

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 395.—VOL. VIII.

[Registered as a
Newspaper.]

SATURDAY, JULY 28, 1888.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	361	Scientific Religion	371
Mr. Cromwell Varley	363	Sorrow and Strength	375
Dr. Gully	365	Re-incarnation Problems	375
Physical Manifestations at Nottingham	367	The Point and other Things	378
Seeing and—Believing	368	Spiritualist Interpreters of the Bible	378
Jottings	369	Freemasonry and Spiritualism ..	379
Mediumship and its Development in the Young	370	Failure (Poetry)	379
		Apparition of a Butcher	379

NOTES BY THE WAY.

Contributed by "M.A (Oxon.)"

Dr. Dee's magic speculum is turning up again. Its sale in the Londesborough collection recently is thus chronicled in the *Times* :—

"After this came one of the most curious objects in the collection, upon which there has been a good deal of antiquarian lore bestowed. This was the famous magic speculum of Dr. Dee, the notorious charlatan or conjurer of the time of Queen Elizabeth, which was called 'the black stone.' It really is nothing but a piece of Cannel coal, shaped into a round, with a sort of handle or projecting piece at one side, with a hole by which to attach it by a string or on a peg. It is fixed in a leather case of the same shape, and a label on the back, in the handwriting of Horace Walpole, signed H. W., runs :—'The black stone into which Dr. Dee used to call his spirits, *vide* his book ; this stone was mentioned in the catalogue of the collection of the Earls of Peterborough, from whom it came to Lady Elizabeth Germaine.—H. W.' Also added, in the same hand, 'Kelly was Dr. Dee's associate, and is mentioned with this very stone in *Hudibras*, Part II., Canto 3, 631 :—

"Kelly did all his feats upon
"The devil's looking-glass, a stone,
"Where, playing with him at bo-peep,
"He solv'd all problems ne'er so deep."

In Horace Walpole's catalogue it is stated that from the Mordaunts it passed to Lady Elizabeth Germaine, and from her to John, last Duke of Argyll, whose son, Lord Frederick Campbell, presented it to Mr. Walpole. At the Strawberry Hill sale it was sold for twelve guineas to the late Mr. Smythe Pigott, of Brockley Hall, Somerset, and when his library and pictures were sold in 1853 it was bought for Lord Londesborough. It is quite flat, about half an inch thick and seven and a-quarter inches in diameter, highly polished, and contained in an old leather case of the same shape. It was now sold for £73 10s., and has passed into the collection of a well-known archæologist in the West of England."

The *Daily Telegraph* (July 18th), in commenting upon the famous stone, gives this history of it.

"This speculum has been known through the ages as 'Dr. Dee's Black Stone.' In reality it is only a piece of Cannel coal hewn into a circle, with a kind of handle at one extremity, with a hole by which to attach it by a string or on a peg. It is fixed in a round leather case with a label on the back in the handwriting of Horace Walpole, and signed with his initials, setting forth that the Black Stone was the one into which Dr. Dee used to summon his spirits, and that the speculum was cited in the catalogue of the collection of the Earls of Peterborough, from whom it passed to Lady Betty Germaine. It is not every relic of the bygone art of magic that has so full a pedigree as this piece of coal. From the Lady Betty the speculum was transferred to John, the great Duke of Argyll and Greenwich, whose son, Lord Frederick Campbell, presented it to Horace Walpole. At the Strawberry Hill sale it was sold for twelve guineas to the Lord of Brockley Hall, Somerset, at whose sale in 1853 it was bought by Lord Londesborough ; and at its latest appearance at Christie's this veritable 'black diamond' was knocked down for the comparatively amazing sum

of seventy guineas, the purchaser being it is stated, a well-known archæologist in the West of England."

I once saw the "Black Stone," in which the "Skyrer" Kelly saw his visions, and wrote to the *Spiritualist* on the subject. It was then, it will be seen, in the collection from which it has recently passed. The letter appeared on August 15th, 1873, and is as follows :—

"To the Editor of the *Spiritualist*."

"SIR,—Wandering about in the Dublin Exhibition, I came upon the original speculum used by Kelly, Dr. Dee's medium, as well as the crystal similarly used. They are in the Londesborough collection of armour and curiosities, and are accompanied by an interesting description. The speculum seems to have been long in the possession of the Mordaunts, Earls of Peterborough, in whose catalogue it was described as the 'Black Stone into which Dr. Dee used to call his spirits.' It passed from that collection to Lady Elizabeth Germaine, from whom it went to John Campbell, Duke of Argyll, whose son, Lord Frederick Campbell, presented it to Horace Walpole. It was purchased at the Strawberry Hill sale for Mr. Smythe Pigott, and at the sale of Mr. Pigott's library in 1853 was bought for Lord Londesborough.

"In appearance the stone resembles black marble, is flat, and has a highly-polished surface. It is about half an inch in thickness and some seven and a-quarter inches in diameter. It is perfectly circular, except at the top, where a sort of loop is formed, in which is a hole for the purpose of suspension.

"This is the stone alluded to in *Hudibras*, Part II., Canto 3, ver. 631 :

"Kelly did all his feats upon
The devil's looking-glass, a stone."

"And that stone, it would appear, he used to carry about with him exactly as some mediums now are told to carry about their persons the books or papers on which writing is to be obtained.

(Signed) "OBSERVER."

It may be noted here that the *Spiritualist* of July 15th, 1873, contains a long article on Dr. Dee and his medium Kelly, which gives much information respecting "the notorious charlatan and conjurer," as he was most unfairly called. The fact is, Dr. Dee was a profound mathematician, besides being deeply versed in Astrology. The *Daily Telegraph* suggests that he acted for Queen Elizabeth in a double capacity, and when she sent him on his frequent missions to foreign Courts, she expected from him a detailed account of what he could see and pick up there. His books are of antiquarian interest, but not of any real value. Meric Casaubon published a heavy folio respecting his dealings with spirits fifty years after Dee's death. His diary has been printed by the Camden Society, and his autobiographical remains by the Cheetham Society. In a letter which was published in the *Spiritualist* about the same date (August, 1873), mention is made of a "crystal, once the property of the unfortunate Countess of Blessington, now in the possession of some private collector." Can it be traced ?

Mr. Fred Evans writes me from 133, Octavia-street, San Francisco, to announce his coming departure for Brisbane. Sir Thomas McIlwraith, Premier-elect of Queensland, and a party of gentlemen have subscribed and sent funds to bring Mr. and Mrs. Evans out for purposes of investigation. He hopes to return by way of England,

his relations being Liverpool people. It might be well that Mr. Evans, whose repute as a psychographic medium has preceded him, should be secured for investigation in this country. I would suggest that the risks and disadvantages attending a series of promiscuous sances should be avoided, if possible. They were conspicuous enough in Slade's case: and we bought our experience dearly then. To carry out any such plan as I should like to see, money is required, and that is always the difficulty. If Mr. Evans were to devote himself for the first month of his visit to investigation, it would be better than nothing.

The following interesting letter from Mr. Cromwell Varley may be read in connection with other writings and utterances of his which will be found in other columns. Mr. Coleman was a man of *facts*, and he had a knock-me-down way of propounding them to the ignorant which was almost unique. I confess that I am not, and that I never have been in the habit of talking sporadically about Spiritualism. But I am not a man of *facts*, with chapter and verse for every rap that I heard years and years ago when they much astounded me. And though I am not unable to give a reason founded on fact for the faith that is in me, I have assimilated the instruction that those phenomena brought to me, and I can no more remember their accidental surroundings than I can recall the component dishes of my dinner on the same day. But some people could: Mr. Coleman was one of such. He seems to have been bent, *more suo*, in getting Mr. Varley to help him in illustrating the phenomena of Spiritualism, and this letter was the result. The two men in this respect were much alike.

"DEAR MR. COLEMAN,--I am not master of my time. Next week I sail for Egypt, and when I shall be back I don't know.

"On my return I shall probably have to go first to Russia, second to America.

"It has for some time past been my intention to bring together in a lecture those portions of scientific research into material or physical questions which indicate the existence of spiritual bodies, or rather show that the limits to matter as indicated by the eye and touch are not the only limits.

"You have my whole sympathy in your present movement, and I shall be very happy to occupy one or more evenings on some occasion to demonstrate by actual experiment that there is no hard and fast boundary between the material and the spiritual existences.

"Spiritualism will always be unpopular until it is shown to stand upon a natural basis.

"It must be made a science and not a superstition.

"Unfortunately, the unholy leaven of English priestcraft, which unfits the great majority for accurate observation, leavens the majority in our ranks. We are, consequently, looked upon as madmen.

"A gentleman, a few days since, pointing to my venerable father, at Liverpool, made complimentary remarks about his sons, but added, 'There is one of them who has four-post bedsteads run after him. Poor fellow! he is very clever, but quite insane on these points.' We must show that we are rational.—Very truly yours,

"Beckenham, October 6th, 1870.

"C. F. VARLEY."

And since I am on the subject of Mr. Coleman and his work on Spiritualism, I may add that among his papers was a letter which should be rescued from oblivion. It records with some care an experience which is more frequent than some of us think. The event, it will be seen, occurred forty years ago. Mr. Coleman had taken pains to procure, through a friend, a first-hand account, which the subjoined letter gives.

"MY DEAR SIR,—I duly received your letter, and can have no objection to giving you an outline of what occurred when I was at Alnwick now nearly twenty years ago.

"I awoke one morning a little before six o'clock, very much excited, and said to Mrs. R., 'I have had such an unpleasant dream. I have been dreaming that I was down at Shirenewton, and that I was quarrelling with my brother John, and using such language that I never used, even before I became decided

for Christ; and all this about my brother expending upwards of £60 in taking away a lot of earth out of the foundations of the houses which I am building instead of raising the foundations a little higher to keep the houses dry.'

"In three or four days I received a letter from my brother, asking me if I really was down at Shirenewton on the Monday morning previous, for he was astonished at the way I left that led him really to doubt whether I was there in person or in some other mysterious manner.

"A few weeks after this I went down and saw my brother and his wife, and tried to laugh them out of the idea that I was there at the time referred to in my brother's letter. They both affirmed the following facts:—That at half-past three o'clock on Monday morning I rapped at the door and called 'John! John!' several times. My brother was asleep, but his wife awoke him, telling him that his brother George was at the door. My brother got up, came down, opened the door, let me in, made a fire, and prepared breakfast. He then sat down and (as he stated) I asked him, in such a manner as he never heard me use before, about having laid out so much money in doing more harm than good with respect to the houses he was then erecting for me. To such a pitch did we rise in the quarrel that his wife declared she listened with trembling, fearing lest we should come to blows. My brother stated that at 5.30 a.m. I jumped up from my seat and said, 'The mail leaves Chepton for Gloster at half-past six a.m.; I must go, or I shall not reach home to-night,' and that in a minute I left the house in such a way that led him to wonder whether I was really there or whether it was some spectral appearance.

"This may be laughed at by some. I cannot explain it. There were four of us to bear testimony to the extraordinary fact, myself (whether in a dream or not I cannot tell), my wife (to whom I told it), my brother, that declares he opened the door, let me in, and sat by me during the time I was there, and my brother's wife that heard me knock at the door, called my brother, and listened to what she really believed was a quarrel between my brother and myself.

"My brother's letter has been destroyed. I did not keep it, thinking then it was of no consequence.

"The Manse, Beverley.

"July 15th, 1868."

"G. R.

Respecting the alleged death from the results of vaccination mentioned in "LIGHT," p. 346 (July 14th), my attention has been drawn to the following statement of Dr. Stokes's "Physicians" published in the *Boston Globe*. Though I have nothing to do with the cause of death, but only with the phenomena which appear to have foretold it, it seems fair that I should give publicity to the denial so made of what was rather assumed in my quoted narrative to be a case of careless use of impure vaccine matter. The letter is quoted in an account of the case which I have seen in the *Banner of Light*.

"PER CONTRA.

"STATEMENT OF THE ATTENDANT PHYSICIANS.

"To Editors 'Boston Globe.'

"A sensational and decidedly misleading statement having appeared in your issue of yesterday morning concerning the sickness and death of Dr. W. S. Stokes, will you allow us to make the following statement in your columns? Dr. Stokes was vaccinated at his own request, by his own lancet. The vaccine was obtained from C. H. Goldthwait and Co., Washington-street, and was strictly pure, as twenty-five or thirty others were vaccinated from points from the same lot. Only a single point was used. This was done on Wednesday, May 30th, and Dr. Stokes was not taken ill with the symptoms of his fatal sickness till about two weeks later. The facts connected with the case are these: The vaccine disease had already passed its climax at the first call made upon him, when he was found to have slight fever, with excessive nervous and mental symptoms which yielded readily to treatment, and the patient was apparently progressing favourably until Thursday night, when, under the excitement produced by disturbing circumstances, he grew rapidly worse to such a degree as to require that he be sent to the City Hospital for his own safety, where every attention and care was given to him. A statement was made, at the time of his admission to the hospital, to the superintendent's assistant, of Dr. Stokes' previous symptoms. The autopsy made at the City Hospital by Dr. W. W. Gannett, failed to reveal any sufficient cause of death, and the supposition is that he died from nervous exhaustion, supervening upon prolonged mental exertion. And it is absolutely certain that Dr. Stokes did not die of blood poisoning, as has been assumed by the writer of the article referred to.

"(Signed)

"F. H. WALLACE, M.D., Dartmouth, 1885.

"ASA F. PATTEE, M.D., Dartmouth, 1887.

"JOHN W. JOHNSON, M.D., Harvard, 1877.

"Boston, Friday, June 22nd, 1888."

MR. CROMWELL VARLEY.

Evidence before the Dialectical Society.

The subjoined letter is of importance—all that Mr. Varley wrote on Spiritualism was—as setting right some discrepancies in his reported evidence, and as recording with his usual straightforward clearness some conclusions at which he had arrived. In the course of carrying into effect our plan of making "LIGHT" a storehouse of noteworthy facts and opinions which would otherwise slip into oblivion, we reproduce this testimony of a most competent witness. It may not be out of place, since we are on the subject, to ask any of our readers who have in their possession letters or documents which are not accessible to the general student, to forward them to us for publication. The *Spiritualist* newspaper, the *Medium*, the *Spiritual Magazine*, *Human Nature*, the *Zoist*, and other less important magazines and papers are open to the reader at the rooms of the "London Spiritualist Alliance." We do not propose except in rare cases, and for purposes of present illustration, to reprint from them. But there are MSS., letters, papers, and records of evidence in the hands of private persons which should not be allowed to drop out of memory. We have already done something to fix attention on such a useful correspondence as that which we reproduced from the *Pall Mall Gazette*, in which Professor Tyndall figured so much to his own satisfaction, and so little to that of any one else. We shall have something to say to other prominent persons who in their day ran a tilt against Spiritualism with much the same effect as the irate General Boulanger ran against M. Floquet's sword the other day. It is of the utmost value to mark the admissions of these various disputants, and to note in the light of advancing knowledge how signally they, one and all, failed to do any damage to the cause which they ignorantly attacked. And, short of this, there can be no doubt that the collection and preservation of such a letter as this addressed to a provincial paper is eminently desirable for mere convenience of reference:—

MR. CROMWELL VARLEY.

To the Editor of the "*Eastern Post*."

"SIR,—My attention has been drawn to a report of my evidence before the committee of the Dialectical Society in a recent number of your issue. I request, in the cause of truth and fairness to myself, that you will publish the following.

"Upon the earnest request of several members of the committee I reluctantly consented to help them in their attempts to get to the bottom of those phenomena called 'spiritual,' on the understanding that nothing was to be published without my consent and until I had had an opportunity of revising the reporters' notes. Believing that I was, in a measure, before a private committee, I detailed a great many things of a personal nature, which related to the alleged phenomena, and I have to complain of these things being put before the public. The very nature of the subject, the most extensive and intricate with which the mind of man has ever had to deal, makes it one which the general public cannot understand, and the attempt of your correspondent is of necessity incomplete.

"My statements, which referred to the relations between the known physical forces and those phenomena which the Dialectical Society is inquiring into, are either omitted or abbreviated.

"My real statement about Mrs. Manchester was to this effect:—

"I had recently arrived in New York—was then acquainted with no Spiritualist in America, but had heard beforehand in England much of the clairvoyant power of certain people who work at it as a profession. I called at the office of a seller of spiritual books, where I was wholly unknown, made a purchase, and asked where these media were to be found; receiving then the addresses of five or six, I determined to see whether they could describe my condition of health, as a test of their powers. I called upon three of them in succession; they all told me correctly the state of my health, and Mrs. Manchester volunteered information that I should have important legal documents, &c., by next mail. Now, I had had no communication with my solicitor since my arrival in the States, expected none at the time, and was greatly surprised at the contents of my solicitor's communication when it arrived. I received this information by clairvoyance on the Monday, and on the following Wednesday it was confirmed by the mail from England.

"This was a case in which collusion was impossible. The entranced medium could not have obtained the information by reading my thoughts, because no such thoughts were in my head. All persons acquainted with the labours of Dr. Elliotson and Dr. Ashburner are aware that clairvoyants often have the power of reading the thoughts of others. This I have repeatedly tested for myself.

"I was careful to explain to the committee of the Dialectical Society how necessary it was in this intricate investigation not to rely upon one's own evidence, unless it is supported by collateral proof, it being so easy for the unvary to be deceived, or to deceive themselves.

"I gave cases in which I and others at a distance from each other, and neither of us expecting any communication, had simultaneously received the same news from the communicating power.

"I have never courted publicity—on the contrary, have avoided it as much as possible, and have only volunteered to detail the results of my investigations, extending over a period of more than twelve years, when people anxious about the matter have pressed me to help them. The fate of Socrates, Galileo, Baron Reichenbach, Dr. Elliotson, Dr. Ashburner, Dr. Gray (who is now the leading physician of New York), and many others, is sufficient warning to all not to avow publicly convictions dissonant with popular prejudices.

"The day has gone by for the infliction of social persecution upon those who investigate the facts of the material universe. Human knowledge has progressed during the last fifty years to such an extent that he seems ridiculous who attempts to indicate any boundary beyond which man's intellect will never be able to pass. Who would have believed, in the commencement of this nineteenth century, that light, chemicals, and lenses would produce portraits, that anybody could travel from London to Glasgow in a comfortable carriage in ten and a half-hours, or that messages could be rapped out from London to San Francisco on the one hand, and to China and India on the other, in less than an hour? I have sent a message from London by my own hand direct to Omsk, in Siberia, and received an answer back in less than three minutes. This message was rapped out by electricity in Siberia in a manner not much unlike that by which 'spiritual' communications are often transmitted by sounds through living media, the only difference being that while in the former case the power used has received the name of 'electricity,' and the channel that of 'metal wire,' in the latter case the power employed has not as yet been christened, its nature is not understood, and its medium of communication is only partially known.

"In my communication to Dr. Tyndall,* who had requested a detailed description of some of the phenomena I had seen, I told him the subject was not ripe for publication, even for scientific men. If the reading portion of London residents could be polled I don't think you would find 5 per cent. of them acquainted with the ordinary phenomena of somnambulism, the odic force, and mesmerism, and until one is somewhat familiar with these it is impossible to comprehend the much more intricate phenomena comprised under the names of clairvoyance and Spiritualism.

"You can scarcely select hap hazard a dozen families, without finding one or two members of them who have received at the moment of the death of some near relative a communication announcing the fact at a distance. These communications are often made by the dying person appearing to some member of the family at the moment of passing away. The death-moment seems the most easy one in which to make such communications. Notwithstanding the enormous number of such cases, some of them supported with such striking collateral proof as to remove all doubt, the possessors of such information are afraid to narrate these interesting facts except under the seal of confidence, because the world at large ridicules that which it does not understand.

"In Plato's divine and moral works, subject *Theages* or *Wisdom*, Socrates tells *Theages*—'I have had by the favour of God, ever since I was born, a genius that always accompanies and governs me. This genius is a voice which, whenever it speaks to me, always diverts me from what I have a mind to do,' and much more to the same effect. Socrates boldly told the truth, and for exposing the superstition of the day was killed, but not until he had demonstrated, on the morning of his execution, the immortality of the soul.

"Joan of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because she declared that she was instructed by a voice from an unseen intelligence which she called 'God,' and as her conscience would not allow her to recant she was burnt, and as the flames approached her she exclaimed, 'Yes, my voices were from God!'

"Galileo, who taught that the earth rotated on its axis and revolved around the sun, only saved his life by going down on his knees and recanting.

"These are sufficient warnings of the state of public opinion

* Republished "LIGHT," March 10th, 1888.

respecting those who have the courage to avow a knowledge of facts, dissonant with popular prejudices.

"Wesley, the founder of a religion bearing his name, was a witness of the spiritual phenomena called raps, which occurred in a marked manner in his own family, one or more of whom were rapping media. All the details are perfectly authenticated by documents written and signed upon the spot, and many of the facts will be found in Southey's *Life of Wesley*. Swedenborg, again, a scientific writer of no small power, had most remarkable experiences as a conscious clairvoyant.

"In the case of the Seeress of Prevorst many instances are given, attested by declarations of medical men and State functionaries, of remarkable phenomena similar to many I have personally witnessed. Dale Owen's list of cases in his *Footfalls on the Boundary of Another World* is well worth perusal.

"The Indian Government some years since caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of mesmerism. Notwithstanding all these and many other existing records of unusually well authenticated cases, it is surprising how few people in this country have attempted to inquire into or know anything about the subject. I know many medical men who, when the study door is locked, freely and earnestly discuss these matters, and tell their own experiences, but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliotson, who lost a practice of thousands a year for telling the truth.

"How many are there in London who know of the existence of the Mesmeric Hospital? In the spiritual works, of which there are hundreds of volumes, principally of American authorship, and kept in stock only in this country as far as I know by Mr. Burns, of Wellington-road, Camberwell—in these works the nomenclature is greatly at fault. The word 'spirit' is most frequently used to express that which Plato meant by the word 'soul,' and the word 'magnetism' for the power by which a person is entranced or influenced by some other person. But the upper end of a large piece of rock-crystal produces the same action upon many people, and the force is not magnetism. The word 'electricity' is used to express a great many unnamed, scarcely recognised powers, which operate in plants, animals, and men. 'Time' and 'space' are frequently referred to express metaphorically 'correspondences' which we are unable to comprehend, though having some distant relation thereto. Spirits of higher intelligence than ourselves seem not to know of space and time in our sense of these words, hence the student of such literature is sorely perplexed at first.

"Notwithstanding the vastness of the field of inquiry, there are certain facts which almost anyone can with care and patience establish.

"1st. That those who have died so far as the flesh and blood body is concerned, do still exist, and can under certain conditions make known to those still in the earthly body that they live and retain their identity and individuality.

"2nd. That the next stage of our existence is one of progress—rapid with those who have been kindly natured and active here, and who act up to the law promulgated by Confucius, 2,300 years ago, and adopted by every great subsequent lawgiver, namely—'Do you unto another what you would that that other should do unto you.' Progress is slow with those who have been brutal, slanderous, and guilty of high crimes causing great suffering, such, for instance, as that imperfectly expressed by the phrase 'sharp practice.'

"3rd. It further seems to be beyond doubt that in man's next stage of existence he is unable to conceal his true nature, his body in that state being formed of what was his memory in this life. The whole of his acts and thoughts while on earth are constantly before himself and his neighbours so long as the consequences of these acts and thoughts remain in action.

"In conclusion, when I was pressed by the Dialectical Society to explain to them the results at which I had arrived, I cautioned them not to accept them as anything better than the merest conjectures or attempts at hypotheses. That spiritual phenomena exist, any man possessed of common-sense can prove for himself by experiment. The best existing explanation of them is probably as wide of the truth as alchemy was from chemistry; nevertheless, the pursuits of the alchemists have in the form of chemistry led to the production of much more wealth than entered into their wildest dreams, and the discoveries of some of the causes of contagious diseases have already lengthened the average term of human life. I have yet to learn that it is irrational to endeavour to discover the causes of unexplained phenomena, and no amount of adverse public opinion will deter me in my endeavour to clear up this question.—I am, sir, yours truly,

"C. F. VARLEY."

"June 6th, 1869.

A Seance with Mr. D. D. Home.

The following letter, which is, we believe, not generally accessible, describes Mr. Varley's experience with Mr. Home. It was addressed to the *Daily Telegraph* :—

"Last Saturday the following letter from Mr. C. F. Varley, C.E., F.R.G.S., the well-known electrician, reached London from Brest, whence it was posted just before the starting of the *Great Eastern* with the French Atlantic Cable :—

"Fleetwood House, Beckenham, Kent.

"June 16th, 1869.

"MY DEAR SIR,—Last Monday week I witnessed at a séance a phenomenon which is new to me. There were nine ladies and gentlemen present. The séance was held in a private house, the residence of an engineer, in a room unburdened with an excess of furniture, and with sufficient light to enable us to distinguish the features of all present, the light being furnished by a street lamp outside, as well as by the twilight, the two windows being uncovered either by blinds or shutters.

"The medium present was Mr. D. D. Home. The company consisted of the son of an earl of considerable talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were sceptics receiving their first lesson.

"The usual phenomena took place, such as the raising of the table bodily from the floor, the tilting of it in various directions, and pushing us about the room, mental questions being answered by raps, to the great astonishment of the novices, one of whom was very properly very sharp in demanding proof and making close scrutiny.

"Opposite one of the ladies, and about twelve inches from the nearest hand, there was lying on the table a scent-bottle, about four inches long by one and three-quarters of an inch broad. The table was a large round one of mahogany, without any cover. Mr. Home was on the opposite side of the table to the bottle. One of the engineers and one of the ladies present possessed the power of seeing what Reichenbach calls the flames from magnetic poles, and these two saw a pyramid of light over the scent-bottle, whilst two others, endowed with clairvoyant vision of a deeper kind, saw a hand. I am unable to see these appearances except upon very rare occasions, and in this instance saw nothing of them.

"Shortly after these phenomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noise, and making about eight or ten beats per second for about half-a-minute. Then it began gyrating, the rocking motion continuing during the gyrations, and we all nine of us sat watching this motion for about a minute and a-half. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without anybody or anything visible to me touching the same.

"There is a circumstance of some interest to students, connected with physical manifestations; for, in order to obtain them with power, it is necessary that the minds of those present should be in as passive a state as possible during the collection from the medium and others present of the power necessary to produce the phenomena. Unless these conditions be complied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commence, then the activity of the brains of observers is not detrimental. I have very often found that my presence puts a stop to, or greatly weakens, the physical manifestations; and last Monday week two of us were repeatedly called to order by raps, and told to engage in light conversation till the phenomena commenced. This is the reason why, more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people succeed with ease.

"The spiritual beings who produce the physical phenomena seem in almost all cases to be very limited in intelligence, generally more so than any of the human beings present. With the clairvoyant phenomena, especially where the medium is capable of being entranced by the unseen intelligences themselves, the activity of the brains of those present does not impede the manifestations, at least as far my experience goes. Through the latter sources of communication one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points.

"The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to

observe. It seems to be merely a change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here.

"There is one more point to which I should like to draw the attention of the society, and it is one in which all of those who may be called "rational" mediums concur, namely, that a sudden and violent death is very prejudicial to an individual in the next life. Such a man is nearer in condition to material bodies than those who die a gradual natural death, and when his wisdom is of so low a character that he is maliciously inclined, he is much more able to influence prejudicially those on earth than are those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the termination of capital punishment on what may be termed "selfish" grounds; because when a criminal of the lowest type is executed, the lowness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such beings seem to derive great pleasure in doing mischief, and, as they possess the power of influencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak-minded being their chief victims.

"I am sorry one of the London evening papers has printed a burlesque of the weakest part of the evidence I delivered before you. People reading that burlesque would, among other things, fancy that I stated that there is no relation between what are called the spiritual and the other known material forces. What I stated at the meeting was, that I had been unable to discover the correlation.

"While the committee are undecided in their opinions about the physical phenomena, which are but the very footstool of the subject, it is out of place to say much of the uses of Spiritualism. One important fact you may learn by questioning the witnesses, namely, that all who had been seriously following up the subject, and have been gradually coming into communication with their departed friends, have bit by bit lost the fear of death. Many, in fact, look forward to it as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be found in the literature of the subject, which is almost wholly American, and comprises hundreds of volumes published during the last twenty years. The books are obtainable in London only, so far as I know, at the library of Mr. Burns, 15, Southampton-row, Bloomsbury-square. Of the English works that by Mrs. and Professor De Morgan is about the best.

"Before concluding I wish again to impress upon the committee and all Spiritualists that no one should rely upon his own evidence as conclusive, unless supported by collateral testimony. It was for this reason that when before you I cited chiefly those cases in which the same information had been communicated to me, and to others at a distance from me, at the same time neither of us expecting the messages delivered. I omitted many of the more striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating that as a body I think them far too credulous.

"What is wanted at the present time is that those ladies and gentlemen who have the time and ability to investigate should combine, and then take up the different branches of these extensive questions, and pursue the inquiries with the same perseverance that characterises the investigators of natural philosophy, making it a rule to accept nothing as true until denial becomes impossible.

"In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry, and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes, to the great moral progress of the world.—I am, my dear sir, very truly yours,

"C. F. VARLEY.

"To the Secretary of the Dialectical Society."

"Our deeds are like children that are born to us; they live and act apart from our own will. My children may be strangled but deeds never; they have an indestructible life both in and out of our consciences."—GEORGE ELIOT.

"All false religion has its origin in taking God at second-hand—in stopping short of a personal conscious meeting with Him in our spirits—in allowing anything, whether of Divine appointment or human invention, to stand between God and us."—THOMAS ERSKINE.

DR. GULLY.

A Seance with D. D. Home.

The following notes of a séance held a quarter of a century ago were written by Dr. Gully at the time. They record one of a great number of séances then held at the Priory, Malvern. Dr. Gully, as our readers are aware, was a close friend of the late Mr. Home.

Monday evening, October 26th, 1863.

Present: Mr. Home, Dr. Gully, Miss Ellen Gully, Miss Hays and Pritchard.

The lamp on the table as usual with a shade.

Raps soon came—alphabet asked for—the following message given:—

"You were quite right—we only came to lift a little corner of the life-mystery and to show that the affections outlive the physical change. It is your duty to cultivate the faculties God has bestowed on you, which could not be the case if we were to guide in all things.—We live and love."

Miss Hays observed:—"We must not surrender our own judgment to the direction of the spirits." Alphabet rapped for. "Why should you? Are we not mortal like yourselves, only having escaped from the intricate mechanism called the body?"

Miss E. Gully observing that, though little Fanny passed away a child, she must have grown in the spirit-world, it was said:—"Wisdom is ever child-like." Some one observed how much more satisfactory such communications as these were, than table-rapping and furniture moving; it was rapped by the alphabet, "And it leaves traces elsewhere than on the floor."

The Doctor asked if the spirits liked to communicate with us. Answer:—"How could we selfishly forget those whose affections were our earthly sunbeams?"

The Doctor asked if his sister Eliza would come. "She will gladly come, but not to-night."

Little Fanny then rapped. "I must now play a little, but first let me thank you for the care you took of my darling, darling papa."

The Doctor asked:—"Is that Dan?" No reply by alphabet—but Pritchard's knee was patted and pressed.

The accordion was then played—after a while—"We are very happy" was rapped out.

Miss E. Gully asked who loved her best and was most with her. "We all love you best, but grandmamma watches over you." "God bless you."

Another spirit then came and touched Pritchard. Mr. Home said it was some one belonging to Pritchard.—After some time "Father knows" was rapped out. To the question: "Who is it?"—Answer—"Brother Joe."

It was then asked where he had passed away. "At ——" and no more could be made out, though the spirit attempted to communicate.

Miss E. Gully then asked:—"Was it in America?"—"No"—rapped by the table on the floor. "In Europe?"—"No." "In Asia?"—"No." "In Africa?"—"No."

"At ——" rapped out again, and then the table lifted from the floor and rolled like a ship—"At sea," we said. "Yes," rapped by the table, and then by the alphabet, "Fever."

A few seconds after—"Father's favourite." "God bless you." "Good night." This spirit attempted to rap the answers on Pritchard's knee and touched him constantly.

The "Cornhill" Seance.

Dr. Gully was present at the celebrated séance afterwards described in the *Cornhill Magazine*, then under the editorship of Thackeray. The publication of that piece of historic evidence temporarily caused the circulation of the magazine to decrease very seriously, and inflicted on it an injury from which it never, we believe, thoroughly recovered. The following letter of Dr. Gully's addressed to the *Morning Star* of October 16th, 1860, will be read with interest:—

To the Editor of the "Star."

SIR,—In Mr. Coleman's letter of the 11th inst. he gives his opinion that the gentlemen who were present at the meetings recorded in the *Cornhill Magazine*, under the head of "Stranger than Fiction," should confirm or confute the statements made in that article. I was one of the persons present at the evening

meeting. The other gentlemen were a solicitor in extensive practice, and two well-known writers of solid instructive works—not writers of fiction—who, by-the-bye, appear to be so used to inventing that they cannot believe that anyone can possibly be employed in stating facts. It will be seen that the joke about “fools of fashion” does not apply to the gentlemen alluded to, but that we were all workers in callings in which matters of fact, and not of fancy, especially come under observation. Further, it may be useful to some persons to know that we were neither asleep, nor intoxicated, nor even excited. We were complete masters of our senses; and I submit that their evidence is worth a thousand conjectures and explanations made by those who were not present. Scores of times I have been much more agitated and excited in investigating a patient's case, than I was in observing what occurred at the evening meeting in question.

With this state of senses at the time, and revolving the occurrences in my mind again and again, since that time, I can state with the greatest positiveness that the record made in the article, “Stranger than Fiction,” is, in every particular, correct; that the phenomena therein related actually took place in the evening meeting; and, moreover, that no trick, machinery, sleight-of-hand, or other artistic contrivance produced what we heard and beheld. I am quite as convinced of this last as I am of the facts themselves.

Only consider that here is a man, between ten and eleven stone in weight, floating about the room for many minutes—in the tomb like silence which prevailed, broken only by his voice coming from different quarters of the room, according to his then position—is it probable, is it possible, that any machinery could be devised—not to speak of its being set up and previously made ready in a room, which was fixed upon as the place of meeting only five minutes before we entered it—capable of carrying such a weight about without the slightest sound of any description? Or suppose, as has been suggested, that he bestrode an inflated balloon, could a balloon have been introduced inflated large enough to hold in mid-air such a weight? Or could it have been inflated with hydrogen gas without being detected by ears, eyes, or nose?

It seems to me a much stronger sign of credulity to believe either of these suggestions, with our present knowledge, than to adopt the wildest statements or dreams of what is called Spiritualism. Let it be remembered, moreover, that the room was, for a good part of the evening, in a blaze of light, in which no balloon or other machine sufficient for the supposed purpose could be introduced; or, if already introduced, could remain unobserved; and that, even when the room was comparatively darkened, light streamed through the window from a distant gas-lamp outside, between which gas-lamp and our eyes Mr. Home's form passed, so that we distinctly perceived its trunk and limbs; and most assuredly there was no balloon near him, nor any machinery attached to him. His foot once touched my head when he was floating above.

Then the accordion music. I distinctly saw the instrument moving, and heard it playing when held only at one end, again and again. I held it myself for a short time, and had good reason to know that it was vehemently pulled at the other end, and not by Mr. Home's toes, as has been wisely surmised, unless that gentleman has legs three yards long, with toes at the end of them quite as marvellous as any legion of spirits. For, be it stated, that such music as we heard was no ordinary strain; it was grand at times, at others pathetic, at others distant and long-drawn, to a degree which no one can imagine who has not heard it. I have heard Blagrove repeatedly, but it is no libel on that master of the instrument to say that he never did produce such exquisite distant and echo notes as those which delighted our ears. The instrument played, too, at distant parts of the room many yards away from Mr. Home, and from all of us. I believe I am stating a fact when I say that not one person in that room could play the accordion at all, Mr. Home cannot play a note upon it.

To one whose external senses have witnessed these things, it is hard to increase the insufficiency of those attempted explanations which assert the use of tricks and machinery. As I said before, it requires much more credulity to believe such explanations than to swallow all the ghost stories that ever were related. I may add that the writer in the *Cornhill Magazine* omits to mention several curious phenomena which were witnessed that evening. Here is one of them. A distinguished *littérateur*, who was present, asked the supposed spirit of his father whether he would play his favourite ballad for us, and

addressing us, he added—“The accordion was not invented at the time of my father's death, so I cannot conceive how it will be effected; but if his favourite air is not played, I pledge myself to tell you so.” Almost immediately the flute notes of the accordion (which was upon the floor) played through “Ye banks and braes of bonnie Doon,” which the gentleman alluded to assured us was his father's favourite air, whilst the flute was his father's favourite instrument. He then asked for another favourite air of his father's, “which was not Scotch,” and “The Last Rose of Summer” was played in the same note. This, the gentleman told us, was the air to which he had alluded.

I have thus borne testimony to the truthfulness of the facts related by the writer in the *Cornhill Magazine*, whom I recognise as having been my neighbour during the meeting. And I have endeavoured to show that, as regards the principal and most wonderful phenomena, there could have been no contrivance by trick or machinery adequate to produce or account for their existence. How then, were they produced? I know not, and I believe that we are very, very far from having accumulated facts enough upon which to frame any laws, or build any theory regarding the agent at work in their production. Intelligent phenomena, such as the music played at request, point to intelligent agents; and spiritual bodies that have quitted fleshly bodies may be at work. I, for one, wish that it were proved to be so; for a more solemn discovery than that of a means of communication between embodied and disembodied sentient beings cannot be imagined. It giddies the brain to think of the possible result of such a discovery. But, whilst I obstinately stand up for the integrity of my senses during my observation of the wonders above related, my inner senses cannot but observe many gaps that must be filled up before the bridge between the spiritual body's life here in the flesh, and its life elsewhere out of the flesh, can be finished. Meantime the facts must be patiently and honestly accumulated, and enthusiasm must be banished from the minds of the inquirers. And as regards the denials, and abuse, and jests of the non-inquirers, let it be remembered that scurrility and laughter never discovered or disproved anything whatever in the world's history.

Respecting the purely physical phenomena, such as the raising of weights, whether of human bodies or tables, it may be that we are on the verge of discovering some physical force hitherto undreamed of: who shall say that we know all the powers of nature? Here, too, dispassionate inquiry must go on, regardless of the noise outside; regardless, too, of the ignorant and malicious prejudice which would blast the reputation of those who inquire in a direction opposite to that prejudice.

Inquirers, unlike routine people, must be prepared to rough it among their fellow-creatures. And I suppose that I, for having asserted that I have five senses as yet unimpaired, and for having testified to what the majority disbelieve, shall come in for my share of pity or abuse. Let it be so, if it helps on a truthful search.—I am, sir, yours faithfully,

Malvern, October 14th.

J. M. GULLY, M.D.

OUR PRESENT ISSUE.

We give this week the completion of our correspondent “C.C.M.'s” exposition of Laurence Oliphant's latest book. It is in no disparagement of Mr. Oliphant's very suggestive work, but, on the contrary, with a full appreciation of its value, that we say this exposition of its effect on a most thoughtful and cultured mind has a unique value of its own. Perhaps we may claim an added interest to the original work from this exposition of some of its most suggestive points. In order to make room for this important matter, and to admit a somewhat lengthy correspondence, we this week add a supplement of eight pages. Readers will find in the present issue some important letters and articles by Mr. Cromwell Varley, and other matter of varied and general interest.

“ACTION from principle—the perception and the performance of right—changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which *was*. It not only divides States and churches, it divides families; aye, it divides the *individual*, separating the diabolical in him from the divine.”—H. D. THOREAU.

POWERFUL PHYSICAL MANIFESTATIONS AT NOTTINGHAM.

At the time when the Davenport Brothers were creating such a stir in England it occurred to more than one private circle to see whether their manifestations could be duplicated by means similar to those claimed by the Davenports. One such attempt is detailed below. The account was originally written for the *Spiritual Magazine*, where, however, for some reason (probably of space) it did not appear. It has recently come into our possession, and seems to us worthy of preservation. The names of ten gentlemen who were present are appended as a guarantee of good faith. The letter is without date, but evidently must be referred to the time of the Davenports' sensation.

To the Editor of the "*Spiritual Magazine*."

SIR,—I am one of those who sympathise with the Davenport Brothers in the odium and reproach they are incurring by their efforts to spread the truths of Spiritualism, and therefore deem it my duty to publish the following particulars of an extraordinary séance held on the night of Monday, the 3rd inst. I take it to be the bounden duty of all individuals, who witness similar manifestations to those which distinguish the séances of the Davenport Brothers, to make the matter publicly known, and add weight to such publication by appending their names and addresses. If this were done, the public would be influenced, and induced to suspend their judgment respecting the persecuted Brothers until they had investigated Spiritualism, or personally witnessed the phenomena associated with it.

For some time communications have been received at my house, on successive Sunday evenings, through a trance medium, and amongst other subjects, physical manifestations have been treated of. On one occasion the spirit of Levi Roffing, who represents himself as inhabiting the second sphere, proffered to show us some physical manifestations, assisted by five or six other spirits. A dark circle was therefore formed on Thursday, March 30th, when a heavy lloo table was twice lifted from the floor as high as the gas pendant; several of the party were touched by spirit hands, and many loud raps were given. On that occasion a conversation arose, respecting the Davenport Brothers, and the spirits were interrogated as to whether any person present could be bound or unbound by spirit agency. An affirmative reply was given through the table, with an intimation that the subject to be operated upon must be the medium through whom former communications had been received. He was accordingly entranced, and the spirit of Levi Roffing said we might bind him in any way we chose, and he should be released; the conditions being that he should be left alone in the room in darkness, for a quarter of an hour. The medium was therefore bound to a chair by two gentlemen, and after being left the stipulated time was found unbound and in a profound trance, the ropes lying coiled up at a short distance from him. Instructions were then given through a writing medium that the trance medium should be left alone for a few minutes, when he should be found awake, which was accordingly done. Up to that time he had been perfectly unconscious of what had taken place.

On the succeeding Sunday evening, several questions were put and answered respecting the Davenport Brothers and physical manifestations in general, in the course of which it was remarked that the manifestations were produced by the aid of low spirits; and we were told that though we might occasionally experiment with low spirits, we were not to associate with them more frequently than with the higher classes, or the "nearest would become the dearest." The spirit of Levi Roffing informed us that, at a dark circle we intended forming on the following evening, we might tie the medium in any way we liked—*seal the knots of the ropes—tie him to the walls—handcuff him—or fasten him in any other way, and he should be set at liberty.*

On Monday night a number of gentlemen—principally disbelievers in Spiritualism—were invited to our séance, and were very much astonished by what they witnessed. At the commencement, it was ascertained through the "indicator" that the spirit of Levi Roffing was present, in company with five other spirits, and we were directed to make preparations for physical manifestations. The medium was bound to a wooden chair by four of the disbelievers, and, I can assure you, he was fastened in a very secure manner. His arms, especially, were

firmly bound, being placed over the back of the chair, and tied below the seat, one on each side. His legs were secured to the legs of the chair, and a separate rope was passed over the body, which was bound to the chair back. The binding having been completed, the lights were extinguished, the door locked—the key being taken possession of by one of the sceptics. In a short time raps were given as a signal for re-entering the room. The medium was then discovered in a state of unconsciousness, *perfectly free from the ropes*, though they were still attached to the legs of the chair. The medium slowly awoke, and one gentleman being unconvinced of the employment of spiritual agency, the spirits were requested to assist in further manifestations, and consented to do so. One person present had provided himself with a quantity of pack-thread, and the medium having been laid flat upon the floor, was first bound with a piece of ordinary roping, from ten to fifteen yards in length. His hands were then tied behind him with the pack-thread—so tightly that the marks were visible upon his wrists the next day—the knots in the ropes, and different crossings, were rendered additionally secure by wrappings of pack-thread. The ends of the rope were carried some distance from the medium, and attached to the legs of the furniture of the room. Everyone being fully satisfied with the binding, the medium was left alone, in darkness, for about ten minutes, and was then again found perfectly free. The spirits were further consulted, and agreed to re-bind the medium, which was the most astounding part of the proceedings. He was left sitting on a chair, in darkness, and on the signal being given, the company re-entered the room and found him partially bound; his hands and arms being at liberty. One of the company firmly bound his hands with a piece of pack-thread, the ends being carried round his body and tied to a piece of furniture some distance from him. He was again left alone, and now comes the strangest part of all: when the room was re-entered, he was found lying on his back at full length on the floor, firmly bound from head to foot; the thread by which his hands had, a few minutes before, been bound was entirely removed. A napkin, which was identified as having been taken from a drawer in the room, entirely enveloped his head, and his hands, which were crossed and re-bound together at the wrists, were thrust underneath the chin, and there tightly secured, along with the napkin, by means of the pack-thread, which encircled the throat. The sight was alarming—and one or two of the gentlemen present were so much terrified that, had they not been restrained, they would immediately have cut the ropes. I wished to remove the napkin, but was forbidden by the spirits either to touch that or the bindings, directions being given for the medium to be again left, with a promise that he should be set free. In about two minutes he was heard calling for assistance, and was found lying upon the floor in an exhausted condition, the upper part of his body being free, but the legs still bound. He stated that when consciousness returned the napkin was over his face, though the cord had been removed from his neck, and his hands and arms were free. During the séance the fire-irons were thrown down with great force; a bell was rung and removed from the gas pendant, where it had previously been hung; and other loud noises were heard.

One fact, well worthy of special notice, is that the spirits, during this séance, gave all their instructions through a writing medium, who sat in another room, as "in ten minutes you will find the medium bound—or in twenty minutes the bell will be rung—or you may enter the room when you hear two loud raps," all of which was done to the minute.

I shall make no further comments on the manifestations, but content myself with simply adding that all the persons present, with one or two exceptions, were fully convinced that they were attributable to supernatural agency. For your private satisfaction, I herewith forward the names and addresses of the witnesses, some of whom, for obvious reasons, would object to their publication.—Yours faithfully,

4, Park-terrace, Nottingham.

HENRY SMITH.

"A HEALING art impregnated with violence of materialism, uses faith in spiritual means of cure, derides them as nothings, and hates them as opposing its own gross ways; is closed to human love, which loves the whole man's health, not the health of his body alone; and has no inspiration from above, no happy moments of gifts for others; no sympathy with that Lord Who made us in His image and likeness, and Who alone can make our arts conservative of that image and likeness by our obedience to His will. It follows, in short, that such a healing art is a bad healer, tortures and shortens, not blesses and lengthens life, and leaves out the marrow of cure."—J. GARTH WILKINSON.

SEEING AND--BELIEVING?

(FROM THE *Eastern Post*, JUNE 19TH, 1869.)

At the time when the following account—fair from the standpoint of the recorder—was written, Mr. Benjamin Coleman, a name honoured wherever Spiritualism is known, was labouring to do what he conceived to be best for the spread of the truth. He took abundant and ungrudging trouble in trying to bring home to everybody what he had found so comforting himself. Whether or not his energies might have been more profitably employed it is not for us to decide. The subjoined piece of testimony is *apropos* to our oft-repeated opinion that the attempt to bring home unwelcome truth to unwilling minds is a ploughing of the sea-shore :—

“On Tuesday evening last a spiritual séance was held in connection with the inquiry into occult phenomena instituted by the Dialectical Society. Some forty persons, including many of rank, some savants, and literary celebrities, assembled at No. 4, Fitzroy-square, to meet Mrs. Marshall, a medium credited with the possession of considerable powers. Mr. Coleman, a gentleman whose evidence as to the occurrence of ‘manifestations’ has appeared in these columns, introduced the medium, and explained that he had had no communication with her relative to the matter, and there was no possibility of collusion between her and any person then present. He seated himself at the round drawing-room table, next to Mrs. Marshall, and requested three others to take seats until the spirits were consulted as to who should form the circle. Raps were produced with a gratifying promptitude. Mr. Coleman asked how many should be allowed to sit, and nine raps were given in response. He then pointed with his finger to each individual present, and affirmative raps were given in the case of ten persons, who were forthwith invited to take their seats at the table. All view of what took place under the table was thus unluckily cut off from those who formed a standing outer circle. An alphabet written on a sheet of paper was produced, and it was announced that the spirits would give one rap for a negative, two in case of doubt, and three for an affirmative.

“Mr. Jeffreys was then asked to write out the names of ten persons and fix that of one in particular in his mind. The spirits had given some negative raps upon a few of the names when pointed to, when Dr. Edmunds stated that he could tell from an involuntary movement on the part of the writer which was the name expected. This turned out to be correct. A second list was prepared, and the spirits proved to be as exact as Dr. Edmunds had been. They failed, however, to give the name of the writer of a letter which was placed on the table. They were more successful in giving the name of a person whose initials Mr. Levy wrote privately on a piece of paper. It was difficult to explain this, for the medium had not seen Mr. Levy writing. The table then moved somewhat strongly, but it was not raised from the floor. A sheet of paper was marked and put under the table with a pencil. Those present were told by Mr. Coleman not to look under the table, and this injunction was followed by a command from the spirits that all not sitting at the table should retire into the next room. As the folding-doors were open the hardship was not great, and as the spirits next asked for a tune on the piano, the exile was made agreeable enough. The spirits were very loth to write; they blamed the pencil, and even when another was given them, nothing beyond an illegible scrawl was produced. Some small coins were then placed under the table beside a glass. Presently the chink of the money being transferred to the glass was heard. Dr. Edmunds found the glass moved about six inches from where he had put it. In answer to a question it was stated that the medium wore shoes, not boots. A sheet of paper was then held by the medium and some others; a number of distinct raps were made on it without any perceptible movement being noticeable on the part of those that held it.

“A different class of manifestations then set in. A small round mahogany table was brought from another room. The medium and three others sat at it, and placed their hands on the top. It tilted so violently that those present had to rise, and it then jumped some six inches into the air. Presently it began to move off around the room, the little circle experiencing great difficulty in keeping their hands on it. Mrs. Marshall, however, kept her fingers on the top all the time. On its way it jumped on to an ottoman, and then made for the door, against which it knocked with great determination. By this time only one gentleman kept his hands on it with Mrs. Marshall, and he leant heavily on the table when it rose to strike the door, but the upward pressure was not to be overcome. At length the table knocked one of its claws off, and

then balancing itself on the remaining two made a jump at the shoulder of a lady standing near. It leapt some two or three feet from the ground, and coming down heavily broke off another claw. It was then laid up in hospital, and stayed quiet for the remainder of the evening.

“The medium then took her stand next a grand piano, and Mr. Coleman asked the spirits to rap on the wires. This they did not do, but they rapped on the piano with great energy. ‘Is there anyone here,’ said Mr. Coleman, ‘who thinks that these things are done by the medium? Let them now say so, that they may be satisfied.’ Dr. Edmunds said that, as a challenge was thrown down, it would certainly be satisfactory if the medium would move from a part of the piano where her toes were within two inches of the foot. Mrs. Marshall at once complied, but the raps changed their character, and the spirits could not be persuaded to give forth the distinctive sounds which were so marked before an unworthy suspicion caused them to sulk. However, raps were given at a cupboard-door, and at a folding-door, no one being at the other side, and the medium’s feet not being in contact with the vibrating surface.

“The circle at the large table was then re-formed. The medium’s dress was very forcibly pulled under the table. Mr. Dyte held down a handkerchief, and it was nearly pulled from his grasp; the medium asked the spirits to tie a knot on it, but they were unable to do so. Miss Frances Power Cobb put her purse on the table, and asked the spirits to tell her, what she did not herself know, how many gold pieces there were in it. They rapped out four, but Dr. Edmunds produced five from the purse. They were then asked how many cards were in a card case. They did not answer, the medium remarking that something more serious should be required. It was explained by a Spiritualist present that answers were very rare when the fact was not known to the asker. The Countess de Pomar, however, gave instances to prove that the answers were not given by the ordinary mind-reading of clairvoyants. The medium suggested that the Countess should think of the town where her mother died, but the spirits made no response. This was held by the Countess to be simply a proof that the affair was not due to mind-reading. And, besides, spirits did not recognise death. They would seldom answer a question relative to it. Miss Cobb said that that was not invariably their practice. Mrs. Trollope, the day previous to a séance, spoke much of the unhealthiness of Ostend in the medium’s hearing. When she asked where a particular person had died the spirits rapped out Ostend, without hesitation. They happened to be wrong.

“The manifestations now became very unsatisfactory. A paper was held before the face of the medium, when Serjeant Cox went over a list of names which he had written out. The responses were generally, though not invariably, wrong. Mrs. Marshall laughingly remarked that, perhaps, the spirits wanted her eyes to see through. Mr. Swepstone next wrote something, and went over the letters of the alphabet. The spirits rapped out twelve, which proved to be what he had written on the paper. Miss Cobb said that it was Mr. Swepstone who went over the letters, and she had seen persons taught to divine in such cases by noticing the countenance of the questioner. The Countess de Pomar then told Dr. Roberts the second name of her deceased husband. The Doctor wrote it down with five other foreign names. Dr. Edmunds guessed the right name; the spirits made a mistake and indicated the wrong one. They were more correct as to the name of the Countess’s child. Some other questions were put to the spirits, with varying results, and the séance terminated.

“What was the general effect produced by the manifestations? Simply this, that the Spiritualists attributed everything, mistake and all, to the spirits, and the sceptics ascribed everything to magic. Seeing is not always believing. But there were many things which the most hardened sceptics present would have felt considerable difficulty in accounting for on any theory satisfactory to themselves. How did the spirits come to know the name of Mr. Levy’s absent friend? By what means did the table become so animated that it danced its legs off? We do not profess to know; we therefore do not profess to believe. We describe facts, and leave the public to draw their own conclusions.”

“BITTER indeed has been the disappointment which the clear perception of some men’s minds—men in whose love of truth I trusted—has brought to my soul. All have made their peace, at least a long time, with error. They are miserably afraid of following it up to its sources. What chance is there left for positive truth? None, on the part of man’s honest exertions. The course of time will probably shake these monstrous structures of superstition by indirect means; but till that crisis arrives, even the most clear-sighted men are agreed to let them be undisturbed.”—BLANCO WHITE, *writing to a friend in 1832.*

JOTTINGS.

The *World's Advance Thought* says:—

"It was Edwin Arnold who wrote, 'Instincts are memories; the newly-hatched chick pecking at food must have lived somewhere and somehow long before it was an egg.'"

Surely the writer has heard of heredity and inherited instinct. Did Sir Edwin ever so far commit himself?

The *Tyneside Echo* has been attending the meetings of a Mr. W. Victor Wyldes, at Newcastle. Mr. Wyldes is described as a man of education, a teacher in a public school, whose inquiries into Spiritualism and cognate subjects led him to conviction, and to the public advocacy of that into which he had inquired. Mr. Alderman Barkas occupied the chair, and the reporter's verdict is distinctly favourable. Mr. Wyldes is a Psychometrist, and of this faculty gave the reporter some evidence. On the whole the writer considers that the "fact that such apparently intangible communications are believed in and vouched for by scores of intelligent and otherwise truth-loving and respectable fellow-citizens, and even personal friends, lifts modern Spiritualism and its manifestations into the region of legitimate investigation."

"W. H. R." in the *Banner* endorses the advice consistently given by "LIGHT," advice advocated recently by the *Banner*, to organise. Why, he asks, should Spiritualists be dis-united, fad-mongers, fancy-led, when practical union would be real strength?

The advice is pretty generally commended. But nothing comes of it. Why? Because, probably, the time has not yet come. None the less it is a goal to be kept in view.

The *Boston Daily Globe* tells at length how one Charles H. Bridge was convicted of sleight of hand, "palmistry and otherwise," i.e., of conjuring and counterfeiting Spiritualistic phenomena, by a *bonâ fide* conjurer of the name of Kellar, in the presence of 2,000 people. The trick bench to which Bridge was tied was easily exposed to the audience. These are the tricks: behind them is the reality that they counterfeit.

It is all very simple. Maskelyne did the same thing so long as it served his purpose, only he did not raise an avenging fiend in the shape of another conjurer, nor, it is fair to add, did he ever pretend to be aided by "spirits." Bridge incontinently bolted, and we wish he had been made to stay and eat his leek. But all this is no more Spiritualism than it is science, Christian or otherwise. Every charlatan uses the readiest cloak for his shams.

Mrs. Clara A. Field (again are we indebted to the *Boston Daily Globe* per the *Religio-Philosophical Journal*) has been talking sound sense on the Ethics of Spiritualism. A brief abstract of her line of thought:—

"If Spiritualism taught us nothing more than the mere fact of man's existence after the dissolution of the body, its mission has been in vain, because it was not necessary for Christians to have proofs of this. Jesus taught it 2,000 years ago. All human progress, all advance in knowledge, in the arts and sciences, finds its root in selfishness. So with Spiritualism. It appealed at first to the mourners, the bereaved, who had lost their dear ones, and brought them consolation. It aroused the interest of the idle and curious. For years it contented itself with weak and worthless phenomena. Charlatans and tricksters saw their opportunity to profit by the credulity of mankind. Spiritualism was honeycombed with fraud and could scarcely be disassociated from it in the mind of the public. A crisis has come. The world will class all Spiritualists as knaves or fools, unless they stand for something higher and nobler and purer, for something that will bear the strong light of moral investigation. Mediums must see to it that their lives are blameless, that their bodies are fit temples for the indwelling of the holy spirit. Spiritualists must be clean in body, pure and unselfish in mind, make right conditions for the working of spiritual forces, and we shall wake up some fine morning to find that the vast majority of upright, thinking men and women are Spiritualists." Mrs. Field closed with an impassioned appeal for uprightness in heart and life."

The *Religio-Philosophical Journal* reproduces from our columns the questions replied to by the President of the London Spiritualist Alliance at a recent conversazione. The long transcript is printed *in extenso*, with all due acknowledgment. Our thanks are due for this publicity and courtesy.

The *Lyceum Manual*, issued for the use of English Spiritualist Societies, under the auspices of Mrs. Britten and Messrs.

Kitson and Kersey, is a handy book of some 350 pages well adapted for the purpose for which it is intended. The whole question of education is in the air now. Before long—the sooner the better—we must decide "what to do with our boys and girls" in the matter of education. The existing system, where it is not corrupt, is a failure. It falls short of our knowledge, and clings blindly to outworn beliefs which we have outgrown. Every attempt to face the problem of education in the light of modern knowledge is a step in the right direction.

The Lyceum is a modern substitute for the Sunday-school and ordinary day school. These are too often in incompetent hands, and the mental pabulum provided is of the stalest and least nutritious. The three R's are, of course, needed; but the crude theology of the Sunday-school may very well be dispensed with, and that speedily.

The system of the Kinder Garten adapted to some definite teaching, such as a competent Spiritualist can give, is what we want for our little ones. Not dogmatic teaching of sectarian character, but broad truth. And certainly not teaching only of the one bald fact that man survives physical death. All Spiritualists know that elementary fact: we must apply our knowledge.

The *Path* (July) opens with advice to aspirants to discipleship or chelaship, as it is called. It seems that "the first and only order (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—while striving to get rid of the strength of the personal idea." But this vague utterance is *totidem verbis* the advice of Jesus to His disciples. No doubt both are true. But we do not get much further with this new doctrine. Nor does the whole four pages of advice amount to anything we did not know before. If it be desirable, at this time of day, to publish fresh directions to aspirants after the higher life, they should at least be fresh.

In the same magazine, under the head "Conversations on Occultism," we get some information that is new, even if it be not true. A student converses with a sage, and is perplexed about elemental spirits. He is told that knowledge respecting them is "for the present kept back from the scientists to-day . . . until they are of a different stamp."

"As to the moral character of elementals, they have none"; which reminds one of the missionary's verdict on some out-of-the-way islanders, "Manners they have none, and their customs are ———," well we had better stop here. He had been asked to report on the manners and customs of this strange race.

As to their customs, it seems that they "gather about a large sum of money, such as Captain Kidd's treasure," and "spooks"—another *alias* for elementals, we believe—egg on people to "operate" on the Stock Exchange—"the Karma being favourable"—and pull off the event in one quoted case. It is sad to learn that they did not or could not induce the benefited person to "devote himself or the money to the benefiting of humanity." Probably not.

"The Masters," as might be supposed, are not in the hands of these elementals with equivocal customs. "The vast quantities of gold hidden in the earth and under the sea are at their disposal always. . . . This is the basis for the story of Aladdin's wonderful lamp." From which it appears that Spiritualism, with its *bizarre* communications, has no monopoly of silliness.

Keely's Secrets (Theosophical Publishing Society), by Mrs. Bloomfield-Moore (price 6d.), is an exposition of the force used, or alleged to be used, in Keely's Motor, an invention which has created considerable stir in America. It is an adaptation, we learn, "of the mysterious forces included under the name Akasa." More unlikely things have been alleged than that a new force should be utilised even commercially. One phase of its application is said to be to the cure of disease. A fine field there! The publication of Mrs. Bloomfield-Moore, who dates from 12, Great Stanhope-street, Mayfair, is of undoubted interest, and deserves attention.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.
The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."

NOTICE TO THE PUBLIC.

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

Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, JULY 28th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

MEDIUMSHIP AND ITS DEVELOPMENT IN THE YOUNG.

We have received the following letter bearing on the development of mediumship. We print it just as it came to us, without alteration, as one of the many inquiries that reach us.

"To the Editor of 'LIGHT.'"

"SIR,—I should very much like to know whether one can put oneself in a trance, and how to accomplish it. Have you first to put yourself in the hands of a magnetiser and after being sent into a trance, you can do it yourself? We have table 'rapping,' or rather, with us, table 'tipping,' but I am rather tired of it, for when I am there and there is a question being asked, and I think my answer, the table invariably corresponds with my thought: consequently it gets (to me) rather stale, and then, they do 'stuff' you so, although we are quite solemn, and not at all frivolous. Then again, when we have been waiting for an answer, I have sometimes purposely wavered, the table meanwhile trembling as if not knowing what to say; when in my mind I would say suddenly, 'say yes' immediately the table would answer 'yes.' Now can you explain this? is it because I have a decided will? My friends say I have a very strong will. I have asked my mother often, to put me into a trance, but she will not do so, she says she cannot as my will is stronger than hers; also she says she could not bring me back again. Some time ago I was asleep and woke up by hearing a long sigh just near my ear, as it seemed; my first thought was 'Whatever made me sigh like that?' and then something made me feel so funny, uncanny, just behind me.

"I seemed to feel something was there, but what I dared not turn round to see, and then I heard one knock over the mantel-piece, and two or three (I cannot remember which) on the wall over my bed. I was very nervous the next night, and so changed the position of my bed. Late (it seemed to me) that night I woke up again with that same uncanny feeling, and turning round I saw a light, or rather a mass of light, in the shape of a form; not knowing what to do, I turned my back on it, but (it seemed hours to me) in a little time I felt I must turn and look again. I looked, and it was still there. Well, hardly knowing what to do, my heart was beating like a triple hammer. I closed my eyes, and on opening them again it was gone. I cannot help thinking it was someone wanting to say something to me. I would like to go in for Spiritualism, more than table 'tipping' or 'rapping,' for you really cannot believe what they say.

"I have always had an attraction, and yet a fear of anything to do with ghosts (as I used to call them), and haunted places, &c.—Yours truly,

"J. K. REYNVAAN (Aged sixteen).

"St. Leonards, Ringwood, Hants.

"July 10th, 1888."

Our remarks of last week, and the "Advice to Inquirers," which is occasionally printed in "LIGHT," will

give some answer to our young correspondent. We should advise her to walk warily, and to use caution rather than give way to impatience. She is evidently a partially developed sensitive, with the clairvoyant faculty opening. The good or evil that she will get from mediumship depends largely on the methods by which she seeks its development. No care is too great to exercise in refusing the evil, even the questionable, and choosing the good. To most of us the land of spirit is a *terra incognita*, and we embark on a journey attended with risk when we seek to penetrate it. We cross the frontier without a chart, and we know comparatively little of the beings who hang upon the border, and are the first to meet us. If we have established relations with those who can instruct and protect us, it is well: if we trust to the chapter of accidents we may not fare so pleasantly.

Some broad rules we are acquainted with. We know that like usually consorts with like, and that patient, high-minded search after truth will meet its reward. But, as our correspondent reminds us, even that rule has its exceptions, and she has found them in her own case. As a rule, too, mediumship is best developed normally, and not forced. It should grow spontaneously, with such aids as we can furnish by patient waiting, regular sitting, and aspiration after that which is good. If it be impatiently forced, there is danger of disorderly development and false, misleading communications are given, and bewilderment and pain ensue. We believe that erratic and forced development of mediumship is responsible for much that is erroneous and false, which we charge upon "the spirits." Moreover, as another rule, frequent changes in a circle are to be avoided. Pains should be taken to get a circle of five or seven—unless the medium desires to develop her gift by sitting alone—and when a harmonious group has been got together it should not be changed except for some good reason. Nor should the sittings be too frequent: or the medium will be depleted of vital power, and physical weakness may ensue. No hard and fast law can be laid down for all, and much depends on the health of the medium and on the amount of support she gets from the circle. But, as a rule, every other day is better than every day for sittings, and these should be confined to an hour, or even to half that time, if good results are not obtained.

If our young medium is put into an artificially induced trance by mesmerism, let her be sure of her mesmeriser, that his or her magnetism is harmonious and agreeable to her. The trance can also be artificially induced by gazing fixedly at some object, for example, into a crystal. But all other expedients are unnecessary when the medium passes readily under control: or when her faculties are developed so that she becomes cognisant of the things of spirit as she now is of things material.

Her influence on the replies given to questions points to the desirability of her keeping herself in a state of passivity, not an easy thing for her to do, we daresay. But passivity is an essential condition to successful mediumship. Without it the best gifts give no clear results, as the wind-stirred surface of the pool gives back only a blurred reflection. We have answered this letter at some length, because it embodies questions that we are often asked, and because it suggests the further problem whether the obvious gifts that our young correspondent possesses should be developed at so early an age, or should be allowed to lie dormant for a while longer. All depends on the wisdom and caution with which the experiment is made, on the orderliness of the growth of those psychical faculties which, if left partially developed, may, for that very reason, be a source of danger.

"No man ever struggled to retain power over a mixed multitude without suffering vitiation: his standard must be their lower needs, and not his own best thought."—GEORGE ELIOT.

SCIENTIFIC RELIGION.*

(Continued from page 345.)

The doctrine of "the Divine Feminine" belongs naturally to a Theism which regards the universe as the manifestation of its principle, and is so far pantheistic. It must inevitably be evolved from that conception, because whatever is universal in nature must thus be referred in principle and correspondence to the source and being of nature. We discern everywhere an inseparable dualism, related as centrifugal and centripetal force, as action and reaction, positive and negative, expansion and contraction, &c., a dualism corresponding in essential character to sex attributes, generating and maintaining all existence by counteraction. It is a union of opposites, and all motion, all life, as we can conceive life, results from the non-equilibrium of these opposites, neither overcoming, nor exactly neutralising the other in total operation.

Yet it by no means follows, as Mr. Oliphant considers, that the theological doctrine of the Trinity must give place to a Biunity. The former refers to the three distinguishable aspects of all perfection—Being, Manifestation, and Power, or Operation. The hypostasis of the Holy Spirit (the "Proceeding") as the third "Person" of the Godhead, may be a difficult conception; but Mr. Oliphant's theology is not more free from perplexity, for he identifies the Pnuma, or Spirit, of the Biune God, with the feminine Principle or Person of the Biunity, distinguishing it from the "force" (the Masculine), and yet attributing to it "operation." (pp. 327, 330, 365, 369, &c.)

Now we know that the schism between the Greek and Latin Churches was chiefly an intelligible difference as to whether the Holy Spirit (force or operation) proceeds from the Father only, or from the Father and the Son (Filioque); but, according to Mr. Oliphant, it is no "proceeding" at all, but one of the Persons of the Biune Deity, the other Person, or Principle, (the Masculine), taking its place as Force, and "proceeding" from the Feminine. So that Mr. Oliphant's theology might be represented as Unitarian, with the difference that the Godhead is for him Feminine instead of Masculine. Or, if he insists on Force as an hypostasis rather than an attribute, why should he ignore this significance of it in the orthodox Trinity? It is a "Person" there; Mr. Oliphant makes it a "Person" here.

The fact is, the doctrine of the Biunity is not inconsistent with that of the Trinity. The Being of the "Father" is inscrutable; but if His manifestation in the Logos, or Son, is represented by the perfect Humanity which must be bisexual, and if all creative force exhibits the same monistic dualism, we have biunity in each of the second and third Principles, or Persons, of the Godhead, and must refer it occultly to the first.

The theological conception of a creator having nothing in common with his creation has prevented modern recognition of the female principle, which is to be found in all ancient religions, and especially, as Mr. Oliphant and others have shown, in the Hebrew Genesis. In the manifested universe, the antithesis of the two principles finds its most general expression in the terms, matter and force, though matter is itself a form of force. (The words matter and mater—mother—have, it is said, the same derivation.) The feminine principle is represented by the statical form of force, force stored and substantialised, and is manifested as a conservative and binding principle; the masculine is force dynamical, active, progressive, and expansive. Arrested and captured by the opposite principle, spirit, the masculine (as Schelling has luminously shown in his *Natur-Philosophie*) is prevented from being lost in the infinite expanse to which it tends, is restrained

and converted into substance of which it is thus recreative. Substance is thus charged with virtue, which, again disengaged, or brought forth to operation, reassumes the masculine activity, to be again received, appropriated, and "substantiated." "The first cause," says Proches,* "was God, Who unfolded into light two principles." The cult of the female principle in Deity prevails still in the East, but strange to say, in Christianity, whose symbol included it long before the further consecration of that principle upon Calvary, it is lost. The Cross, which, by the additional wealth of signification it then acquired, is now more fraught with Divine meaning, and excites more devotional ardour, than any other religious emblem, should be held in especial veneration by Mr. Oliphant, because it is the express symbol of bisexuality—the vertical line denoting the masculine, the horizontal the feminine principle—and the manner of our Lord's death is thus eminently representative of the perfection of His humanity.

Poetical conceptions are often profoundly philosophical, and it is no mere figure of speech to say that woman is the soul and inspiration of man. Few parts of the book before us are more worthy of attention than the nineteenth chapter, describing the true relation of the sexes in their separate organic life, indicative of the interior relation which would constitute perfect biunity. Modern dulness of imagination can form no other ideal of woman's dignity and spiritual function than that which commits her to an intellectual and active competition with man, thus removing more than ever from view the beautiful truth of the essential sympathy, and mutually complementary nature of the sexes. This is another consequence of the elevation of intellect to the first place in present estimation the equality of woman seeming to imply her right and capacity to rival man in intellectual contact with the outer world, and in all his political and professional contentions. It is quite unnecessary to dispute, what is indeed indisputable, the natural equality of the sexes in general intelligence; but it does not follow that intelligence in both should be trained in the same direction, and should be equally applied to an external activity. The qualities which are generally more active in women than in men are just those which, when found in the latter, raise intellect to genius, and impart to it a high moral value. And physically, the ineffable charm of the androgynous type of beauty, seen not infrequently in children, and sometimes, though far more rarely, in later life, gives to the æsthetic sense a presentiment of what the outward expression of a perfect humanity should be.† And when we consider the spiritual quality of love between the sexes, as a tendency to union which no mere physical relation can satisfy, and that spiritual forces are as real, and spiritual objects as substantial, and in a sense material, as physical forces and objects, it becomes evident that if sex is more than a physiological accident, sexual sympathy and love, when entirely intimate and interior, must mean a union as thorough and organic as the theory of sympneumata requires. We must further acknowledge that whenever nature strives to any end, however short she may seem to come of its attainment, we have set before us in that end a natural perfection; "ideals" being thus the foundation of natural philosophy, wherein is to be found the true reconciliation of science and religion; since the latter is only unscientific when it is non-natural, and the former is only unreligious in so far as it refuses to recognise the ideal in nature. If we admit that the complete human being must contain all that is essentially constitutive of a perfect humanity, we shall not

* *Theology of Plato*, Book III. Tr. by Thomas Taylor.

† There are many examples of this in art. In Guido's picture (in the National Gallery) of "the youthful Christ embracing St. John," the feminine type is almost too predominant in the face of the Saviour, whereas there is scarcely a trace of it in the other boy. In Perugino's Raphael and Tobias, there is a beautiful blending of sex features in the Archangel, but there again the feminine shines forth most conspicuously.

* *Scientific Religion, or Higher Possibilities of Life and Practice through the Operation of Natural Forces*. By Laurence Oliphant. William Blackwood and Son, Edinburgh, 1888.

find the hypothesis of bisexuality a difficult one in the abstract. And it is only by starting from that hypothesis, and seeing what it implies, in relation to the discrete trinity of man, that we can understand why the existing organic separation of the sexes is not in accordance with the design of nature; or, at least, why that separation belongs only to the external plane, and even there is only provisional and is unnecessary.

On the principles that the process of a true order is from within outwards, and that man is a trinity of discrete degrees, distinguished as pneuma, psyche, and external body (though the latter is not the gross body we now have), bisexual integrity must commence in the central, or inmost, degree. That degree is the seat of the will, in the larger and deeper signification of the word, in which will is not the executive function, but the determining authority, the last disposition of the individual, which governs the quality of all his thought and action, so far as these are really his own, and express the true character of his individuality, as that would think and act were it left to its own inherent impulse and necessity. Now, if we recall the essential attribute of the female principle in nature, which is first receptivity, and then the "substancing" of what is received as formative impulse (the masculine), we see that the feminine principle in the human pneuma must be the faculty of receiving influx from a source which, as it is interior to humanity itself, and life-giving, is, therefore, superior, and is thus called divine. For the human individual is not, so to speak, a *cul de sac*, or out of vital relation, in spiritual subsistence, with any higher principle. For the present purpose, it signifies little or not at all whether influx to the individual is immediate from the Divine principle, or mediate through the integration of humanity in the *Anima Mundi*. We have only to distinguish the quality of life which any organism is adapted to receive; otherwise we might make the mistake of supposing that a closure of the human pneuma to that higher quality which should perfect man as the "image of God," (the highest objectification of the Divine life), would deprive humanity of participation in the lower grades of objectification, (as Schopenhauer expresses it), of all life, organic and material, and thus result in his annihilation.

The "Divine Feminine" in God is a mystery, because it belongs to the subjectivity of God, all operation being masculine, and the first Divine operation in humanity being the inspiration of the human pneuma, the first affection of the soul. Now as this affection is the ruling will, the "freedom" of the will is that apparent paradox well expressed by Mr. Oliphant when he says that this freedom is not our own, but God's freedom acting in us, and that it is lost "as soon as it ceases to be a Divine freedom, and becomes a personally appropriated freedom." The ultimate difficulty is, of course, the Divine freedom itself, the difficulty of conceiving *any* determining power which is not itself internally determined, but proceeds from an Abyss, or "Abgrund." All desire and action seems to need for its origination, or springing, the fulcrum of a central will-quality. Thus the difficulty of God's freedom is really that of creation or origination impulse. It is a difficulty we can only escape by rising out of the conceptions of time and action and causality altogether, and regarding the first manifestation, or objectivity, of the Divine consciousness *sub specie eternitatis*. But as regards ourselves, it is not difficult to discover the truth in the above paradox. For the freedom of self-determination, in our case, can only be that utter and absolute love of a higher will, by which our own will is just nothing else than this love and devotion, so that there is nothing in us for that will to subject or even to convert, except so far as, having received its inspiration, we have made that a particular will in us, which may have to yield to further developments from the same source. This love makes the Divine feminine in us

an open receptivity to the Divine Will or Spirit. But the closure of the pneuma must always be a danger arising from the very wealth of the influx it has received. For the "particular will" thus created, which is the love of the Divine impulse already obtained, "substantiated," and appropriated, may easily divert attention from the source of inspiration, the love being now directed to "the creature," which also undergoes perversion, as the stream of vitality is cut off at the source by closure of the pneuma to its influx. We are then determined by self, but not self-determining; in other words, we have a self which seems free, because it acts from an already established will, by the choice and preference of that; but which is in truth the reverse of free, just because it is so established, and has taken the place of the absolute love of the Divine Will, whereby we could at all times make that our own, determining ourselves in accordance with it, exempt from all self and determination by self, other than that very love which is the perfect freedom of a self-less will. For the will which determines us is our deepest and most central love. If that is directed outwards, to any object, the self is identified therewith, and we are in bondage; but if directed inwards, that is to affirm God as our only self, and to be determined by God is thus a Divine self-determination. The problem of our freedom thus becomes the problem of God's freedom, and there we must leave it. Nevertheless, our individuality returns to us from God, for creation or recreation is a *form* of Divine determination, and determination from an infinite source must be of infinite variety.

According to Mr. Oliphant, the loss of bisexuality is a privation of consciousness, but not of structure. "Each person," he says, "is born with an atomic structure, the particles of which are interlocked with those of the complementary being, and must be so to all time; for there is no such thing . . . as a being who is unisexual in essence, though all sense of bisexuality has long been completely lost, and almost the only trace of it that remains is the male rudimentary breast." Now let us, hypothetically, accept this statement as true, and also that other statement (now familiar to every esoteric student of the Book of Genesis), that the present body of man, his "coat of skin," is not his natural and original body, but an accretion or incrustation of grosser structure; and we shall see the explanation of the apparent paradox of the internal union, and external separation of the sexes. Bisexuality is of the natural man throughout; the interlocking is pneumatic, psychic, corporeal, the mutual permeation of the masculine and feminine "atoms" being possible in the finer and, as it were, the fluidic substance of which the true body consists, though probably the terms "fine" and "fluidic" are rather accommodations to our mode of conceiving matter, than really descriptive of what may be matter in an altogether different state. But by a similar accommodation of language, we may call the true body atomic, and its earthly overlay molecular. We must get quite rid of the notion of "dead" matter, and see in molecular structure only life more remote from its source, and therefore of a lower quality, in the sense of inferior capability for the subtle and complex combinations which result in the various activities of nature, organic and inorganic, according to the degree of that capability. Sex-atoms—we are only putting the hypothesis as we understand it—can interlock, but not sex-molecules. Molecular matter can be animated sexually, but not bisexually. Descending into molecular generation, which is not natural to it—and it must be remembered that the whole conception of scientific religion starts from the proposition that our present state is *not a natural one*) the bisexual being must therefore separate into two parts, in order to maintain, on a false plane of existence, the bisexual activity which cannot there operate biunely.

This is in accordance with observed analogies of nature, who always, when forced into false or unsuitable conditions, does the best she can, in the altered circumstances, to maintain the character, and to pursue the essential tendency.* Thus the division of the sexes on earth, so far from being normal, is only nature's device for maintaining bisexuality, when that could no longer manifest at all in consciousness, or ultimate in generation, if its interlocked elements were suppressed by an overlay of structure which they could not jointly animate. But as consciousness follows organic ultimatum, upon the new state of things supervenes a latency of the bisexual consciousness in each part, though it is now maintained by nature as a dual consciousness.

Thus, our counterparts are both within us, essentially, and external to us in organic disunion on earth. It may happen, but can happen rarely, that the external counterparts find each other out; but even then it does not follow that the sympneumatic consciousness will be developed in either. For that is a consciousness which cannot be reopened from the circumference, though it is possible—as we infer, for Mr. Oliphant here seems to veil his meaning in an intentional obscurity—that a pure external relation, even when not counterpartal, may be useful as an awakening instrumentality, when subjective conditions are sufficiently advanced.

This is a theory which, according to the disposition of the reader, may be called absurd or ingenious. But, at all events, the idea that the separation of the sexes is abnormal is no mere crank of a modern sect, or of Mr. Oliphant in particular, but is one of the most ancient of traditions, as the many testimonies compiled in this book sufficiently demonstrate. It is enough to refer here to the well-known legend in Plato's *Symposium*, and to the Sohar of the Kabbalah, two sources as divergent as can be desired. The Sohar, quoted by Mr. Oliphant, says, "Each soul and spirit, prior to its entering into this world, consists of a male and female united into one being. When it descends on this earth the two parts separate, and animate two different bodies," &c. The origin and character of the modern experience which has revived this belief are described in Chapter XXI., and it is now known to be more than the idiosyncrasy of a single group.

Consciousness must be first restored where it was first lost. The feminine "atoms" in the human constitution are interior to the male, and should be receptive of the divine quality of the Pneuma. This influx being obstructed by the perversion outwards of the central will, or love, the female consciousness was suppressed in the man, the external principle, and he was "alone." Bisexual generation being no longer possible, the race must have come to an end, if the Divine will, acting through and by nature, had not found means to perpetuate it under new conditions. The life of the woman could no longer express itself through the male organism; but it was not destroyed. Latent in the man, it still participated in the general life of nature, though it had lost its function of imparting to that, through man, a divine quality. All the nature with which man is concerned was thus affected by the "fall," in which it accordingly shared. That she might be saved to existence, and perpetuate the race, it was now necessary that woman should be extricated from man in her ultimate degree, and externalised, though that condition was unnatural to her. So it is that God took woman from out of the body of man; a great and prolonged process of nature being thus tersely expressed in the Bible narrative.

The process of the "fall" must be similarly understood as foreshortened (to use a term of art) in that account.

Now there is nothing, we submit, unphilosophical in conceiving these events historically. The pseudo-philosophy of modern thought is quite acquiescent in the historical character of physical catastrophes of the most stupendous character and enormous duration; but moral catastrophes exceed its credence and range of imagination. But why? The human consciousness has a history, and human nature should have a geology of its own. Doubtless the favour with which the evolutionist theory of the descent of man from lower forms of life is now regarded, blocks the way to any alternative view. But science has almost abandoned Abiogenesis, and materialistic evolutionists are reluctantly compelled to start from Protoplasm—if that is still the correct term. Whence Protoplasm? Is it not still possible for a philosopher to be, like Lord Beaconsfield, "on the side of the angels"? Evolution is a very possible theory—on the condition of a prior involution. And again, the conception, at once simple and magnificent, in Eastern philosophy, of Nature as a vast alternate process of out-breathing and in-breathing from and into the Infinite Principle—a passing into objectivity and return to subjectivity, and so on, phenomenally, "for ever," seems to us the best general idea, and the most beautifully accordant with analogies on the smaller scale, that has ever been propounded of the Kosmos. Nor is the present writer at all prepared to recant the admiration he felt, and expressed in the columns of "LIGHT" some years ago, for some of the conceptions of evolution offered us in Mr. Sinnett's *Esoteric Buddhism*. The subject is too vast to be completely comprised in any single system of thought. And we are far too ignorant of its relations to pronounce on the consistency or inconsistency of views even apparently the most widely divergent. We can only smile at any pretension to put the whole thing in a nutshell. We do not for one moment suppose that Mr. Oliphant, for instance, conceives the history of man on this planet, as he represents it, to be a full and sufficient account of the universe. For our own part we conceive it very partially indeed, and even minutely. Man is not individual only, but integral. Either the integration has got out of order, or has never yet been attained—one of these things is evident. It is just a physiological question on a bigger scale than that of the individual human body. Religion is nothing else than a science of health. The physical organism has its exact correspondence in organic relations which we call moral, but which may be quite properly and easily conceived, as in this book, objectively. This spiritual body needs integration, which can only be imparted by an organic life principle. The *vis medicatrix* of the race must be personal, because it is a perfect human life that has to be communicated. And the race can only be "saved," as to spiritually corporate integrity, by attaching itself unreservedly to its Physician as soon as it has discovered Him. Christians think they have discovered Him, for they find in a prescription they have received just the healing virtue that was wanted—the condition of an intimately united life. But the universe! Why our planetary lot, our corporate humanity, may bear about the same relation to it that Smith or Jones suffering from dyspepsia bears to the whole human family. Everything is interlinked, in some vast sense, no doubt. Smith's dyspepsia may be of some vital concern to everyone—if they only knew it. But the relation is too subtle, and too diffused, for the disease to be matter of much more than individual concern, which is quite serious enough. Transfer that conception of health to the moral order. It is our whole concern as a race. It *must* be our "religion." It is only a mistake, of no sort of practical importance, a sort of race-egotism, if we magnify our particular race concern to universal dimensions, and fancy that our religion, true and absolute as it is for us, is of universal application, or that our complaint is that of

* An amusing converse to the case of sexual attraction in unnatural circumstances is afforded by the case of the pugnacious bulldog ant of Australia. "If it is cut in two," says Schopenhauer, quoting from an authority, "a battle begins between the head and tail. The head seizes the tail with its teeth, and the tail defends itself bravely by winking the head: the battle may last for half an hour, until they die, or are dragged away by other ants. This contest takes place every time the experiment is tried."

the whole Kosmos, which therefore needs salvation, and has got to be saved, in the same way. And though we speak of God, the First Principle of all, and rightly claim relation to the great Unity, the source of all integration, that is no exclusive claim; and Christians, at least, are warned that "no man cometh to the Father save through the Son"—which is really to say that our whole concern and immediate relation is with the Head of Humanity, which is all the Divinity we need, or can possibly know, for our want is just of recapitulation.

As it was the feminine principle in man that went wrong in the first instance by closing the receptivity, which especially belongs to that principle, to Divine influx, it is here that the restoration must begin. According to the objective conception of all life as atomic, the perversion of the feminine Pneuma was a loss of the vibratory accord, which is perfect interlocking, with the Divine Principle. The new vibration set up was just self-will. Man thus became positive instead of negative in the inmost centre of his being. The polarity has to be reversed. But that could only happen now through a human mediator, whose humanity had not undergone perversion, that is, in whom the feminine principle was still in open communication with a "divine," or superior nature, and who thus, being at one with that nature, was, as to his "divinity," equal with it, though as to his humanity, inferior. It is only by avoidance of the Monophysite, or one-nature, heresy that the conception of a Mediator is possible. Christ must be conceived as a new out-speaking of the Divine Word in humanity, a conception not unphilosophical, nor even unscientific. For if we duly extend, and elevate, our idea of Nature as a whole, new initiatives in time from a superior order are just as conceivable as an Act of Parliament or a Royal Commission. And the power of a perfect human soul over matter being immeasurably greater than our own, the materialisation of Christ without the instrumentality of an earthly father offers no particular difficulty; the only question being, Was it necessary? and why? We must remember that it was the Divine Feminine in man that had to be re-manifested that it might be operative throughout, but manifested in right order, not as the false externality of woman, and therefore Christ was externally male, though truly androgynous. We can suppose that a further infusion of the gross male particles, by earthly generation in the usual way, would have obstructed the manifestation of the feminine, with which these could not interlock. The dogma of the Immaculate Conception of the Blessed Virgin (which refers, as every one at all instructed in Catholic doctrine is aware, not to physical generation, but to the "passive conception," and affirms the taintless character, or freedom from "original sin," of the soul thus born upon earth) further facilitates the view of the organic preparation for the human ultimatum of the Saviour. His office was to constitute an atomic nucleus, or rallying point, in which should reside a principle of integration for all who attached themselves, by attraction, to it. The process was to be a perfectly natural one, and its operation is described with much lucidity in this book. Its result in human consciousness is to restore the normal and healthy action of the biune particles, or organic biunity, so that the man is sensible of the woman, and the woman of the man, throughout. But the sympneumatic consciousness, depending on attachment to the principle of human integration, cannot possibly result in a mutual self-sufficiency of individual isolation, but is, on the contrary, a link of necessary sympathy and co-operation between all who have attained, or are attaining, it. It is never separated from, but essentially is, the consciousness of Divine life, of union with a Divine principle. The sympneuma, though truly a complementary being with a separate ultimate personality (under present conditions), in another aspect is Christ, the

integrating principle of humanity, individualised in the members of His body. For the feminine sympneuma is the consciousness of a Divine inspiration, and the male sympneuma is the consciousness of a Divine force. Nor can we lose inspiration or force from the Divinity to which Christ attaches us, without loss of that counterpartal consciousness, nor regain the latter without absolute self-surrender to Him and His mediation. All is expressed in that strikingly significant passage which Mr. Oliphant quotes from the eleventh chapter of the first Corinthians, "Neither is the man without the woman, nor the woman without the man, in the Lord."

It is a great merit of Mr. Oliphant, as a promulgator of "scientific" religion, that the conceptions he puts forward are usually as clear and well defined as they can be made; and his power of literary exposition is, of course, unquestionable. If in this over-long review, there has been an attempt to restate independently—and therefore, it may be, not always quite correctly—some of the many ideas derived from it, that is from a feeling that the availability of any doctrine must depend largely on the plasticity with which it can take form and expression in other minds than its author's.

When we get in any book something of solid and important value, we should not care to emphasize dissent on minor points and side issues. Mr. Oliphant may be sometimes wrong—we think he is—in slight and rather off-hand explanations he is a little apt to throw out of articles or systems of belief which he has perhaps not very seriously or deeply studied. With regard to Re-incarnation, for instance, we must doubt whether he has taken the trouble to inquire what the more philosophical opinion in its favour (which turns on the distinction between transcendental individuality and earthly personality) really is, or he could not have attributed the belief to obsession (p. 175). Nor does he do any justice to the ideal, once nobly fulfilled, of the monastic life, or rather he does not seem to be aware that that ideal was just his own of a true Christian community, although it was kept alive by observances and rules of worship which he deems unnecessary.

We have neither space nor competence to follow Mr. Oliphant through the interpretations of the Bible contained in the second part of his book. Often they seem to bear out his view, and are extremely impressive. In some cases, however, they strike the reader as forced; and it is not difficult to see everywhere a meaning which accords with preconception. Nor can we criticise the valuable and learned appendix contributed by the clergyman who supports Mr. Oliphant, with a wealth of reference and commentary which must prove of great assistance to many students. Many points have been necessarily left quite unnoticed, in the attempt to represent the general purport of the book. Of its claim to inspiration, nothing more need be said than what Mr. Oliphant says himself: "To no human being has it ever been given to transmit untainted the white ray that issues from the throne of the Most High, for our world could not bear the fierceness of its splendour. All revelation which proceeds from the invisible must be relative in its value, all inspiration imperfect." The adaptation of truth to our capacity is a fact of which we must never lose sight; and a perfect, and, once for all, sufficient statement of such deep and subtle mysteries as are dealt with in *Scientific Religion* is not to be expected. We may sum up our own conclusions, after careful study of this profoundly interesting book, as follows: (1) Its theology, by recognition of the female element or aspect of Deity—the immanent and transcendent Principle of Life—contains a great and necessary truth; but the rejection of the Trinity seems due to a misconception of that doctrine, which has as much the support of all natural and human analogy, and is therefore as referable

to the principle of Nature and of Man, as sex itself. (2) The bisexuality of the truly constituted human individual, that the normal and ideal man is androgynous, is a doctrine which has very strong support in rational presumption, in Scripture, in tradition, and in some positive experience. (3) That this doctrine, rightly understood, throws a flood of light on the religious problem, which is the restoration of a normal, or the attainment of an ideal, type. (4) That the religious and social problems are inseverable. (5) That the case for historical Christianity has been exhibited in a new light, by a reformed conception of the religious problem, and of natural forces and processes applicable to the solution of it. (6) That the objective representation of spiritual facts and forces is thoroughly justifiable, and facilitates the intelligent apprehension which is the pre-requisite of scientific recognition. (7) That religion is an experimental science, with laws and conditions as definite as those of the sciences of physical observation, and that right belief can never be obtained from, or kept permanently alive by, any formula or dogma of the intellect, but must, on the contrary, always undergo renovation, and be capable of re-expression, from a progressive inspirational experience.

SORROW AND STRENGTH.

TEACHINGS FROM THE OVER-MIND.

Temptation is not sin; full often we are tempted through our best. It is the cleansing fire that maketh for perfection.

Sorrow lays heavy hands sometimes, yet without travail there is no birth, without anguish no illumination.

When sorrow leaves us awhile, we realise this, and almost sigh for the Divinely refining power of her presence.

Satisfaction in this life is not gain, but eternal loss to the spirit of man, therefore, why should we crave it?

The soul that hath not agonised cannot grasp the inestimable worth of suffering, cannot see that it leadeth us into intimate communion with the Divine realities of existence, which are otherwise lost to us.

Divine unrest is the working of the Christ within, and striveth for nothing short of the *complete* mastery of self, the union of the *will* of man with the all-embracing *law* of God. Hence cometh perfection, and Divine harmony, and the "Peace of God which passeth understanding."

Holy mysteries are ours; no vain dreams, no mere pictures, but living realities, real possessions, illimitable powers, untold knowledge; love surpassing earthly love; strength surpassing earthly strength; joy exceeding earthly joy; all which have their part in this life are ours now in proportion to our fitness.

To you the inner "teaching of the mysteries"; *you, who suffer and are strong*, to others, "in parables"—mere shadows of reality.

To you who *know*—to whom it hath been given to *know*.

Bid suffering depart your life, and all is changed! What will you?

Is this mere earthly consolation? Shall we not strive to cross the Borderland while here?

Say! shall suffering depart? If so *this* will forsake us!

Even so, Christ! let us cling to the fiery cross of suffering—till it shall have burnt from our hearts all that is not pure oneness with Thee.

DUM SPIRO SPERO.

"MAN as to the affections of his mind, and consequent thoughts, is a spirit, therefore as to these, he is continually in conjunction with spirits who are in a similar affection and thence in similar thoughts; it is such a conjunction, that if this bond were broken for a single moment, man would fall dead. The Church has hitherto known nothing of this, nor that man after death is his own affection and consequent thought, therefore his own charity and consequent faith, and that no one can be in faith separate from charity."—SWEDENBORG.

CORRESPONDENCE.

Re-incarnation Problems.

To the Editor of "LIGHT."

SIR,—The "Three Students" propound their queries on this great subject in a spirit which forms so agreeable a contrast to that of some who have treated it as to make it not only a duty but a pleasure to respond to them. They have, however, not quite correctly cited my paper of March 17th. The statement that the soul of Mrs. Kingsford "had dwelt in the body of a person who had lived fifteen" (it should have been *seventeen*) "centuries ago," came, not from Swedenborg, but from influences describing themselves as our Genii. It was Swedenborg who reported Mrs. Kingsford's "Angel" as saying of her that "his client was a soul of vast experience," and that he "had been promised help to recover for her in this incarnation the memory of all that is in the past"; and that, "being in Swedenborg's library some time ago, she had, under his magnetism, recovered a memory of no small value." Your correspondents may like to know that on another occasion Swedenborg spoke of a previous life both of myself and of a near relative of mine, describing our then relations, and that his account agreed with that given by other controls and clairvoyants. We are far from being singular in receiving such teaching. So that I quite fail to understand what Mrs. Britten meant by saying, as your correspondents say she said, that "no authentic teaching has been given from the spirit-world upon the subject of Re-incarnation." But seeing that the only "spirit-world" known to Mrs. Britten is, by her own account, as reported in "LIGHT" of the 14th instant, that to which the mesmerised subject has access, namely, the inferior magnetic spheres only, we need not attach importance to statements on this question thence derived. Nor is the intrinsic value of the argument, of which she was made the mouthpiece, such as to have weight, seeing that in reply to the queries, "Did you ever see an oak go back to be an acorn? Did you ever see an eagle return to be an egg?" we may, with far greater appositiveness, ask, "Did you never see a schoolboy go back to school after his holidays?" "Did you never see a person, after becoming a proficient in one branch of knowledge, go back and begin at the A B C in another?"

In reply to the question particularly addressed to me, I have to say that though the previous incarnation of Mrs. Kingsford referred to was, with several other of her incarnations, feminine, the majority of them, we were assured, had been masculine, the sex, on each occasion, being determined by the needs of the soul concerned and the work it will have to perform on its return; the object being to fill out and perfect the whole character by means of lessons derived from experience in both aspects, male and female, until to the force, intellect, and *centrifugality* of the "man" are added the love, intuition, and *centripetality* of the "woman," and the whole individual is finally "built up into the stature of the perfect man." Only thus can the "two-in-one"-ness be attained, whereby man becomes a whole man and representative of humanity in both its modes. And only by repeated experience of the earth-life, and careful application of the lessons learnt in and through the body, is man at length fitted to dispense with the material and become transmuted wholly into the spiritual. Stunted and dwarfed, indeed, would be the soul that contented itself with but a single experience of the body. And low and meagre must be their conceptions of man's potentialities, and of the education necessary to enable him to traverse the stupendous interval—all of which is within himself—"from the dust of the ground to the throne of the Most High," who condemn the body as something worse than worthless, and to be eagerly discarded for ever at the close of a first incarnation. When one of your correspondents asserts (p. 357) in regard to the variety and inequality of the characters and conditions of men, that "heredity accounts for all," restricting the term to our physical derivation, he entirely ignores the dual constitution, and consequently dual derivation of man, together with that supreme element of his being—his own permanent Ego, and the ancestry of his own former selves, and thus makes him, no abiding manifestation of the law of Divine justice, but the result of mere accident and caprice. And when the same correspondent proceeds to quote the author of *Scientific Religion* as an authority on his side, he quotes a writer who has virtually admitted his failure to penetrate beyond the sphere of mere opinion to that of positive knowledge—the knowledge which advanced souls possess con-

cerning their own nature and history. "Opinions," writes Laurence Oliphant in "LIGHT," April 7th, "differ upon it (Re-incarnation) as widely in the Unseen, as they do here," a statement which—seeing that the "Unseen" includes the whole supersensuous universe—involves a denial of the possession of infallible knowledge upon the subject by any beings whatsoever! And that no one may be frightened by the use of the term infallible, it may be well to remark that so far from infallibility being a thing impossible of attainment, whether upon this or upon any other matter, every reasonable being is, in his degree, capable of attaining to it, and on certain points does attain to it. Thus, to take an obvious and familiar instance, there are millions of people in and about London who have infallible knowledge of the existence and situation, say, of Hyde Park, having gained such knowledge by experience. Well, it is equally by experience that advanced souls know positively the truth of Re-incarnation. They recollect the lives lived by them in past ages just as men and women recollect the past experiences of their present lives; and when in the flesh the imprint on them of those lives can be read off by a seer much as the age of a horse can be read by an expert from its teeth. And if those who are wont to quote Swedenborg against the doctrine will turn to the chapter entitled "Karma and Re-encarnation" in that ingenious though eccentric work, *Swedenborg, the Buddhist*—noticed a few months ago in "LIGHT," they will find cause given for believing that what that great seer really denied was only the re-incarnation of the astral Ego, while he implied that of the higher Ego, speaking, however, briefly and obscurely on the latter through "fear of the Jews" or Philistines of his day.

I will only add further, in reply to the "Three Students," that the evidences for the doctrine relied on by Mrs. Kingsford and myself were not derived from "controls," whether Swedenborg or any other,—they were but adjuncts; she needed not to be told it, any more than one needs to be told that one has been, say, in France or America; and that if they will turn to Appendix vii. in the former edition of *The Perfect Way*, they will find a very helpful instruction on the points specified by them.

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—I trust that you will allow me space for a few remarks. I put the question on Re-incarnation to Mrs. Britten, which has aroused such controversy, because I wished to know what view she or her guides took upon the subject. Knowing that some years ago she edited several occult works, I thought she might have taken a somewhat different view to the ordinary mediumistic one in this country. It must not be supposed that I consider that any mediumistic utterance can settle the question, believing as I do that all such teachings coming through a medium's brain are necessarily mixed, and that but seldom can we get truths given forth more than one step in advance of the medium's spiritual condition.

The impossibility of solving the many problems of Spiritualism without Re-incarnation is the *raison d'être* of the doctrine.

Some of these difficulties I put forth in an article in the *Spiritual Reformer* some time back, a part of which I will now refer to.

We know from Spiritualistic facts that there is a life beyond the grave for the spirit of man.

Is the human spirit created at birth? If so, cannot that which has a beginning have an end? Can we conceive that as there is a fresh birth every few minutes, a new immortal creature has been on each occasion added to the universe during all the many thousands of years man has been on the earth? In all the material realms of nature birth and death produce an equilibrium, but here there would be an endless influx and no counterbalancing efflux. Then, again, how about the first savage forms of humanity? Are they still existing in the spirit world? Next, does man live again and all the animal creation find in death annihilation? The death of a man and a dog are in all respects the same. The materialist is logical when he says they are both gone for ever. We, to be logical, must reply, No: they both live, they have a spirit. Now as we cannot believe in immortal animals, there is no way out of the difficulty but by supposing that animals give forth a spirit at death which will be taken up in higher forms. There is a beautiful axiom among the Kabbalists—a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, a spirit a god. Let us take the savage only a shade from the gorilla—is it possible that his

soul can ever be developed in the spirit world to become a Shakespeare? The spirit world can only work with the forces generated in this life. It is a world of effects from causes originating in this life. To endow such a soul with higher attributes many a fresh dip must be taken in material life. It is said this is retrogression. For a savage to be reborn a European is not retrogression, but progress. Many seem to have a very imperfect knowledge of the doctrine. The earthly lives are alternated by long periods passed in the spiritual state. Again, we must understand *what* is re-incarnated, not the bundle of passions, &c., forming the *outer* personality; this is worked off in the next spiritual state, not, however, without leaving a permanent impression on the spiritual soul. This spiritual soul is that which is re-incarnated. That the mechanism of man's being is not so simple as supposed, even science begins to find out. I refer to Mr. Myers' late arguments in favour of multiplex personality. This all goes to support the occult view.

It is difficult to say all I should like to without encroaching too much on your space. I should be glad if any of your readers can show how Spiritualistic problems can be explained without Re-incarnation. To me, with this doctrine spiritual evolution is easily understood; without it, all is chaos.

A. F. TINDALL, A. Mus. T.C.L.
(President of the London Occult Society).

To the Editor of "LIGHT."

SIR,—Reading the interesting letters for and against Re-incarnation, a problem has recurred to me which often perplexed during my late sojourn in Styria, South Austria. What are those poor creatures called *crétins* one meets in numbers in the mountainous districts? Are they rudimentary souls late born from that realm between the astral and the material—"elementaries"? or are their low personalities merely attributable to physical conditions? Their dominant instinct seems to be greed. Coppers we threw them they hugged to their breasts while their eyes lit with the only sort of illumination they are capable of. They are not malign nor even mischievous, though, so far as I could ascertain, only abnormally avaricious and altogether sensuous. They always appear to be jolly enough, and yet they are pitiable, and occasioned me an amount of contemplation and wonder.

Now that I am writing I may as well supplement this with two very successful psychometrical attempts we made at Gonobitz. Quite unexpectedly I proposed psychometry one evening. The Countess Adelma assenting, I felt in my pocket for something to place in her hand, and found two letters, which I used one after the other. Describing the characteristics of the writers, she said in turn: "Oh, this is a man with a very good brain, a strong individuality: his intellect is here, and he knits his brow—so. He speaks well, so clear and forcibly. And people stand before him: he likes to speak, too. A good man, but a very strong individuality."

This was perfectly correct; my correspondent being a certain learned judge not unremarkable for those characteristics!

"This is quite a different influence: not so strong but more intuitional. It might almost be a woman the influence is so soft and refined: but it is a man. Very sympathetic and psychical. What two opposite characters; yet both are good." This also was strikingly correct, as the individual himself would admit. Worthy of remark is the fact that after the delineation of the character of the first, the Countess went on to say she saw pictures, Madonnas, frescos, &c. Now the contents of that letter being almost entirely concerning the churches of Nürnberg might perhaps account for this. Both correspondents were unknown to the Countess and the former till then unheard of. As usual, it is exhausting to the *clairvoyante*, so we seldom made experiments.—I am, sir, &c.,

CAROLINE CORNER.

To the Editor of "LIGHT."

SIR,—Mr. Haughton, in his letter in last week's issue, adopts the futile device of setting up a doctrine of his own creation in order to knock it down, being, apparently, under the delusion that Re-incarnation has been thereby disposed of. He says: "Science means a fixed order of things, and dis-countenances the idea of special interventions at every turn." It may be objected to this that science does not "mean" a fixed order at all, except in so far as a fixed order may be found in nature, and that if we find "special interventions" in any department, to that extent science "means" special intervention. In other words, science "means" what nature is,

not what Mr. Haughton would like it to be. But does Re-incarnation involve "special intervention"? Mr. Haughton, six times in the course of a single column, says that it does, but he gives no proofs, and he must know that Re-incarnationists say that it does not. Can any possible good come out of this style of disputation?

Surely Mr. Haughton can understand that the soul, "under a fixed system of things," gravitates to those persons best fitted to become its parents. I gather that Mr. Haughton believes in rewards and punishments. Are these brought about by "special intervention"? Mr. Haughton can hardly say yes. But if occurring in a fixed order, why may not Re-incarnation so occur?

The forgetfulness of past lives is not such a formidable difficulty as Mr. Haughton supposes. There are thousands of acts which Mr. Haughton has performed and totally forgotten. Has his identity disappeared in consequence? Again, does personal identity disappear in the hypnotic trance? If a person in the hypnotic trance amputated his hand or arm, would he not have to suffer for it? Mr. Haughton says that Re-incarnation "seems to be a most insane and malignant provision," "which excludes the possibility of reflection on our conduct in the past, so as to avoid similar error in the present." Can we, then, derive no benefit from past experience without reflecting on it?

What has become of heredity, which was to explain everything? Does Mr. Haughton doubt that the results of the experience of one generation are transmitted to the next? Are we not better than we were 500 years ago? Surely we are, but not from reflection on the past, for very few know enough of it to make their reflection of any value; and however much some may know, it cannot be said that their conduct is the result of reflection thereon. The simple explanation is that the results of the experiences of each successive incarnation are registered in the soul, become a part of its permanent endowment. There is no need to remember the experiences. They have done their work, and may now be safely forgotten.—
Yours truly, F. W. READ.

To the Editor of "LIGHT."

SIR,—I do not think that Spiritualists or Spiritists will ever decide the question of Re-incarnation or otherwise. News from the other world, as Professor Coues shows, deals in extremes. It teaches

"This life of mortal breath
Is but a suburb of the life elysian,"

and it teaches, "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." A doctrine which no man who has lived on earth ever initiated, I verily believe.

The spirits taught Allan Kardec in the *Spirit's Book* that the eternal agony of the individual was only "Old Bogey" (*croquemitaine*); and they taught him, in *Ciel et Enfer* (Heaven and Hell), doctrines only one step removed from that of eternal agony.

Spiritualism, in its different orders, teaches Re-incarnation on this planet; and it teaches, under the name of Theosophy, re-incarnations, but not in this planet.

Again, Spiritualism teaches that there is no recollection of previous incarnations as a strong argument against previous incarnations; while it also teaches that every chief Buddha of Thibet holds his throne by reason of his alleged recollection of previous incarnations. We learn that one of the writers of *The Perfect Way* believed that she had recollections of previous existence; and in reply to an article long ago in the *Spiritualist* showing that Charles Dickens and the present Lord Garvagh had the same belief. I find "C.C.M." saying, in the *Spiritualist* of June 23rd, 1878, "Taken by themselves, the experiences recorded by Charles Dickens and Lord Garvagh, and quoted in a recent *Spiritualist*, are certainly suggestive of pre-existence." But he thinks, also, "It is suggestive of possibilities which may have a certain bearing upon facts familiar to Spiritualists, but can by no means be pressed into the service of the Re-incarnationists."

I must say I cannot doubt that "1st M.B. (Lond.)" has a right to look for his question to be answered which he asks that talented lady, Mrs. Britten, when she speaks of "evolution through the mineral, vegetable and animal kingdoms until man's estate." How is that possible without Re-incarnation? Other noble women have given their opinions on the question before us. Miss Blackwell, the author of the first prize essay on Spiritualism given by the National Association, says,

in a note to the *Medium's Book*: "Underlying the merely secondary question of Re-incarnation on this planet is the great primary question of the pre-existence of the soul, and it is to this substratum of the subject that the unity or plurality of our lives in the flesh must eventually be decided."

Kate Fox taught Re-incarnation through her guide, Estelle.

The late Mr. Jackson used to say: "We cannot be everlasting unless we be eternal." He thought we could not live for ever only at one end, so to speak. Perhaps it is the spirit that is eternal, not the soul; and that if the spirit is taken away at any time the soul drops, while the tenacity of the spirit in holding on to the soul, through evil report and good report, unwilling to let it go, perhaps with the hope of its reformation, as in the case of devils terrestrial and especially of devils fluidic, seems proverbial.

T. W.

To the Editor of "LIGHT."

SIR,—There are six questions addressed to Mrs. Britten and to those who question the Re-incarnation theory in a recent number of "LIGHT." Surely it would be more to the point to establish the fact questioned before calling upon the opposite side to prove a negative.

Nevertheless, if all that is propounded under the six queries relating to the great inequalities of human life and birth may be accounted for on more simple ground than that assumed by the other side, it follows that Re-incarnation is not necessary to cover the ground.

A clear understanding of the law, purpose, and order of the descent of human life renders Re-incarnation unnecessary to account for the great inequalities of birth and circumstances.

It is all in true order that some human entities are being sent out further into the darkness of the birth-states than others. Consequently the lower and the more in number of the darkened states of ignorance whom they have to light up in their experience of the ascent, the grander will eventually be the altitude of their life. Such will be better able to lift up those in a still lower depth.

Herein is a deeper and grander philosophy to be worked out than in all the Re-incarnation doctrines, which, after all, are insufficient and contradictory. Notwithstanding all the most subtle metaphysical reasons given for the doctrine, I never saw one reason for it that could not be capped by one more subtle. Even those who have claimed to have had a recollection of a prior birth in the flesh, when they tell us that they were such and such a great personage, little consider how many there are who make similar claims. The great ones could not be divided among all the claimants.

The so-called recollections may also be accounted for on various grounds, such as obsession, possession, hallucination, or even by prenatal causes, and the suggestion of spiritual beings who give to the thoughts these deceptive pictures of events. Every atom of our bodies, according to Professor Denton, infolds its own history, waiting its hour to be taken into and unfolded in other human states. If, therefore, we may suppose the atoms that once constituted the soul or body of a notable man in the past to be taken and absorbed by a man of the present, even so may we imagine that the memory of another has become unconsciously appropriated by one who puts this down to the Re-incarnation theory.

WILLIAM YEATES.

To the Editor of "LIGHT."

SIR,—In reply to an appeal from "Three Students" in "LIGHT" of July 21st, for further information on the subject of Re-incarnation, will you kindly allow me space for a few words?

Let me then say that for twelve years I have been spiritually and most consistently taught the truth of this grand doctrine, and that not alone has it been taught me through believing mediums, but also through mediums in trance, who in their normal state were total unbelievers; though two of them have since become believers, and the remaining one has been told by his own high guide that it only requires time for him also to enter into the fold of believers.

I have endeavoured more than once, through your kind permission, to explain the "rationale" of the doctrine of Re-incarnation (see "LIGHT," Nos. December 4th and December 18th, 1886), and will, therefore, only now say that the above answers the question of "Three Students" as to "whether authentic teaching has been given from the spirit-world on the subject?"

Yes, most emphatically it has!

To the other question, Whether the re-incarnated spirit

always manifests in the same sex? I have been taught that it does not.

That for the sake of gaining the necessary development through all experience, each entity, whether essentially the male or female half of the "dual whole" has to incarnate in the opposite sex also, and thus learn all phases of requirement for the fitting of the "completed whole" for the enjoyment of true angelhood.

I have confined myself within the very narrowest limits in my answers, in the wish not to trespass on that necessarily limited space afforded in "LIGHT" for correspondents, and which I am aware would be greatly enlarged were Spiritualists alive to the all-importance of increasing the size of your invaluable journal by contributing more generously to it. May I here express a hope that ere another year dawns we may show ourselves more grateful for the inestimable blessings we receive through the unwearied and gratuitous labours of the editor and all concerned with the paper of "LIGHT," by coming forward in so liberal a manner as to enable them, by the enlargement of the paper, to increase tenfold the good for humanity, now attempted.—I beg to remain, your grateful and faithful servant,
July 22nd, 1888. "LILY."

The Point and Other Things.

To the Editor of "LIGHT."

SIR,—To an outsider there is something a little depressing in such controversies as that going on between Mrs. Penny and Mr. J. Baynes Thompson, for both of your correspondents, earnest as they are, evidently belong to that class of Spiritualists who believe that Spiritualism and knowledge are convertible terms. From this point of view I have not for some time read anything more instructive than Mr. Thompson's letter in the last number of "LIGHT."

It seems so easy to dilate upon centres of force, and such things, that people talk about them as glibly as they do about the wet weather, and with about as much sense. Then Faraday, Huxley, or Tyndall is dragged in, and the play goes on. Says Mr. Thompson:—

"But let us consider the matter further. The infinite divisibility of matter does not lead to nonentity, or a point which is nonentity." This of course assumes that Mr. Thompson knows two things—first, what matter is, and second, what there would be if there were nothing, nonentity.

The letter continues:—"Faraday says it appears to lead to centres of force; that is to say, that matter is made up of *n* centres of force." And why not? Unless one possesses an absolute knowledge of what matter is, and that centres of force are not it, why may not centres of force produce on our sensations the effect which we call matter? But it is abundantly clear that Mr. Thompson has confounded *mass* with *matter*, for he says in one line "that force is measured by the mass of matter multiplied by the square of its velocity," and three lines further down that "force = matter into motion." This is not very much unlike confounding density with volume.

Mr. Thompson says: "Force is generated by matter in motion." That being so, it is for Mr. Thompson to say how the matter got into motion without force. It would also be interesting to know what is the exact meaning of force equals matter *into* motion. If this signifies that force is measured by mass multiplied by motion, then, since from what goes before force also equals mass multiplied by the square of the velocity, it follows that motion equals the square of velocity. That is—I don't think I can say what *that* is.

It would be well perhaps if Mr. Thompson were to make himself acquainted with the results of recent research in such matters as surface-tension, elasticity, and so forth; he might then not so much wonder that Faraday said what he did, if he did say it, but that Faraday's prophetic insight enabled him to forecast some of the most profound results of recent investigation.

I do not wish, sir, to occupy valuable space with scientific disquisition, but one or two points more I must ask you to let me notice. Mr. Thompson has evidently got confused, and that is very easily done when one answers the variety of things which enter into an accurate understanding of the principles of dynamics. He will then permit me, I hope, to refer him to Clerk Maxwell's definition of force and of its measurement. "Force is whatever changes or tends to change the motion of a body by altering either its direction or its magnitude, and a force acting on a body is measured by the momentum it produces in its own direction in the unit of time." This, which is

the generally accepted definition, depends upon momentum, and momentum is defined as the mass multiplied by the velocity, not the *square* of that velocity. Mr. Thompson has evidently confounded *force* with *energy*, and energy is measured by the work done, which is *not* the force, but the force multiplied by the distance worked through.

Whether or not a point "is simply an expression, a device of the mathematicians to dissect their unit of space,"—whatever that may mean—I do not propose to argue. I feel, though, very strongly that, when a writer enters into a controversy about scientific questions, he ought to show some knowledge of the rudiments of the science about which he is talking, but as Mr. Thompson justly says, "the greatest men are not infallible."

π.

Spiritualist Interpreters of the Bible.

To the Editor of "LIGHT."

SIR,—If false materialisation has been the bane of the Spiritualist, honest and true materialisation has been its antidote; it teaches us so much. Before a body is materialised, it is often seen as a cloud which quickly becomes a man. This cloud is also sometimes seen to proceed from the *side* of a medium, in the region of the ribs. These facts, evident now to the sight of so many as they have been, have become more important now that the scientists have been disabused of their former error, that protoplasm contained the essence of vitality, and that a result of deep-sea dredging had demonstrated the origin of man.

Now this cloud in the séance-room, which quickly becomes a man, the origin of which phenomenon we cannot see; and this cloud proceeding from a medium's side, when hypnotised, the procession of which we can see, are significant when we regard them in connection with the Scripture account of the origin of the first man and the first woman. Science teaches us that the vapours of clouds and steam would not be *seen* by us, except by the clinging of the vapour's particles to the floating dust above the earth, that same dust which we see in such abundance in the chinks of a darkened room when the sun shines.

Now, the aura from the medium and perhaps from others of a séance circle, which is seen as a cloud, is probably only *seen*, like a sky cloud and like steam, because it too is mingled with the floating particles of the dust of the earth; but how quickly is this cloud changed, in the sight of men and women of the present day, into a human form of flesh and blood and bones! Does not this first phenomenon, then, present a reasonable solution of the Scripture account of the formation of the first man? and this second phenomenon, where a form is produced from the medium's side, he being in a "deep sleep," does not this, I say, give a reasonable version of the origin, so often carpied at, of woman coming from the side of the man?

There is positively only the *permanence* given to these primal materialisations of Adam and Eve, unlike all other materialisations that we know of in the Bible and our own experience, to make the resemblance perfect. And, given the higher work of the formation of man, there is also reason to suppose that beasts, birds, fishes, reptiles, and insects had a like origin; all formed by the materialisation of *souls* already in existence in fluidic life, whether the souls of men or the souls of other living creatures, for "beasts have souls," said good old Cruden. We next find in Scripture another example, demonstrated by modern hypnotism, by Charcot and others, of the power of the will of the mesmeriser over his subject, whether the mesmeriser be a spirit or a man, in the case of the angel and the patriarch Jacob. We also see there the power of the mesmeriser to hurt his subject, in the case of the latter not exhibiting the necessary passiveness of the subject or for some other cause. Jacob's wrestling with the angel and determination not to let him go cost him a maimed limb for life.

Our materialising spirits are not apparently malevolent; they are wanting in the moral sense; they master their mediums and make them act sometimes as if they, too, were lacking in the moral sense in the case of materialisations. And it is this that has marred the wonderful process of materialisation which has taught us so much. If, however, the spirits had not, also, the power of transfiguring their mediums, they (the spirits) never would have, perhaps, yielded to the temptations they have been put to to spare the medium pain and to spare themselves trouble.

We read, too, in Scripture, of semi-materialisation. The science of photography, whereby the sensitive plate takes spirit

July 28, 1888.]

forms that the naked eye cannot see, has proved semi-materialisation to be a fact. Mediums often see forms at séances that cannot be seen by others; and this may arise from semi-materialisation as well as from clairvoyance. Semi-materialisation probably accounts for Balaam's ass seeing the angel before his master did. This fact is curiously manifested in that useful book of Mr. Robert Cooper's, *Seven Months with the Davenport's*. We are told there of a little dog, which the late William Davenport had just bought, being frightened at the presence of Katie King when William did not see her himself.

William asked Katie why the dog was frightened? The answer was, "It sees me, and so would you if you lived more natural lives." She was constantly reproving the brothers for their habit of smoking so much.

I think we may see by the above short hints that those who study but the A B C of Spiritualism are often able to give rational interpretation of Scripture history, and indeed of many things told us in Pagan history, as well as of the religions of alien races, which neither the secularist nor the theologian are able to account for.

AN OBSERVER.

Freemasonry and Spiritualism.

To the Editor of "LIGHT."

SIR,—Permit me to utilise your columns to thank you and my brother Masons for communicating with me in response to my letter in "LIGHT" of June 30th.

I had hoped to find a sufficient number of Masons in *Babylon* acquainted with and interested in occult phenomena to have formed a society for prosecuting investigation under Lodge conditions.

Although I have received more than a sufficient number of replies for the purpose, I regret to say my correspondents are scattered all over the country. Masons have addressed me from Bristol, Leeds, Farnborough, Bradford, &c.

In view of the impossibility of arranging regular meetings for persons dwelling so widely apart, I am reluctantly, for the present, compelled to abandon the idea; but I retain names and addresses in view of future contingencies.—Yours faithfully,

J. H. MITCHNER, F.R.A.S.

Croydon, July 20th, 1888.

Cagliostro.

To the Editor of "LIGHT."

SIR,—Apropos of the question about Cagliostro in "LIGHT," allow me to mention that I have read a contemporaneous account of Count Cagliostro in a book called *Memoirs of Madame Seetchine*. She was a Russian lady of eminence. The book is in French.

W. GLANVILLE.

Professor Faraday.

To the Editor of "LIGHT."

SIR,—I wish I was able to tell Mr. J. Baynes Thompson where the opinion of Faraday's on which he comments is to be found. The words I quoted regarding that opinion are not my own, but Mr. E. White's, as I said when reproducing them in "LIGHT" for July 14th.—Yours,

July 22nd, 1888.

A. J. PENNY.

TO CORRESPONDENTS.

SOME letters, which arrived late, are unavoidably held over. Monday is the day when our correspondence for the week closes, except in the case of short and important letters.

W. Y.—We do not know, nor can we give you any information.

RECEIVED for Mr. Robert Harper: "A Spiritualist," per Mr. James Robertson, £5.

L. TERRY (8, Oval-road, Gloucester Gate, N.W.).—Declined. Impossible. Is it a joke?

V.—Thanks. MSS. received. Will appear as soon as we can clear the way of a good deal of matter.

F. ROBINSON.—We have forwarded your letter to the gentleman chiefly addressed in it, begging him to communicate with you.

E. HEINS.—You omitted your address or we should have communicated with you before. We like your MS., but regret that we cannot use it. It awaits your call at our office. If we edited a magazine we should have been glad of your contribution; but "LIGHT" has not space for fiction, however good.

"WHEN some men speak of nailing their flag to the mast, they would be more correct if they spoke of nailing their ship to the quay."—DR. JOHN KER.

FAILURE.

"All honour to him who shall win the prize,
The world has cried for a thousand years,
But to him who tries, who fails and dies,
I give great honour, and glory, and tears."

JOAQUIN MILLER.

You have failed, you say, in your life.

I tell you that now and forever,

You stand above all in the strife,

Though the world may acknowledge it never.

They will never know half the cost

That you paid with your heart's best blood;

They who marr'd your life, till you lost

So much that the world counts good.

To know what you might have been,

If they who stood close to your side

Had but bid you go forth and win

All that which is now denied.

Yours is the great true heart,

That speaketh no word of blame,

But endureth on to the end,

With a love that is still the same.

You pray to your God for strength,

He will help you to bear the cross,

Till you win your rest at length,

From all suffering, pain, and loss.

You may never be great in the sight

Of the world;—but before God's throne

You will one day stand crowned in the light

When He calleth together His own.

F. P., in the *Academy*.

AN APPARITION OF A BUTCHER, 1806.

In consequence of a butcher of Stretford, near Manchester, having disappeared from the period of the late floods, a report prevailed that an apparition had been frequently seen at midnight, near Crop Bridge, between Stretford and Crop-street, where there is generally a standing pool of water; and a town meeting was convened, which came to a resolution of having the place pumped dry. The business was accordingly undertaken, and after several days' labour, completed on Thursday, when the body of the butcher was found. He was generally supposed to have been robbed and murdered; but on examining the body, money and other valuables were found in his pockets, a circumstance which evidently proves his death to have been accidental. The most ridiculous and unaccountable reports have been circulated on this subject. The cattle are said to have refused to drink the water, and horses passing that way to have shook and trembled under their riders. The ghost, it was said, was seen in the form of a dog, and at other times in that of a man uttering dreadful yells of distress.—*Annual Register*, 1806.

BOOKS RECEIVED.

White Cross Library. Vol. II. May, 1887, to May, 1888. (Boston, U.S.A.: F. J. Needham, 22, Tremont-row.)

The English Lyceum Manual (2nd edition). (H. A. Kersey, Newcastle-on-Tyne).—An excellent collection of hymns and varied exercises compiled by Mrs. Hardinge-Britten, Mr. Alfred Kitson, and Mr. H. A. Kersey. [See p. 369.]

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, July 22nd.—Excellent meetings and attendance. Mr. R. J. Lees delivered an address, subject, "Is Spiritualism Anti-Scriptural?" at the evening gathering. On Sunday next Mr. J. Veitch will speak on "Spiritualism v. Christianity," at 11 a.m.; Mr. Iver MacDonnell on "Prayer" at 7 p.m.—W. E. LONG, Hon. Sec.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—"Mind-reading" was the subject suggested by one of the audience. The guides of Mr. Walker dealt with it in a practical and exhaustive manner. Twelve clairvoyant descriptions, some of a very striking character, were a complete success. Next Sunday, at 6.30 p.m., Mr. U. W. Goddard: Address; Mrs. Wilkinson, "Psychometry." On Tuesday and Friday evenings, at 7.30 p.m., the usual séances by Mrs. Wilkinson.—J. H. S., Hon. Sec.