Niewedde, when all at once I saw the whole factory in flames, the court surrounding it illumined by the glow, the engines at full work. I could clearly distinguish the firemen; I saw exactly the two chains they had formed, along one of which the full buckets were handed, while the empty ones were returned along the other.

"My hair stood on end, and a cold chill passed through and through me. My companion at first saw nothing, and asked me in surprise what had so overcome me. Then I stretched out my arm, pointing to the fire I saw; he stepped behind me and looked over my shoulder in the direction of my arm. It was not long before he started, exclaiming, 'Oh God! Oh God!' and saw the vision. It grew gradually fainter; my companion held me back when I wished to approach nearer; finally it disappeared in an instant. I have seen nothing of the sort since then. I now believe it is true, what I have often otherwise heard, that whoever at the time of such a prevision gets another to look over his shoulder, will transfer his faculty to that person, and be henceforth free from it himself!"

"To my question (says Dr. Huhlenbeck) whether the house was actually afterwards burnt, he replied that up to the present, thus for more than twenty-five years since the occurrence, no fire had broken out there, but he was convinced of the eventual

fulfilment. It was said that the fulfilment of a prevision *in the evening* was often very long delayed; whereas a prevision happening towards morning signified an event near at hand. To my further question as to the name of his companion, he at once gave the Christian name *William*, and after some consideration the family name *Hermesmeyer*; but he did not know whether the man was still living or not; some years ago he had heard that he was living at Lintrup." Dr. Huhlenbeck has not yet been able to supply the corroborative evidence of this man.

Dr. Huhlenbeck's collection in this article contains thirteen narratives from the same neighbourhood. For an estimate of their evidential value, and for the study of the special features they present, the reader must be referred to the original. The subject is continued in the February number.

"Hypnotism and Education," by Dr. Edgar Bérillon, editor of the *Revue de l'Hypnotisme* (Paris), is an article which will be best appreciated in connection with the systematic study of hypnotism and its possibilities. As Mr. F. W. H. Myers has already called attention to the educational and moral influences potential in hypnotic suggestion, it cannot be doubted that he will follow up all that is of experimental value abroad, as in this country, and Dr. Bérillon's article will certainly not escape his attention. No abstract of it that could be given here would have the same value for the student as the careful critique we may expect from Mr. Myers or Mr. Gurney.

The similarity of modern "materialisations" with the apparitions evoked by the thaumaturgist, Schrepfer, in the last century, is discussed in a brief article by Johann F. Hauffen. Schrepfer is known chiefly by his alleged evocation of the deceased Chevalier de Saxe in the palace, and at the command, of Prince Charles of Saxony. He was the subject of a pamphlet written by the theologian, Christian August Crusius (on the occasion of Schrepfer's suicide), which forms the staple of this article. The phantoms of Schrepfer, judging from the instance of the Chevalier de Saxe, seem to have been only partially materialised, though speaking in the recognised tones of the deceased, Schrepfer himself being described as exhausted by the evocation, and as being, as it were, possessed by an alien spirit, and in ecstasy (entranced). Crusius seems to approach a conclusion similar to that of some modern speculations, for he says that the evidence would only point to bodily apparitions "if there are no spirits who act upon the nervous system of men, imitating the conditions of sensibility, and thereby occasioning apparent sensible impressions. If we look upon a market full of people, it is a very small change in the nervous system and the brain which is made by the light reflected from them, and on which, nevertheless, the whole spectacle depends. Should an alien spirit be able to imitate this change, we should get the sensible images. The effect could be produced as easily on the nerves of hearing as on those of sight, with the resulting appropriate sensation." The writer of the article suggests that if we can suppose the "alien spirit" doing this to be that of a man (embodied), we should here have Von Hartmann's theory of hallucination transferred by the medium to the circle anticipated by a hundred years.

Herr Carl Kiesewetter contributes a very interesting account of "Michael Nostradamus and his Prophecies." There is an English edition (now before us) of these prophecies, and of the different prefaces and dedications, containing most of the information available. The verification of many predictions of Nostradamus seems to be sufficiently established by evidence. We cannot, indeed, say this from personal examination, to the full extent of the claim made by Herr Kiesewetter on half of Nostradamus, viz., that he predicted the chief events in France from the fall of the House of Valois, the brilliant period of the Bourbons, the storm of the Revolution, the Napoleonic wars down to the English exile of Napoleon III.;

in England, the Revolution, the execution of Charles I., the Restoration, and subsequent expulsion of the Stuarts, the elevation of William of Orange to the throne, the rebellions for the Pretender, and our maritime ascendancy; in Germany, the chief epochs from the abdication of Charles V. to the war of 1870; and the rise of Russia. We prefer to instance one of several definite predictions which made a great impression on contemporary opinion, and which seems to have been undoubtedly published in or about the year 1555, the event occurring in 1559. The 36th Quatrain of the 1st "Century" (of Quatrains) of Nostradamus runs as follows:—

"Le Lion jeune le vieux surmontera,
En champ bellique par singulier Duelle,
Dans cage d'or l'œil il lui crevera,
Deux playes une puis mourir mort cruelle,"

which is translated as follows in our English edition:—

"The young lion shall overcome the old one,
In martial field by a single duel,
In a golden cage he shall put out his eye,
Two wounds from one, then he shall die a cruel death."

This enigmatical prediction was with reason held to be fulfilled by the death of Henry II. of France, which he met in a tilt with the young Count Montgomery de Lorge, captain of the Scotch Guard. The latter "did hit the King in the lower part of his beaver [the "golden cage"], the lance was broken into shivers, and, the mean stump lifting up the beaver, a splinter got in, and wounded the King a little above the right eye, where finding the bone too hard, it went very deep under the said eye, and broke some veins belonging to the membrane called the *pia mater*. The blow was so violent that the King bended his head towards the lists, and fell into a swoon. Being presently disarmed, they perceived the splinter of the lance in his eye, and his face all bloody. He lived ten days after, and died with great convulsions, because the sinews were offended, whereupon he suffered grievous torment." (It is added:—"His death was also foretold by Luke Ganrick, a great astrologer, who being constrained by the Queen Catherine de Médicis, to tell her by what kind of death her husband should end his days, told her it should be in a *duel*, which made him (the astrologer) to be hissed at, kings being exempted of those accidents.") For more explicit vindication of the prophecy, our old author adds:—

"The author calleth the King an old *lion*, and the Captain Lorges, since Earl of Montgomery, the *young lion*, because both fought like *lions*. The *young lion* overcame the old one in *martial field*, and in a fight of one against one, and consequently a *duel*. He overcame him by putting his *eye* out in a *golden cage*, that is, in his gilded helmet. Of which *wound* there came another, because the blood of some broken veins, creeping into the brain by the vehement agitation of the head, caused an imposthume there, which could not be remedied; therefore the author saith *two wounds* from one, that is, one wound made two; and the king died of a *cruel death*, as we said before."

From his own accounts (in the dedications to his son and to Henry II.) it would seem that Nostradamus did not judge merely by astrology, but by a divine or natural gift, excited by astrological calculation. God, he says, "cleareth the supernatural light in the person that foretelleth by the doctrine of the planets." He predicted correctly the period of his own death by writing in an almanack the month of it:—"Hic prope mors est." In his dedication to his son, Nostradamus professes that the predictions in his "Centuries" "are perpetual vaticinations from this year (1555) to the year 3797." (Continued in February number.)

The remainder of this number is occupied with the conclusion of a translation of Bulwer Lytton's *Haunters and the Haunted* and with the "Short Notes." In the latter, a contribution, by a well-known German traveller, Dr. Wilhelm Joest, of a "telepathic veridic dream," should not escape the attention of collectors of contemporary evidence on this subject. Some of these "short notes," by-the-by, are of rather formidable length.

PARLEYINGS WITH CERTAIN PEOPLE OF IMPORTANCE IN OUR DAY.*

To wit: MR. ROBERT BROWNING—PROFESSOR HUXLEY.

If the "stars in their courses" had revealed to our esteemed correspondent "C.C.M." that in this year of grace Mr. Browning would be conversing with the dead without having joined them, and that Professor Huxley would be prepared to admit that the miracle of Cana in Galilee presented no absolutely insurmountable stumbling block to the knees of recognised physical science, he would, we think, notwithstanding his natural candour and courage, have kept these revelations to himself as demanding further astral verification.

Nevertheless, both these phenomena have actually taken place; but Spiritualism must not expect too much from them. Something, however, we think they may fairly be claimed to have contributed to its profit.

In *Parleyings with certain People of Importance in their Day*,—Mr. Browning's new volume of verse—the poet summons from the vasty deep seven ghosts, but, unfortunately for the more immediate interests of scientific Spiritualism, it is that they may listen and not that they may talk. Moreover, he dedicates his book to a ghost, if we may venture so to describe a deceased friend, who, he seems to believe, can both see and hear him. "Absens absentem auditque videtque," is the epilogue to his dedication.

After a Prologue the relationship of which to the Parleyings is not very apparent, Mr. Browning invokes to come to his chair at midnight and review his counsels Bernard de Mandeville, the author of that curious book, *The Republic of Bees*, and in a monologue with the shade seeks to deal with the arguments of those who found a denial of the existence of God on the lack of visible manifestations of a beneficent control, in the world, of Evil. Mr. Browning's views on this important subject derive their value rather from their truth and the ingenuity of the illustrations by which he supports them, than from their novelty.

He compares the soul of man to the body of a baby requiring time to mature it.

"Law deals the same with soul and body; seek
Full truth my soul may, when some babe I saw
A new-born weakling starts up strong—not weak,
Man every whit.
No! as with body so deals law with soul
That's stung to strength through weakness, strives for good
Through evil—earth its race ground—heaven its goal."

Again:—

"What know I
But proof were gained that every growth of good
Sprang consequent on evil's neighbourhood?"

After some striking Parables designed to elucidate his arguments, the poet diverts into some illustrations of symbology which display him as a Spiritualist of the higher class, and stigmatises the Literalism of the age.

"Our mortal purblind way
Of seeking in the symbol no mere point
To guide our gaze through what were else inane,
But things their solid selves"—

and compares this class of reasoner to one who, looking on a map of the heavens on a globe, should say,

"So jointly joint
Orion manlike? As these dots explain
His constellation? Flesh composed of suns!
'How can such be?' exclaim the simple ones"—

and adds (would that all Spiritualists could follow him):—

"Look through the sign to the thing signified."

The moral of the whole may be defined in the words of another poet, now forgotten—Parnell in his *Hermit*:—

"So taught by these, confess the Almighty just,
And where you can't unriddle, learn to trust."

* *Parleyings with certain People of Importance in their Day*. By Robert Browning. Smith, Elder and Co.
Scientific and Pseudo-Scientific Realism. By Professor Huxley—*The Nineteenth Century*. Kegan Paul, Trench and Co.

Having thus "parleyed" with the Pessimists, the poet, in his second Parley, seems to address himself to the religious sentimentalists. The ghost summoned to be talked at, rather than to, is Daniel Bartoli, a Jesuit chronicler of the Lives of the Saints, and the moral or point aimed at seems to be to display by a chronicle of the poet's own that in

"That which before us lies in daily life
Is the true 'Saintship.'"

The story is of a druggist's daughter, about to be espoused, out of her own degree, by an amorous young Duke, giving him up altogether upon learning that the assent of his Sovereign was to be dependent on his relinquishing two of his dukedoms. "Never," she says,

"Never dare alienate God's gift you hold
Simply in trust for Him."

If it should be suggested by a hypercritic that the title of this lady to canonisation in respect of this particular act of self-sacrifice might be regarded as somewhat impaired by her marrying shortly afterwards, in perfect contentment, a young man in her own station of life, the poet might probably urge that, in fulfilling the ordinary humble duties of a wife and a mother, a sufficient margin might be afforded out of which to advance a claim to the honours of the truest saintship.

That Christopher Smart, to whom Mr. Browning addresses his third Parley, was a "person of importance" in his own or any other "Day," (except, perhaps, to schoolboys who find his translation of Horace a useful crib) may be reasonably questioned; but nobody will doubt that he is likely to become so in our day. "Kit Smart" wrote in a lunatic asylum, with his key on a door,

"A song where flute breaths silver trumpet clang,
And stations you at once on either hand
With Milton and with Keats."

Again:—

"Such success
Befell Smart only out of throngs between
Milton and Keats that donned the singing dress."

Such a poem, *The Song of David*, Kit Smart wrote when he was mad, and relapsed into his original dulness when he regained his sanity. That "Great wits to madness nearly are allied," enjoys high poetical authority, but that small wits should by madness be elevated into great wits, perplexes, as well it may, even the wit of Mr. Browning.

This "Parleying" is possibly addressed to the worshippers of pure intellect as a reminder that they are kept dull by the very intellectual soundness and balance by which they claim to irradiate the universe.

Why Mr. Browning should, in his fourth Parley, have deemed it worth his while to summon out of

"His slep among the dull of ancient days"

the spirit of George Bubb Dodington, may at first sight seem rather a puzzle, but this, like most of the poet's mysteries, will, we think, yield up its secret to study. Bubb Dodington has usually been regarded as the type of the venal statesman, rather unreasonably, as we think, for, in this respect, he was no worse than most of the politicians of his day, and would never have been so reputed but for his own candour in keeping a diary, through the pages of which alone—like Mr. Pepys—he has survived to posterity. This Parley, though titularly spoken to George—who would have been greatly perplexed to understand it—seems to be really addressed to, and designed for the instruction of, certain monotheistic politicians of the present day. The argument appears to be that the methods by which Bubb Dodington would have been content in his day to seek the coarse popularity wherein his heart delighted, would now be found obsolete and their place taken by a higher and more courageous system of political quackery, which the poet terms "Supernatural." By this term, he explains, he

signifies something quite beyond the ken and comprehension of the consciences and conceptions of consistency of ordinary men. And he leaves, we think, the reader in no doubt as to whom and what he is driving at. But into these exalted regions we cannot presume to enter. "The bearing of" Mr. Browning's "observations," like that of another eminent philosopher, "lays in the application on 'em," and therein we must leave the reader to minister to himself, the realm of "haute politique"—"supernatural" though it be—not falling within the scope of any Spiritualism with which we have to deal.

Francis Furini, to whom Mr. Browning addresses himself on his fifth Parleying, was a painter-priest, who decorated his church with pictures; and in a fit of remorse erased them all, because there was, as his more matured judgment conceived, in them too much delineation of feminine nudity. How this should have been unless he had derived all his subjects from incidents preceding the Fall of Man, is not apparent, but is also not important. Upon Furini, in the interests of exalted purity, Mr. Browning is excessively severe, as upon all those who are doubtful about the promotion of that virtue by means of the delineation of woman when adorned the most, by unadornment. The question is a delicate one, and belongs to the department of high morals, as Mr. Browning's previous Parleying was devoted to high politics. No doubt "to the pure all things are pure," and we are very willing, without going into detail, to testify to our admiration of those who feel themselves able to approximate in any degree to that divine ideal which is defined in the First Article of the Church of England. The matter is perhaps one of idiosyncrasy, and belongs less to the realm of spirit, with which we are more immediately concerned, than to that of the flesh. Thus much, however, may, we think, be affirmed from the length of this Parleying, as compared with the others, and other characteristics of it, that of the many attributes of Truth of which Mr. Browning is the High Priest, that of her nudity is not in his eyes the least deserving of contemplation.

Two other Parleyings remain undiscussed—with Gerard de Lairese—with Charles Avison—but we are reminded that time and space apply to Spiritualists if not to spirits, a warning to the necessities of which we resign ourselves with the less reluctance as we are bound frankly to confess, as respects these two important persons, that we never heard of them.

If Mr. Browning in his *manner* sometimes recalls to us Pope's description, (in a poem the name of which it would be impious to associate in express terms with that of Mr. Browning), of the work of a poet of his day—

"Dissonance—and captious art—
And snip snap short—and interruption smart,—"

he recalls to us also, not less frequently, in his *method*, the remarks of another great poet on the poetry of Isaiah. "The manner of the prophets," says Cowley, in his paraphrase of the 34th chapter of Isaiah, "especially Isaiah, seems to me very like that of Pindar; they pass from one thing to another with almost invisible connections. . . . The old fashion of writing was like disputing in Enthemymes, when half is left out to be supplied by the reader." Or, as another great writer has defined it, "where the major is indeed married to the minor, but the marriage is kept secret."

To this method all readers will not readily adapt themselves, but only by those who can and will, may profit be hoped from the more philosophical poetry of Mr. Browning.

To force us to

"Look through the sign to the thing signified—"

is the underlying essential aim of all the poems which we have been essaying to interpret, and it is in this that lies their value and their conformity to what may be regarded as the fundamental axiom of all true Spiritualism: "The letter killeth, but the spirit maketh alive." We hope as opportunity serves to be allowed to recur to this subject.

(To be continued.)

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light :

Edited by "M.A. (OXON.);" and E. DAWSON ROGERS.

SATURDAY, MARCH 5th, 1887.

MAN'S HIDDEN POWERS AND FORCES.

II.

We have adduced some evidence of the hidden powers of man in the cases of psychometry and telepathy. We are not sure that the cases of the latter phenomenon may not be otherwise explained: or, rather, we think they may: nor are we clear that telepathy, in the proper and strict sense of that elastic term, does at all fairly cover them. There was no thought-transference between Dr. Butler and his old pupil, nor between Pompey and Peticus, so far as we can see. But something acted on the minds of these persons abnormally. Dr. Butler calls the something telepathic impact. Spiritualists will call it something else. But the fact on which we are dwelling remains, whatever the explanation.

The next instance of these occult powers is a case of psychography, interesting because the process of development is carefully described. Mr. J. E. Coe records in the same number of *Mind in Nature*, from which all our instances are gathered, how he experimented on himself. Seated in his office (May 11th, 1881), he placed telegraph insulators under the legs of his chair, placed a sheet of paper on a pane of glass, took a pencil in his hand, closed his eyes, and left the hand and arm perfectly free to move at pleasure. Presently, "after some time," it did move, and something was being written. It was the writer's name, written as he had never written it before. At first the hand would not move except on glass, but shortly it moved under any conditions, but the subject of the communication was always anticipated by the mind. Mr. Coe believes that his mind unconsciously directs his hand. He thinks it is the same with the divining-rod, which leads us to the conclusion that he has not sufficiently studied the evidence on these subjects. However, his experiments on himself are very interesting, as showing the way in which occult powers in man may be developed, whether we conclude that the unconscious self operates unaided, or that the direction and guidance come from without. One of his experiments, and the conclusion he draws from it, is decidedly curious and interesting.

"I one day lay down on my bed to try an experiment. I lay there and wished that my right arm lying at my side would rise up straight above me. I lay and waited; soon I felt my arm begin to move, and then it commenced to slowly swing in a circle, a short distance from the bed; faster and faster went my arm, all the time circling and gradually rising until it was straight

above me. Why did my arm swing in circles? Holding my hand above I would wish my hand to fall and stop at some certain angle; it would fall until the angle was reached, and there stop and remain for some little time, with as little weight and as little sensation as though it was the shadow of an arm.

"It seems to me as though there are two different forces in our body that can act either concertedly or separately. Ordinarily they act separately. It is in the men of genius and those who learn the art of concentration that they act together. But even we ordinary mortals in our minutes of terror or anger may have them combine, and then our strength is doubled."

And now for a final case of mediumship, an explanation we give without much precision in cases not explicable by any other means than the intervention of an external intelligence. Mediumship covers all the cases cited: but we have been desirous to give full scope to such theoretical explanations as may be considered sufficient without bringing in an unnecessary element. The Law of Parsimony requires so much as that. The case about to be narrated is one of a series of similar instances in the life of an American lady, the widow of a noted physician. Her twelve-year-old son had injured his hip, and, though treated by a leading physician, the leg shortened and the boy used crutches.

"One day the mother went to answer a ring at the door, and found standing there a lady who was an entire stranger to her. The lady introduced herself, and explained that she was on her way to the East, but before arriving at this city had been impressed so strongly to stop there that she had yielded to the impression. She was a medium, and accustomed to follow her impressions. After leaving the train at the station, and while wondering what she should do there, as she was an absolute stranger to the place and the people, she was farther impressed to go to a certain street and number without delay. She went with the result above stated. She did not know what was required of her, but almost immediately after having been invited into the house, was controlled by the widow's husband. He explained that he had impressed the medium to come there, so that he could explain to his wife the cause of his son's lameness, and direct her what to do in the matter. He said that the attending physician was entirely mistaken in his diagnosis, and explained the real cause of the difficulty. He said that this physician had not and would not find it; described the condition of the hip and leg perfectly, and told her to send for another physician whom he named, saying that he could impress him so that he would find the real trouble, but he could do nothing with the one who had been attending the boy. She followed the directions given her by the medium, and upon the arrival of the other physician, told him that she was dissatisfied with her son's condition, and without saying a word of what had happened, asked him to make a thorough examination of the case. His diagnosis agreed perfectly with what her husband had said to her through the medium, and she gave the case into his hands, with the result that in a comparatively short time her son was perfectly restored. That the medium who came to them was an absolute stranger to them all was proven without difficulty. The widow was an old resident of the place, which was not so large that she could not know of nearly every one who lived there. The second physician she knew well also, and knew that there was not and could not be any collusion between him and the medium. The latter proceeded immediately on her journey."

We do not know what hypothetical theory our friends who seek to find all causes in man may weave in this case, but we have no difficulty in correlating it with the multitude of others which have convinced us of the existence of the departed in a state whence they can return to earth, and demonstrate to us the identity of their individuality and the permanence of their affection.

"SPIRIT TEACHINGS."—In answer to several inquiries, we beg to state that four copies of "M. A. (Oxon's)" *Spirit Teachings* are now to be had at 16, Craven-street, and that a supply will be available as soon as sheets can be bound. *Spirit Identity* is out of print. *Psychography* and *Higher Aspects* can be procured at the same address.

LONDON SPIRITUALIST ALLIANCE.

We beg to remind our readers that the next Conversation of the London Spiritualist Alliance will be held at the Banqueting Hall, St. James's Hall, on Thursday evening next, March 10th. It may be convenient to state that the hour of meeting is 7.30 p.m., and that the paper of the evening will be read by Mr. W. Paice, M.A., at 8.30. "Whence and Whither?" is the suggestive title of the address. We trust that there will be a large gathering on the occasion. We may add that arrangements have been made by which it is hoped that the audience will be less incommoded by the defective acoustic properties of the hall. It is a very difficult room in which to make what is said audible.

MR. EGLINTON.

Mr. Eglinton reached St. Petersburg on Sunday, February 13th, and when we had news of him last he was still there. He had given séances, with complete success, at the palace of their Imperial Highnesses the Grand Dukes Constantine; at the palace of His Highness the Prince of Oldenburg; and at the palace of His Imperial Highness the Grand Duke Vladimir (brother of the Emperor). Amongst others with whom Mr. Eglinton had had the honour of sitting were the Prince of Mingrelia (who has been mentioned as a candidate for the Throne of Bulgaria, and who has been a Spiritualist for many years); Baron Schlichting; Prince Nicholas Bagration (grandson of the King of Georgia); Colonel Ridevsky (aide-de-camp of the Grand Duke Nicholas); M. Aksakof; Prince Michael Ghika (Roumelian Ambassador); Prince Vladimir Ourousof; M. Mouhanoff (Master of Ceremonies to the Grand Duke Michael); Baron Meindorf; Princess Galitzchin; Count Gaiden; Count Greppi (Italian Ambassador); General Peters (aide-de-camp to the Emperor); Princess Orbeliani; M. Zéléony (aide-de-camp to the Emperor and Master of the Court of the Grand Dukes Constantine); Madame Bebikoff, &c., &c. Mr. Eglinton was still being sought after by many exalted personages, but was hoping to be able to start in a few days for Moscow. His friends will be glad to hear that he is well, and that his séances have been almost uniformly attended by the most perfect success.

Later.—As we go to press we learn that on the evening of Friday, February 25th, Mr. Eglinton gave a séance to the Emperor and Empress, Their Imperial Highnesses the Grand Duke and Duchess Sergius, His Imperial Highness the Grand Duke Vladimir, and Their Imperial Highnesses the Prince and Princess Oldenburg. The success was perfect, and their Majesties were greatly gratified. On Saturday and Monday Mr. Eglinton gave séances at the palaces of the Grand Duke Sergius and the Grand Duke Alexis, brothers of the Czar. So great is the interest which has been excited in the highest circles in St. Petersburg that it is quite uncertain when Mr. Eglinton will be able to leave the city.

WE are asked to say that letters addressed to Mr. Eglinton during his stay in Russia should contain no political allusions whatever.

M. AKSAKOF has endowed the St. Petersburg University with a large sum of money for a scientific scholarship in memory of his late friend, Professor Boutlerof.

A CORRESPONDENT of the *Daily News*, describing the scare at Nice, immediately consequent upon the recent earthquake, remarks that "Lady Caithness is among the few who keep their serenity."

WHEN he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination, assuring them that whoever was acquainted with those mediums which God made use of when they communicated anything to man need never be left destitute of Divine counsel.—XENOPHON.

BARON DU PREL ON "THE CONFORMITY TO LAW OF THE INTELLIGIBLE WORLD."

The German monthly, *Sphinx*, is well sustained by the character and interest of its contents. The January number begins with an article, entitled as above, by the distinguished author of *The Philosophy of Mysticism*. The "intelligible" world is a term derived from Kant, and has only a relative propriety. It signifies a world beyond our present sensibility (sometimes, therefore, also called "transcendental"), and which can thus be only intellectually apprehended by us, though it may well be objective or phenomenal, and therefore sensible, to another degree or to another form of perception. There are thus two alternatives applicable to it. It may be a world in relation only to faculties of perception entirely different from our own, a case presenting the further alternative that it is either spatially distinct from our world, (*i.e.*, is four or *n* dimensional), or would require the evolution of a *new* sense, or of new senses, for its perception, but without modification of the general form of our sensibility, which is three-dimensional* space. The second general alternative is that the "intelligible," or transcendental, world only exceeds the normal degree of our existing senses, and is thus only divided from us by what is termed the "threshold" of our sensibility, the line or degree below which impressions impinging on the organism do not come to consciousness.

"The belief of modern 'enlightenment' [*Aufklärung*] is that this boundary (the 'threshold') is impassable; on the other hand, that it can be exceptionally broken through has been a belief never and nowhere extinguished."

Now just because such phenomena are exceptional, they do not conform to the laws of our experience, and their own law being undiscovered, they are called "miracles," and science, which is not the chronicle of unintelligible "facts," but exists just so far as facts can be referred to an intelligible order (that is, can be subjected to the law of causality), has necessarily nothing to say to miracles, except to deny them. "A science of miracles would be a logical contradiction."

The postulates with which science must start in its investigation of the transcendental province, Baron du Prel defines as follows:—

"With all the difference there may be between the two worlds, they must both, because conformable to law, have an identical foundation in nature. The materiality of the intelligible world may be, and, according to all experiences, is, such that it remains imperceptible, as a rule, to our senses, these admitting impressions only through atomic accervations of great density; but wholly immaterial that world cannot be. In all magic, in all mystical phenomena—whether proceeding from living persons or from the deceased—there are thus to be presupposed organs of operation—an astral body; further a substratum which is acted upon, which may be non-sensuous, indeed, but cannot be immaterial; finally a law of operation. The substratum of the supersensuous world may have a materiality indefinitely inferior to that of the sensuous world, and may nevertheless be superior to the latter in forces. The greatest effects often proceed from the subtlest agents, *e.g.*, in electrical phenomena, in homœopathic attenuations, &c.

"Mediumship, which is often regarded as opposed to natural law, really ascribes to the law of causality a wider validity than does science. The latter cuts off from nature the bit of the world which is circumscribed by the human senses, and allows that only to be subject to causality, whereas all nature submits to it. Now, as the supersensuous world is likewise governed by laws, science voluntarily deprives itself of highly important views by declining the investigation of mediumistic phenomena.† Become haughty through

* This statement is not affected by the question whether the third dimension is an *immediate* construction, or is added by imagination through mental inference.

† It is perhaps too usual to speak of "science" in the abstract, rather as if every man of science was under an obligation, by his profession, to undertake research in all departments of nature. The physiologist, the chemist, the naturalist, the geologist, &c., may well decline an unfamiliar research in what must really be a *new* science. Of course, what is really meant by the complaint is that men of science have been foremost in denying recognition to the subject, and in treating it as beyond the pale of scientific research.

its present attainments, this science traduces nature by the supposition that she has nothing more to offer. . . . In fact, nature is traduced by human presumption in the opinion that this wonderful and mysterious world, of whose *shell* we scarcely know anything, is already known *in its depths*. . . . Schelling says that 'every spiritual world must, in its nature, be just as physical as the present sensuous world is in its nature also spiritual.' As force does not begin first there, where its effects are perceptible to sense, so also matter does not cease where it is supersensuous. There is only *one* nature; it embraces the sensible and the intelligible world, solid matter, fluid, gaseous, and the radiant matter of Crookes—which for our senses already seems dissipated into mere force—but also will, feeling, and thought are all members of *one* series. Instead of opposing to the supersensuous, as a world immaterial and lawless, the sensible world as material and conformable to law, we must rather ascribe to both: materiality and legality. Only our senses draw between the two worlds the dividing line, which is thus only subjective."

The article next proceeds to point out the limitations of the knowledge to be expected through "mediumship." It can give us no information upon the relation of spirits to their world, but only enables us to learn their abnormal relation to our sensible world. And even as to this, too much is not to be expected from the very narrow line of contact between the two worlds, and the difficulties under which the denizens of the one communicate with the other. Analogous are the operations of our own transcendental faculties of seeing and acting at a distance, these manifestations requiring very exceptional conditions, and having a very limited scope.

"Whether we act as spirits, or spirits as men, in either case there is action in a foreign world without appropriate organs." "In the main, the two worlds are divided, and only a few lines of force can be available as threads of connection. Even if spirits are far better versed in transcendental physics than we are in our physics, the former are still only adapted to indirect action in our world, direct organic connection being wanting."

Baron du Prel explains by this difficulty the apparent triviality of manifestations, and refutes the opinion of Du Potet that "spirits play with us."

"The question is not what spirits do, but rather what they can do. . . . Were a man to confine his activity to rapping on walls and pushing about tables, that would certainly be trivial, because his organisms fit him for higher occupations. But just because spirits are not men, they are only to be judged by what they do in their own world—of which we know nothing—not by that which they do in ours, where their activity, for the very reason that it must be subject to law, is limited."

Baron du Prel suggests that the forces of the "intelligible world" have to be converted into equivalent of our earthly forces for the purpose of these manifestations, and that in the occurrences we find indications of just such accidents and undesigned erratic phenomena as might be expected from experimentation, from the other side, of a difficult and unfamiliar character. On the other hand, in the fact that the manifestations are accompanied by more or less constant, and apparently irrelevant, accessory circumstances, he finds a significant indication of conformity to unknown laws, and a clue to the question of conditions. Such a circumstance, for instance, is the cool draught of air by which phenomena are so frequently introduced.

"The conditions of success, in the first place, are physical. Experience shows that rain and disturbed weather are unfavourable; while the dry, pure air of California has been found to make that place the most suitable in America for the manifestations. The little investigated modes of motion of matter—such as odic radiations—and electricity play a great part, and are peculiarly exposed to disturbance. Most of the manifestations are connected with physical and chemical processes, and this connection has to be investigated."

Especially to be noted are similarities which cannot rationally be ascribed to imitation and design.

"Schopenhauer remarks that the phenomena described in

different modern ghost accounts are identical with those reported in old books, without it being possible to suppose that the, for the most part, unlearned authors of these accounts had read those old, scarce books, which are partly in Latin. It is difficult to reject these accounts as lies; against this view is 'the complete similarity in the quite peculiar course and nature of the alleged apparitions, far apart as the times and localities may be in which the reports originate. . . . The character and type of the apparitions are so definite and peculiar that the practised reader of such an account can decide whether it has been invented, or is referable to optical illusion, or was an actual vision.' The identity of the conditions, the typical course, and the accessory circumstances are explainable as of course on the presupposition that all the manifestations can only occur in conformity with law. But these similarities would be quite inexplicable if we referred the accounts to the imagination of the reporters. The identical character of all these accounts requires an unchangeable factor, which is the conformity to law of the intelligible world; were they romances, their character would be changed according to time and place, because imagination is a changeable thing. As Glanville says:—"If they are fancies, 'tis somewhat strange that imagination, which is the most various thing in all the world, should infinitely repeat the same conceit in all times and places.'"

The above consideration has received far too little attention, even from the evidential point of view, while for any scientific purpose of induction it has been almost wholly neglected. To Mr. F. W. H. Myers, indeed, belongs the credit of having brought prominently into view, in his fine and well-known essay on the Oracles, some features which are highly significant and suggestive to the student of analogous phenomena in our own time. But these resemblances should be put in the very front of the argument for the recognition of the phenomena as genuine. They should be carefully traced in a historical research. And in the same spirit the modern accounts should be compared among themselves, for the discovery and recognition of such common, and especially of such eccentric or erratic, features as can be referred neither to imitation nor to the naturally recurrent suggestions of cunning.

"Along with the physical conditions the personal peculiarities of the mediums and of the spectators play an important part in the elicitation of the phenomena. This applies physiologically, psychologically, morally. The spirits are evidently in definite relations to the bodily and mental characteristics of the mediums and of the experimenters. And this increases the difficulty of the investigation. . . . Here also belongs without doubt the law of equivalence in the conversion of forces, and the success or miscarriage of the experiments certainly depends largely on the circle itself. And it may be presumed that the psychical influences of the spirits have likewise to be converted into equivalents of our forces. That imperfect knowledge on the side of the operators has also to be reckoned with is probable from occurrences which look as if unforeseen by the spirits themselves; many seem to have been unintended, and their apparently mischievous tendency is often not in character with the particular course of the manifestations. Such, perhaps, was that electrical rending asunder of Zöllner's screen, and the smashing of the slates; for it seems highly probable that such undesigned phenomena should occur, because the application of transcendental physics to our world is in some degree unnatural to the spirits.

"The circumstance, that the manifestations are dependent on at present unknown physical, physiological, and psychical conditions, as well as upon the wills, undeterminable by us, of those beings on the other side, excludes the hope, notwithstanding the conformity to law of the intelligible world, that these experiments can be conducted as physicists conduct theirs."

It is an interesting coincidence that Baron du Prel, in this article, exposes the fallacy of treating "the laws of nature" as if they were objective and the causes of phenomena, in the same way as it was being contemporaneously exposed, in very similar terms, by Professor Huxley in his recent article. Du Prel also quotes a remarkable passage to the same effect from Professor Virchow, who draws the express conclusion that:—"The mere fact of the negation of a re-

cognised law constitutes therefore no miracle." Baron du Prel shows a clear appreciation of the necessity of the preliminary work of clearing away *à priori* objections. This is really the main thing. Objections purporting to be offered to the sufficiency of the evidence are in truth mostly relative to an assumed improbability of the facts, an improbability which is, of course, entirely subjective. Accordingly, it is thought that this improbability can only be successfully encountered by scientific demonstration, and no amount of testimony in favour of these phenomena is allowed the cumulative weight which would attach to it if we had regard rather to the *known* improbability of so much experience being fallible than to the merely supposed improbability which originates in our ignorance. Now, the exposure of the fallacy that there is any positive improbability to oppose to the evidence—in other words, of that widespread fallacy implied in the proposition that evidence is to be proportioned to probability—will leave the evidence with just as much and just as little probative force as it would have for any fact that was free from presumptions *pro* or *con*.* The result of applying such a logical principle of judgment to this testimony could not be doubtful for a moment. The collection, analysis, and criticism of evidence is excellent work, but not less indispensable is that to which Baron du Prel addresses himself in this article, as in much besides that he has written. For to make the phenomena in question hypothetically less unintelligible, to relieve them of the prejudice that they stand in opposition to "known laws of nature," and to show how much that seems doubtful and suspicious about them is really, or even possibly, referable to their very conformity to law, is to make them less "improbable," and thus to restore them to the possibility of proof by the rational standards of evidence which are guaranteed by positive experience.

C. C. M.

CORRESPONDENCE.

[It is better that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Liberated Spirits."

To the Editor of "LIGHT."

SIR,—Although Mr. Haughton's manner of writing is not such as to encourage the expectation that he will be beneficially influenced by anything that may be said in answer to him; and although his fallacies, assumptions, and other defects of argument will for the most part be readily apparent to your readers, I think it well that your pages should not remain without some reply from me; especially as it will afford an opportunity of adducing in support of my position certain potent considerations which, so far as I am aware, have never yet found expression.

The first part of his letter does not, as he himself admits, apply to me. But neither does it apply to the subject in dispute. For it was not the body *as body* that Paul deprecated and repudiated, but the body in its original and "natural" state, unregenerate and insubordinate to the Spirit, and requiring for its perfectionment to be "redeemed" or "raised." For Paul's fight was, as he himself says, "not against flesh and blood, but against" that which being interpreted means, the evil tendencies and perverse dispositions of the unregenerate mind and heart.

Now the process of the redemption just referred to consists, not in separation from the body, as Mr. Haughton insists—that would leave the man no better than before,—but in such purification and rectification of the physical system that, from being a "house of bondage" and "body of death" to the Spirit, it becomes to it a holy temple and an instrument of noblest uses. And it was Paul's great sorrow that, having attained a high degree of regeneration as to his interior man, he was, through certain physical disabilities, inherited or acquired, withheld from completing the process in that incarnation by accomplishing the regeneration also of his exterior man, or body, this being the crowning act and test of the Christ. Hence the

* With reference, of course, to the peculiar nature of the alleged fact, not as probable or improbable, but so far as it may communicate elements of fallacy to the evidence.

significance of that Article of the Anglican Church which declares that Christ on rising from the dead and ascending into Heaven, so far from renouncing and abandoning His body, which, according to Mr. Haughton, He ought, as a "liberated spirit," to have done, "took it again with flesh and bones and blood and all things appertaining to the perfection of man's nature." Mr. Haughton, therefore, can hardly be deemed happy in his reference to Paul and the Anglican Church, or be accepted as a trustworthy exponent of the "universal voice of mankind, whether Christian or heathen."

With regard to the process just mentioned, the final stage of which constitutes the "Transmutation" of the higher Alchemy, it is obvious that only by means of the experiences accumulated in many bodies could anyone acquire the requisite knowledge, skill, and power to achieve it. But even were it not so, but were a single lifetime sufficient, where, I ask, but in and by means of the body does a Paul or any other saint gain the spiritual maturity implied in the power to despise and transcend the body? Mr. Haughton, however, vehemently reprobates the notion of the body being of any use at all in the matter, and accounts it an unmixed evil, heedless of the slur he is thereby casting on the Divine order which imposes it on us. We all know the fate that befell the "liberated" kite which complained of the string that kept it from soaring into the skies, when at length the string was severed. Mr. Haughton's intelligence on this subject seems to me to be about on a par with that of the kite in question. Nor has he even considered the possibility that the body he scorns may be less a cause than a consequence of materiality in its possessor.

Equally strange to him seems to be the doctrine—familiar to all genuine students of Divine things—that the evolution of the soul, substantially no less than conditionally, is due to the continuous operation of spirit in matter, a prolonged association with which is therefore indispensable to its growth, and an early deprivation of the sustenance derived from which would stunt and dwarf it. Yet this doctrine lies at the very root of the question, and no inquiry is complete which omits to take account of it.

But not only is Mr. Haughton's study of the subject the reverse of comprehensive, his presentation of his opponent's position is the reverse of ingenuous. For he represents me as "so enamoured of materiality," for a letter the whole object of which is to show how souls may best be delivered from their tendencies towards materiality!

Nor is the argument with which this curious inversion is associated a whit more to the point. For so far from the "remedy" in question being "strange," nothing is better established than the liability of satiety to produce first indifference, and then repugnance. Of course, if a man be wholly "of earth, earthy," and has no aspirations beyond the physical, he must, by the law of spiritual gravitation, follow his own affinities, and sink deeper and deeper into materiality, to his own final extinction. But this is the fault, not of the Divine method, but of the individual himself; who thus proves that he has no redeeming element in him. Whereas they whose attractions are upwards, and who seek accordingly to dominate the bodily nature, have no difficulty in making the material a stepping-stone to the spiritual. And to them the body becomes at once an exercising ground whereon to develop, and a house of ordeal whereby to test, the graces and virtues which save. Mr. Haughton, however, seems to have a difficulty in comprehending the value of the discipline which involves a struggle with one's own limitations and other defects. But how—being what we are—we are to have strength without exercise, knowledge without labour, perception without contrasts, or virtue without experience, and these without the body and its lessons, he does not tell us. He enlarges, it is true, on liberty, and cites Swedenborg to the effect that "the soul can be reformed only in a state of liberty." But seeing that by liberty he means only a condition wherein the man is divested of his phenomenal capsule, and that this involves a merely physical change—a change not of nature but of external conditions only—it does not seem to me that we are helped much by this. Indeed, the dictum in question, as understood by Mr. Haughton, so far from being "profound," is absurd and untrue. For if it means anything, it means that the criminal who is at large, and free to follow his propensities, is more likely to be reformed than when under restriction and discipline; and that it is not when "imprisoned" at his studies in the schoolroom, but only when expatiating on the playground or in holiday-time, that the schoolboy gets any education. If this is Mr. Haughton's meaning, his experience of "liberated" school-

boys and felons differs very widely from that of other folks ; and if he be right we ought at once to abolish both schools and prisons, in order to give their inmates a fair chance. Does he advocate this ? There are some exquisite verses running

"Stone walls do not a prison make,
Nor iron bars a cage,"

which I commend to Mr. Haughton's consideration, reminding him only that the same may with equal truth be said of the much abused human body. But that it all depends on the man inside.

Mr. Haughton proceeds politely to assure me that I "misunderstand the whole matter." "The punishment of a criminal," he says, "is not for his own good, but for the safety of others. His moral improvement is left to take care of itself, or, at all events, is wholly subordinate." I should like to know what that devoted body of men, the chaplains of our prisons, would say to this assertion, not to mention the great majority of the tax-paying public who provides them ; and also whether the terms, "House of Correction" and "Reformatory," are bestowed on the institutions so called in irony. And if, as I maintain in opposition to him, we do make the reformation of the criminal a matter of primary concern, how much more so must it be in those Divine ordinations in regard to which human institutions are but imperfect correspondences !

To come to another of Mr. Haughton's lapses of logic. Affecting the highest veneration for Swedenborg and his teaching, he plays fast and loose with his fundamental tenet ; thereby discrediting both master and doctrine. For he accepts the correspondence subsisting between the clothing of the body and the body itself as the clothing of the soul—quoting with approval Shakespeare's expression "vesture of decay"—when it seems to tell for his own argument, and he denounces as "frivolous" the very same analogy when used by me in support of my argument.

It goes without saying that Mr. Haughton has not the smallest conception, either of the nature or of the amount of the evidence for the doctrine he contravenes. That evidence is, it is true, for the most part such as to preclude it from being made common property, inasmuch as it consists in personal experiences of the most private and sacred kind. But I can confidently affirm of such instances as have come within my knowledge, that if they are delusive as demonstrations of the reality of the past earth-lives of those to whom they relate, no ground is left for believing in the reality of the past years of their present lives. For the evidence in both cases is the same, namely, recollections so distinct and precise that they cannot be explained away as mere imaginings. And besides the recollections which the individual concerned has of his former selves, there are those which his former selves have of him, constituting a mutual recognition and identification, such that he is able to refer his character and conditions, whether for good or for evil, in his present life, to the deeds done and the tendencies encouraged in his past lives. For those to whom such experiences are vouchsafed—and, as I have said, there are, to my knowledge, such persons—that which by the Greeks is called Nemesis, and by the Hindus Karma, namely, the acquired destiny of each person—is no poetic fiction, but the sternest and most positive reality, and a potent instrument at once of the Divine Mercy and the Divine Justice.

This statement of the case contains what is necessarily unintelligible to Mr. Haughton since he shows himself to be cognisant of but one presentation of the doctrine, and that a presentation which excludes it. But this is only because it is he, and not I, who, as he says, "misunderstands the whole matter." For he actually supposes the doctrine of a multiplicity of physical rebirths to be modern, and of French origination,—“the cast-off clothes of France”—and Kardec's presentation of it to be the accepted one ! Whereas the truth is that the doctrine in question formed an essential element in all the great religions of antiquity, Christianity included ; and that Kardec's presentation is in the highest degree unscientific and defective, being the product of mere "Spiritism," and framed in complete ignorance of the constitution of man, its complexity, and the separability of its several principles. And Mr. Haughton further aggravates the indictment he has incurred by misdescribing the series of existences involved as "interminable" !

I do not propose to recite here the items of the doctrine in question. That has already been amply done in "LIGHT" and other publications accessible to all. In "LIGHT," for instance, there were two admirable papers, one on the "Constitution of Man," and the other on "Re-incarnation," on March 18th and April 8th, 1882, respectively, by Dr. Anna Kingsford, than

whom no one living is better qualified to deal with the subject, And it is from her recently published introductory essay to *Astrology Theologised* that I will cite a reply in anticipation to a possible question of my opponent's, by way of saving a further rejoinder. That question is, Why, if the doctrine under discussion is a Christian doctrine, is there no specific mention of it in the Christian Scriptures ? And the answer is, Because these are intended to present only the Christ-stage of the soul's evolution, and "there is no more death or birth for the man who is united with God in Christ." Since then, and then only, his course is run and his tale of earth-lives is complete. For in attaining Christ he has learnt the great lesson which the body has to teach—the lesson, namely, how to overcome and perfect the body.

Even though Swedenborg failed to recover the doctrine, it does not follow necessarily that his system generally was inconsistent with it. Rather is it the case, on the contrary, that his system actually needed and involved it, even though he himself was unaware of the fact. I am writing this letter beside the Mediterranean, and without the necessary books to which to refer. But I have a very distinct recollection of having read in—I think—his *True Christian Religion*, that Regeneration, which he holds with Jesus is the means and condition of salvation, *must* begin, and reach a certain advanced stage, while in the body. Swedenborg herein says more for the body than his disciples would allow. But this is not all. For the question at once presents itself, In what proportion of mankind in any one generation is Regeneration in any degree discernible ? For seeing that it implies and requires, on the part of the soul concerned, a degree of spiritual maturity and development impossible to be acquired in a single or an early incarnation, it follows that unless there were a multiplicity of earth-lives to afford the requisite time and opportunities for the process, the gospel—whether called of Jesus or of Swedenborg—would be one, not of salvation, but of perdition to the whole human race. The declaration "Ye *must* be born again," does not, it is true, refer directly to physical rebirths ; but it involves such rebirths as necessary to render possible the spiritual rebirth which is at once the means and the condition of salvation.

And over and above all this, I am in a position to appeal to Swedenborg in the spirit in correction of Swedenborg in the flesh. For, in a communication which, if ever a communication from the dead were genuine, and the communicating spirit were really that of the person it professed to be, cannot be gainsaid, so striking were the evidences of identity, Swedenborg positively affirmed the doctrine of rebirths, stating in reference to two living persons of my acquaintance who are close blood-relations to each other, that the purpose of their present incarnation in such relationship was the effacement of a feud which had subsisted between them in a previous earth-life. And he specified both the period of such life and the ground of their enmity. I leave Mr. Haughton, as a Spiritualist who disbelieves in rebirths, to make his election between the two horns of the dilemma thus created for him ; only taking occasion, in conclusion, to express my regret that his letter was not "edited," at least to such extent as to omit the discourteous epithet he has thought fit to apply to a lady whose only fault is that her views on this subject are not his views. Surely, if to have expressed strong convictions on any subject is to be "deeply dyed," no one is more open to the charge than Mr. Haughton himself. The important thing is whether those convictions are well-founded, and I think I have shown good cause for believing that Mr. Haughton's are not. E. M.

Slate-writing and Other Proofs of Spirit Power.

To the Editor of "LIGHT."

STR,—I have said that I had retired from Spiritualism, having satisfied myself and many others as to the truth of it generally. Still I see your paper is much concerned with proofs and disproofs of Mr. Eglinton's slate-writing. Of these I should think that "experienced people" are becoming sick, and I suggest you ought now to let the Psychological students alone, and never reply to their dogmatism.

Long before Mr. Eglinton became a slate-writing medium I wrote a letter proving its truth in the *Spiritualist* newspaper for February 28th, 1879, giving an account of a séance with Miss K. S. Cook at "Parkfield House," in the presence of private visitors, describing disturbances, and also slate-writing, both which continue to this day, if she is well and we desire to sit for them, in *daylight and gaslight*, under the table or on top of

the table. If this was true then with Miss Cook, and continues so now in private life and out of public mediumship, surely others by practice (if similarly constituted) can attain it. Why, then, is not Mr. Eglinton to be believed without people attacking him, as the above-mentioned students do? I have had such indisputable proofs of his genuineness in slate-writing and other manifestations that I am shocked at their uncandid arguments, used apparently for the sake of conquering and not for the sake of truth.

I will now direct your attention to another phase of this subject worthy of notice, which occurs to myself, who am not a medium and am very sceptical, though I live daily in the same atmosphere as the medium, viz.:—I write a letter alone in my library when the medium has gone to bed, to the spirit "Lillie," who attends Miss Cook, and I get answers, written in lead pencil; though Miss Cook knows not one word of my various questions, so that they are *not in her brain at all*, which is a most important point to establish!

My method is this: After writing my letter, and putting it in an envelope, with lead-pencil and extra paper for reply, I place the closed envelope on my dressing-table, lock the door, and go to bed. The envelope disappears in the night, and it is returned several nights after to the same spot, answered, its contents being unknown to the medium.

I enclose you, as a specimen, my last original letters, which are virtually private, about my late son. As his wife dislikes the subject, and has been staying here three weeks, my answer did not come until she had left, but it alludes to my son's recent visit at lunch, when great disturbances occurred.

It is not possible for Miss Cook to write so perfectly or so small, and I have many pieces of the same writing.

You can print the two letters and this also, as they may interest your readers.—Yours, &c.

CHARLES BLACKBURN.

34, Ladbroke-grove, Notting Hill, London, W.

February 21st, 1887.

[COPY.]

MY OWN DEAR LILLIE.—Your last slate-writing with a sovereign for Katie to buy extra birds, was exceedingly pleasing to us—all proving you still keep with us. I want you now to write me a letter on the enclosed paper and put it where I place this; in the envelope. Let it say something about my son William having been to me in midday and what he said, or whether you know of it, and if you ever see him or know what he is doing. Of course, I shall show your letter to friends, and it will be further proof of your power; but you must also return me this letter so that people may see how I put the question for you to answer it.

When my visitors have gone I will begin with you *more slate-writing*, as I fear you want practice, for your writing is not near so good as it used to be. Possibly we ourselves are not in as good magnetic condition as formerly for you. Please say how this can be remedied, and oblige your loving and true friend,

January 15th, 1887.

CHARLES BLACKBURN.

(Answer received February 16th, 1887.)

MY DEAR MR. BLACKBURN,—I was so pleased to hear you liked our last séance, and more than pleased to have a letter from you. I should have taken it away before but Katie asked me not to come near, but I could not help just coming to see how you were all getting on, and so found your letter, which I return you. I am afraid I cannot fill the two sheets of paper which you so kindly gave me, but I will try and put all into the envelope. You speak of your son coming to you, and then you say you wish for more slate-writing. If you will only sit frequently all faults on my side will be removed, and your son William can tell you personally how he spends his time, which would be more satisfactory than if I told you. He is anxious to communicate and has been much with you lately. He wishes me to tell you he is often with his mother. He endeavours to see his wife and his son, but would rather speak to you himself about them. Be sure I will do all in my power to assist him. I merely brought the money hoping to create a little fresh interest in the subject, and am glad it amused you all. Try again and I will do more and would like to talk to you, and hope ever to be your loving and faithful friend

LILLIE.

I took this paper the night Katie was ill. You should have had the letter next morning if conditions had been more favourable.—LILLIE.

Self-proving Messages.

To the Editor of "LIGHT."

SIR,—In a recent number of "LIGHT" Mr. F. W. H. Myers asks for instances of what he calls "self-proving messages" given through automatic writing. I write automatically and in several different handwritings, and I know, beyond all shadow

of doubt, that such writing is done by external influence—that my own share in it is but holding, in a perfectly passive hand, the pen by which my invisible correspondents write. But, unhappily, I can give through this writing no "self-proving message," and therefore should not be troubling you with this letter if it were not to give Mr. Myers—and others interested in the subject—a curious instance of what appears to me something in the nature of a "self-proving" fact.

A few years ago a friend deeply interested in the subject asked me if I would try an experiment for him—whether through my writing any message would come for him from a very dear friend he had lately lost. He did not ask that the message should be "self-proving"; the proof was to be in the handwriting itself. His friend's writing I had never seen.

My hand did write, and the message (a letter) *professed* to come from the one who was asked for it. But the handwriting was nothing like his own, except in one very curious and unusual peculiarity, in which it was exact. Whenever I wrote the letters a or d, it finished with a peculiar long upstroke carried far beyond the line of writing, utterly unlike anything I had ever seen, but exactly like the same letters in the handwriting which my automatic writing professed to be reproducing. Soon after this my friend asked me if I would try the experiment once more, and this time it was for the writing of a sister who had been dead some years, before I knew him. And again the writing came, and this time there was a *slight* general resemblance, but a still more curious peculiarity was reproduced than in the other case, for whenever I wrote a capital I, at one part of the letter my hand would always make an unexpected little twirl, very absurdly as I thought. And in the letter my friend gave me of his sister's to compare with what I had written automatically, in exactly the same part of the letter there was the "twirl," but it went inwards instead of outwards. Now, I can easily understand the difficulty there might be in making my obdurate hand give that slight twist in the right direction; but I cannot understand that loop at all,—or those curious letters I always called "sky-rockets" as I was making them—except through the influence of the writers with whom both peculiarities were once an invariable part of the letters. And though the fact may seem a slight one in itself, taken in connection with the evidence there is in favour of automatic writing being what it professes to be, and not the work of any "second" (and impossible) self, it will perhaps be of interest to your readers. I have not said—I suppose because I thought it would be understood—that my friend treated me exactly as if I had been a professional medium, and as if I would have cheated him if I could, in neither case giving me the real handwriting till he had received from me what had been written automatically.—I am, sir, yours very truly,

Edgbaston, February 22nd.

S. W.

Facts.

To the Editor of "LIGHT."

SIR,—A great deal has been written on the subject of slate-writing and kindred phenomena, and I have been considered by the Society for Psychical Research to be one of Mr. Eglinton's many dupes. Since that date I have again been to him and had phenomena that satisfy me of the identity of the communicating spirit. The séance was of too private a nature to print, but I may say that the information given was to the point, and was entirely misunderstood by Mr. Eglinton, from which I conclude he could not have written the message. However, it is not of slate-writing that I wish to speak at present, but of phenomena occurring in my own house, and herewith I state that I am prepared to believe all the statements put forward by Mr. Theobald, after what has taken place under my own roof. The manifestations began violently and suddenly. I have seen in daylight (11 a.m.) a kitchen chair walk, or rather drag itself along, on a stone floor, at my request, the distance of half a yard, with no contact of any visible agency. The same day a broom placed by me against a door came at request, and struck me a blow on the wrist with its handle. The furniture has moved freely at bidding without contact. Tables have been lifted in the air without contact. Chairs have been turned round with people seated thereon also without contact. The *tautology* must be excused, as I wish it to be understood that any idea of pushing or aiding is out of the question. Tunes have been played without visible agency on the fairy bells, placed upside down on a table in *full lamplight*. I can, if needed, get written testimony to these facts from many friends. Things have been thrown

violently up stairs; and private information, unknown and *unbelieved*, till proved and substantiated a fortnight afterwards by letters, has been given. Much has been puzzling, and is still. Many a blank sitting we have had, and now the phenomena have *completely* changed in character. I write only for Spiritualists, for I am tired of the usual questions by the sceptical mind:—"Are you sure you were awake?" "Are you sure the chair *did* move without contact?" "Are you sure the fairy bells *were* upside down, and that it *was* a tune that was played?" "What is the use of it?" &c., &c. I investigate only for my own satisfaction, and give the benefit of my efforts to those who are ready to receive it. Ignorance has handicapped me miserably, and thrown me back more than once. The medium is a young servant who knew *nothing* of the subject when the first developments began, and who was so frightened that it was only by strong persuasion I could get her to sit. We have *never* sat in total darkness; generally in full light when alone.—I am, sir, yours obediently,

H. K. BRIETZCKE.

"Have Animals Souls?"

To the Editor of "LIGHT."

SIR,—In your issue of February 19th, your correspondent, "J. C.," wishes to know whether other of your readers have had similar experiences to those contained in her letter. Permit me to say that a few years ago, in London, a gentleman called on me upon business, but catching me just outside my office we stood talking in the street. It was a very busy place and numbers of people were passing and re-passing. During our conversation, which lasted at least fifteen minutes, I was annoyed by a large liver-and-white coloured dog trying, as it were, to rub himself against my legs. At length I asked the gentleman if it was his, when to my great surprise he said he had no dog; neither did he see one; but after a minute or two, as if an idea had struck him suddenly, he asked me to describe it, especially the marks on the head, its size, &c. This I did, for I was able to do it well, as I could see the dog distinctly, when he thoughtfully remarked that it was a faithful description in every particular of a dog he had had some time ago, but which he purposely strangled for doing something which displeased him, and for which act, he quietly added, "I have felt some little remorse ever since."

Croydon.

J. R.

To the Editor of "LIGHT."

SIR,—The communications of your correspondents on "Have Animals Souls?" prompt me to send you some account of a little experience I have recently had with the "form" of a cat.

I should, perhaps, first mention that I am mediumistic, and have some experiences of dual consciousness by feeling, as it were, myself spiritually in one part of a room and at the same time seated bodily in my chair in another part.

About a fortnight ago I was awakened in the dead of the night by the vivid impression that a cat was present in bed with me. I spiritually *felt* the cat, and my spirit seemed, as it were, to rush away from an object to which it felt an aversion, for I was at once conscious of the fact that although my body was still in bed, motionless, my spirit was present in another part of the bedroom. So unpleasant and impressive was the experience, lasting only a few seconds as it did, that I was unable to settle myself again for the remaining portion of the night. I should, perhaps, say I have some dislike to cats.

Now this happened on a Tuesday night, and what followed is most curious. I determined on rising at my usual hour in the morning to inquire from the maid-servant if she had heard whether any of our neighbours had recently lost their cats by death. This I did on going down to breakfast. The girl replied, No, she was not aware that anything of the kind had happened, but that her sister's cat had died on the Sunday, and to my question when she had gone to her sister's house last, she replied, "Last night." She also said that she had often been in the habit of nursing the cat when alive, and that it had appeared quite attached to her.

On the following Sunday night I had another unpleasant experience of the same character, and afterwards found that the servant had again been in the company of her sister the same evening.

I may add that I was quite satisfied that a cat was not bodily present in my room at the time of each occurrence.—Yours truly,

Reading, February 21st.

G. H. W.

AN INCIDENT OF OCTOBER 15th, 1886.

WHAT WAS IT?

As far as I am concerned, the reply to the above query is full and satisfactory. Others may speak of coincidences or puzzle their brains with abstruse theories; I narrate the facts simply as they occurred, and from my account they can gather what I think.

I had a lady friend, a native of Bristol, but who has resided in Manchester many years, visiting her friends in Bristol from time to time. I have never seen her relatives (to speak to), but knew herself only as a lady whose life, especially the latter portion, was one of noble self-sacrifice. We had had many conversations upon the future state and religious topics. I gave her my views; hers were those of an orthodox Christian.

Imagine my surprise and grief to learn of the death of my friend, when I had not even heard of her illness, which had been but short, and the end unexpected. Her relatives had but a brief time with her before she passed on. When I heard of her decease I immediately felt a *very great attraction* to go and see her remains on the following morning (October 15th, 1886), before the body was removed to Bristol. This surprised me much, because I had decided some years back that I would not again look upon a body after the flight of the spirit. I was, however, owing to several circumstances, dissuaded from my intention of seeing her, and went to town as usual.

I was informed that the coffin with the remains would be taken by the 1 p.m. train from the Central Station to Bristol. All the morning, as I made my business calls, I felt wretched, because of the *intense desire* which possessed me to see the last I could of my friend's remains. This desire became a heartache, and I reproached myself that I had not followed my first intention. It was now too late. The utmost I could do would be to see the coffin placed in the train. But then it might reach the station any time between then (10.30 a.m.) and 1 p.m. I could not go and wait all the morning in the station. Here was a dilemma! Under the circumstances I resolved to do what I invariably do when under great perplexity: appeal to the Father! Accordingly I asked Him "that were it possible for an indication to be given me of the time they would arrive at the station, it should be even so"; and then I continued my business round with an easy mind. At 11.40 a.m. I had just finished interviewing a customer, on the top-floor of a warehouse in Princess-street, and closing the door behind me I paused a moment in the passage to consider which would be the best call to make next, when I became aware of the presence of a spirit, and simultaneously with that consciousness I heard the *same voice*, which I have heard at various times in my life, say: "Now—if you desire to see the remains of your friend, *run* to the station." (Here there was a slight pause.) "When you reach the end of Portland-street you will see the hearse."

Whereupon I straightway quickly proceeded down Portland-street, and having reached Oxford-street, I looked in the direction whence the hearse would come, and *there it was* just on the brow of the hill, the horses trotting, so that I had to run to the Central Station, where I arrived at the same minute as the hearse. Bareheaded, I stood while the remains of my friend were transferred from the hearse to the train, after which I hurried away without making myself known to the relatives.

I know the object of my presence there was accomplished by the sequence; but *that* is a matter which it is unnecessary to speak upon.

What should be noted is, (1) that the time of departure for Bristol was fixed for 1 p.m.; (2) that I had no idea at what hour they would drive to the station; (3) that the communication reached me one hour and twenty minutes before the time notified for departure; (4) that as a further verification of the message I was to observe the hearse, which I did; (5) that my desire, or longing, or the *attraction* was satisfied. My prayer was fully answered, and I thanked the Father for once more (as this is by no means the first time) giving me a signal proof that He is everywhere present, and that there are "ministering angels" ever ready to perform a work of love!

Manchester.

W. S. P.

TO CORRESPONDENTS.

A. D.—Thanks; not quite up to our standard.

WE must beg of our correspondents to be more concise. Many communications have been standing over from week to week simply because they are so long that we have been unable to find room for them.