

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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[Our readers will observe that the pressure of matter on our very limited space has caused the enlargement of "LIGHT" this week by eight columns. At the risk of being wearisome we must again ask our contributors, especially of letters, to be as brief, concise, and clear as they can. Our space really does not admit of the publication of letters that much exceed half a column in length.]

NOTES BY THE WAY.

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

The air once more is thick with alleged exposures of fraud and trick in connection with Spiritualism and Theosophy. My desk is littered with newspaper extracts from America, Australia, and elsewhere. The *World*, the *Boston Herald*, the *Boston Record*, the *Brisbane Week* and *Evening Telegraph*, the *Religio-Philosophical Journal*—all teem with narratives of alleged exposure of some form of trick, pretence, fraud or deception, whereby knaves seek to prey on the credulous wonder-seeker. I profess no surprise at the e periodic recurrences. So long as conditions of investigation are what they still too often are, we shall not be free from such causes of shame. It ought not to be difficult to prevent a medium imposing on a too confiding public by means of trick slates. It seems, however, that there are plenty of people so culpably careless, or so little fitted for ordinary observation and investigation, or perhaps, so blindly credulous, as to make the tricks of a medium easy, and to make one very cautious in accepting unattested or marvellous recitals. It is not necessary to point out again the fallacy of arguing that these exposures of fraudulent trick, even if proven, do not invalidate the many existing cases in which psychographic messages have undoubtedly been obtained, both by ladies and gentlemen of position and repute, when no paid medium was present, and also upon paper or slates which had never passed out of their own possession. Nor is it needful to write more than a passing word of protest against the *ex uno disce omnes* argument, so favoured by some critics of psychical matters. But it would be at once idle and disingenuous to conceal the fact that a man whose living and reputation depend on the regular production of obscure phenomena, about which we know little save that they do not recur regularly, but are extremely uncertain in their evolution,—that such a man is subject to grievous pressure of temptation, and has a fine field for juggling and bamboozling the unwary. I have never denied this position, and have, indeed, enforced the truth of it by every means in my power.

It is impossible for me to print anything like a full account contained in more than ten closely printed columns

of the *Week* (January 26th ult.), of the means by which the methods of Mr. Fred Evans, alleged to be fraudulent throughout, were detected and exposed by two gentlemen of Brisbane. I do not even know after a careful perusal of the testimony of Mr. Paterson, sworn on oath, whether he succeeded in producing his effects in the same way that Evans did. There is, however, no doubt that he did mystify seven gentlemen of respectable position, who testified over their signatures that he not only produced writing between closed slates, but unlike Mr. S. J. Davey in a similar case, demonstrated in public the means he had employed. Mr. Paterson also publishes an affidavit, sworn at Brisbane before a justice of the peace, in which he states all the facts of his séance with Evans, his detecting his trick, and his successfully copying it. This frankness makes his exposure of much greater value than any that have been made in this country. The testimony is clear, and it coincides with statements that have reached London from other quarters. The *Week* also publishes a full exposure of the methods it alleges to have been fraudulently used by Evans in materialisation, tying knots on an endless string, giving messages from alleged departed spirits, whose name had been written on paper, and so on. I repeat that the exposure reads as though it were complete. Whether Mr. Evans mixes with his tricks any psychical power is a matter on which, from a perusal of this *ex parte* statement, I offer no opinion. But I am of opinion that, if Mr. Evans should carry out his intention of coming to London, it will be desirable that investigators should be sure that the conditions under which their séances are held preclude such easy methods of fraud as these here alleged. If Evans is a maligned man he cannot be too careful to show that the phenomena produced in his presence are *not* to be accounted for in the ways sworn to by Mr. Paterson and other witnesses. If the allegations are true it behoves all Spiritualists to see that the tricks are not repeated in London.

A very passing glance is all that I can spare for an "Esoteric" or, as variously denominated, Theosophical "Shawmut Avenue fraud" who rejoices in the name of Vidya Nyaika, and is variously described by the more prosaic designation of Eli Clinton Ohmart. This person, with the help of a Professor, evolved from his inner consciousness what he called a G.N.K.R. society: one, in brief, which was to have its home in the Rocky Mountains in the shape of a mystic college where nature's most potent secrets were to be taught (for a consideration) to the most promising Shawmut Avenue pupils. This enterprising mystic naturally desired to collect funds for the Mystic College first of all. He gave himself out as an Adept or Mahatma of hoary age and profound experience. Time had rolled on many cycles since he first penetrated the secrets of nature, and acquired almost Divine powers. He was to give a taste of his quality in the delivery of a message from "the interior of the inmost," which sounds very Esoteric indeed, when he was

confronted with an exposure by Madame Blavatsky of his impudent pretensions. The hoary Adept turned out to be a young man of some twenty-eight summers from Indiana, with extremely dubious antecedents, who for some time has fleeced the Shawmut Avenue folk of their money, and to whose charge even worse breaches of the law are freely laid. Poor old Adept, "bowed down with the weight of centuries," he is "wanted" in many quarters by many irate dupes whom he has robbed, by husbands whose families and homes he has broken up, and last, not least, by Mrs. Ohmart or Mrs. Adept herself. She seems to be in no mood to mince matters, and things are what our American friends call "lively," or, as the French have it, there is "movement," especially on the part of Mr. Ohmart.

It is satisfactory to add to Madame Blavatsky's prompt and proper denunciation of these tawdry and variegated frauds, a letter from a leader in the Theosophical movement, whose words are always weighty, and whose present utterance is much to the point. Whether in Spiritualism or in Theosophy, these parasites will now and again crop out and must be dealt with at once. There is no immunity for any of us, and this bogus Adept is at least as funny and, perhaps, a shade wickeder than a cheating medium.

"WASHINGTON, D. C., Feb. 4th, 1889.

"To the Editor of the '*Religio-Philosophical Journal*.'

"I judge you could not do better than take up in the *Journal* the enclosed article from the *New York Press* of the 3rd inst. It seems to be the complete exposure of a precious gang of scoundrels who stand in relation to Theosophy much as bogus mediums do to Spiritualism. Their case is far more flagitious, however, in that their swindling operations are on a large scale, somewhat like those lately projected by the 'Hermetic Brethren of Luxor,' and that they seem to have really acquired some of those dangerous powers of 'psychologising' against which, as I have repeatedly insisted, the law will have to take action before long in this country, as it already has done in France. The bogus mediums whom you have so often exposed, are mere babies in comparison, who simply cheat a few foolish persons out of a dollar or two, and as a rule lack intelligence enough to go any further.

"Butler's name is doubtless familiar to you as that of the author of a silly book called *Solar Biology*, and as the editor of a trashy advertising periodical, the *Esoteric*. He apparently represents an organised body of swindlers who bear the same relation to Theosophy and to the Theosophical Society that a gang of counterfeiters do to an authorised mint. The association consists, as usual, of knaves and their dupes; and, likewise as usual, seems to have been exposed through the falling out of the former among themselves.

"I have but a word further. Let not the public be deceived into believing that this exposure is final. On the contrary much more of the same sort will often come to light,—since, in spite of every effort on the part of the real occultists of this country, certain of the forces of human nature have, as a matter of fact, been mastered and turned to nefarious purposes by other knaves than those of the gang herein mentioned.

"Have I not steadily through your columns and elsewhere raised a warning voice against the dangers of operative magic in the hands of unqualified persons? In Miss De Bar's case, for example, she was almost single and alone; in this Boston scandal, a number of persons proceed by like methods to similar ends, but on an enlarged scale, representing the spread of an epidemic of crime. —Very truly yours,

There is more before me, but I feel saturated with this stuff, and will spare my readers' patience. It is from time to time necessary to warn easy folk that they are liable to this: and that they are doing no kindness to any person concerned if they in any way, by act of carelessness, by credulous faith (so-called), or by lack of due precaution, assist charlatans to prey on the public. For many years they have found in Spiritualism their happy hunting ground. Now they are extending their operations, it seems. With us darkness and the cabinets were their stronghold. These abolished, they flitted away like bats in the sunlight to some congenial corner. With the Theosophists there would appear to be indications that they are going to try the mystery-monger device, and hoary ones may be expected to fasten on the foolish, and, if possible, to deceive the

very elect. Two of the elect, at any rate, have shown themselves wide awake.

Majora canamus. Let us leave the dark places and come to photography. The *Birmingham Daily Gazette* (March 7th) has an article more than a column in length on Spiritualistic Photography in Birmingham. It is said that Miss Power, of Ashted-road, is regularly procuring spirit-photographs, that the editor of the *British Journal of Photography* in correspondence with her, "admits her honesty of purpose, and accepts many of her wonderful declarations." Furthermore the Society for Psychical Research is down on her with a committee of two, and Miss Power, on latest advices, is courting inquiry. The means used are similar to those employed by Parkes twelve or fifteen years ago. I published in *Human Nature* at the time a very elaborate account of various methods by which these pictures might be counterfeited, and a clear account of the special photographs of Hudson, Mumler, Parkes, and others. I add this extract as showing some similarity between the results obtained by Mr. Parkes and Miss Power:—

"The psychic photographs—some of which have been developed by Mr. Whitlock, of New street—are taken in a small upstairs room, which one can cover in a couple of strides. The camera is placed in position, and focussed on or rather slightly above the chair on which Miss Power is to sit. The window is heavily draped, the fireplace screened, and the room made perfectly dark. Then Miss Power and visitors take their seats and maintain absolute silence and stillness, in order that the air in the room may become quiescent. When all is deathly still and silent, the Ilford quarter-plate, which has been previously placed in the slide and uncovered, is said to receive the image of the spirit or spirits floating in the room. Then a magnesium light is burned in order that visitors may see that there are no strangers or trick-forms present, and the plate is immediately developed. As the burning of the light was considered by some visitors sufficient to cause a cloudy appearance on the negative, a few have been taken in absolute darkness—with the same result. The spirits mostly have a nebulous shape, and seem draped in a variety of night-dresses. One spirit looks like a well-to-do gentleman with a handsome beard; another resembles a woman of sixty; a third is a hint of a girl of sixteen, of delicate figure. Believers and unbelievers can buy them at a shilling each. Miss Power invites mediums who possess a camera to buy a box of plates and try to photograph their intimates in the other world. She says there is no reason why anyone should not obtain good negatives."

I regret to note the decease of the Rev. Joseph D. Hull, of Boston, a valued correspondent of my own. He was a graduate of Yale, and had for six years been a great sufferer from some injury to the spinal cord. To few could death come as a greater relief. The Great Revealer would open to him higher ranges of knowledge—and none that the present writer knows would more appreciate them—and relieve him of the greatest bar to activity, his suffering body. Mr. Hull had been attracted to Spiritualism some eleven years since, and became a firm believer in its phenomena and philosophy. His essentially sceptical mind demanded and obtained most perfect proof before accepting what was so new.

In a private letter, written about three years before his death, he says:—

"To the subject of Spiritualism I have devoted much study for several years, and in as candid and teachable a spirit as I could attain, and I am satisfied that I have obtained from this study most valuable knowledge, and especially an aid to my religious faith; of which I would not on any account be destitute."

In a letter to his college classmates at their meeting on the fiftieth anniversary of their graduation in June, 1887, he said:—

"To me the great doctrine of a future life is no longer merely an article of faith, dependent on the teachings of the Scriptures or any traditional or philosophical reasoning. It is a matter of demonstration by methods as truly scientific as those upon which four-fifths of our knowledge called scientific is accepted. This is to me so great a thing that I have no words wherewith to

express adequately its value. Coupled with the equally important and to me equally demonstrable truth, that our condition in that future life is most accurately determined by our character—that character which here we form and there voluntarily continue in—this belief is the one which, above all others, the world needs. My deepened impressions of some spiritual realities have not dimmed my apprehension of other religious truths which most of us cherish. My theology has no doubt been considerably modified, but it is only in the direction in which my reason has been pulling me from my youth against the *dicta* of mere authority. But if I know myself I am a more profoundly religious man than ever."

SUICIDE.

The number of suicides increase every year, every quarter of a year, judging by newspaper records. What is being done to stay the awful madness which used to be called a sin, and as such covered by disgrace, and is now accounted for as the effect of mental disorder, and not unfrequently described as *romantic*—thus being invested with attractive naturalness, and a claim made on our sympathies—as thoughtless and cruel a fashion as any of the ignorant barbarities of olden time? For any observer may see that whatever powerfully affects imagination tends to a reproduction of the word or act which impressed it. Reverberating sound, where conditions for echo exist, is not more certain than this law of human nature. But what is being done by those whose office it is to guard unwary souls? What is being said by the hundreds of professional guides and teachers who occupy the pulpits of England? The horrors which have of late become a commonplace of newspapers, reports of suicides, even among boys, must force them to think "How can this plague be stayed?" One asks with passionate anxiety *how* are they striving to save fellow-creatures from the worst of all possible anguish, from loss beyond reach of our consolations?

All old argument as to the sinfulness of self-murder requires a corresponding religious faith; and that, we all know, is wanting in a very large number of every class. We need, therefore, to raise an alarm as to the *immediate* consequences, to press it home on torpid minds as vigorously as we should the danger of going to sleep in a brick-kiln, if we saw a sleepy person ready to sink down close to its softly smouldering heat. Everybody at the present day past childhood seems liable to be temporarily distracted—to be goaded into quick bounds towards desperation, so fierce is life's hurrying conflict, so intense its stimulating excitements: unless some vivid idea of what follows upon a violent break off from felt woe and perplexity, is fixed in the mind, the contrast death offers—on *this* side of it—will in all strong agitation allure unbalanced natures to fatal experiment, more and more irresistibly. [Those who are at all acquainted with the history of places where suicidal death has happened will easily understand *why*: it is not only foxes in fables who, when they have cut off their own tails, advise their fellows to do the same.] Until our appointed preachers will accept the direct evidence of the dead, I do not believe they have any adequate means for producing counteracting habits of thought. And as a rule it would not probably be valid with their hearers, who would begin with the vulgar cry, "Impossible! delusion. What can lying spirits tell worth hearing?" Very often their own experience, as those know who hold themselves ready for giving unseen men and women access to the *coherent* mentality of the living still strengthened by the flesh bodies *they* no longer command. For *that* is the miserable fate of people losing the corruptible body before the immortal new creature has come to organic life. "No spirit can subsist in its perfection without the body, for as soon as it departeth from the body it loseth its government or dominion."* "Life," as J. P. Greaves has told us, "is a *contracting principle*"; without an external body for a contractive restraint, a reacting passive for the spirit's activity, on this plane of being it becomes powerless. And habitual desires which cannot be concentrated to effective willing, to ultimate expression, must be torment, even if that was all. "If," St. Martin wrote, "the will of man attacks the basis of his vital existence, he can, it is true, end its apparent duration, but he can never annihilate either the particular principle which produced this existence, nor the innate law of that principle by which it must act for a time, apart from its original source." The suicide may not live out half his days in the flesh, but in some state, alien to his nature, he *must* exist during the term

destined for his earthly career—that is not self-chosen. However, recondite notions of this sort would be meaningless to most of the poor creatures who mistake the cold peace of forsaken flesh for *what follows*: and what I venture to urge is that something that supplied *outlines for imagination to work upon* would effect more than all wise or devout generalities can. For instance, such a narrative of post mortem experience as *Van Steen* and *Ruykslaal* gave through Mr. Duguid, reported in *Hafed*; or Miss Shelhamer's account of the man who could not separate himself from the body, in her *Outside the Gates*, which so singularly illustrates one of Gichtel's dark sayings more than two centuries ago: "Many a soul must remain with the corpse in the grave before a small branch can sprout out of the small fixed seed of faith" (a saying it is hardly possible Miss Shelhamer could ever see, as it is taken from an unpublished translation of an extremely rare German work). This is her account,—how far taken from a medium or her own mind, I know not.

"The body had been interred, the carriages had dispersed, and the cemetery remained in shadow. The spirit turned as if to go, but something held him,—he could not move. That iron clamp-like grasp seemed to encircle his brain, and, passing through the mould and the coffin, to bind him securely to the clay-cold corpse within. Still the clouds obscured the light, still the atmosphere seemed vile and stifling, for still the emanations from himself enveloped his spirit in darkness. What was this creature of brain and nerve? Not of the physical—yet of the earth, earthy. His selfish propensities had forged a chain around his being that now held him below the spiritual—even in contact with the corruptible part of nature to which it seemed to belong. Time had no meaning for this struggling, impotent soul. Days passed, but each one to him seemed like an eternity. Bound to the perishable, he could not free himself from its confinement. He had known only the body, its passions and its gratifications, and now it seemed likely to hold him even in death,—and all the while that everlasting parade of olden memories flashing its scenes into his brain." (p. 474.)

Neither of the narratives here referred to belonged, so far as I remember, to men guilty of self-murder, only of neglected spiritual growth; and thought which had been at all arrested by vistas of their wretchedness, would surely perceive how far *more* terrible must be the state of those who struck themselves out of the light of life—even a life so often darkened with sorrow as this. Too late for them to remember that even at the worst of pain and grief, "truly the light is sweet, and a pleasant thing it is to behold the sun!" Too late for ability to fix on the changeful pictures of despair, the one unchangeable fact that God's mercy endures for ever. We remember this for our comfort regarding them now, though it may be long before that mercy can reach their consciousness, and meanwhile—Oh! that preachers would enlarge less upon the *hereafters* of those who suddenly die, and more upon *their now*; on that of the self-murderer, at least, cut off in one moment from all possibilities on this side of death, unapproachable in *seeming* remoteness, while the busy stir of what was *their* world an hour before goes on as if nothing had been altered, and the poorest and weakest old creature blowing up the evening fire has powers and comfort no longer remaining to them. Surely it is this now—nothing more future—that needs, during a temporary eclipse of faith, all the emphasis which reason and imagination can possibly put upon its terrific blank. The most disordered mind can be steadied by fears of what is immediately to happen: a vague future is nothing to it. A. J. PENNY.

JOHN MORLEY'S IMAGINARY ADDRESS TO FRENCH PRIESTHOOD.

"You may do your worst, and still humanity will escape you; still the conscience of the free will rise away from you; still the growth of brighter ideas and a nobler purpose will go on, leaving ever further and further behind them your dwarfed finality, and leaden, moveless stereotype. We shall pass you by on your flank; your fieriest darts will only spend themselves upon air. We will not attack you as Voltaire did: we will not exterminate you; we shall explain you. History will place your dogma in its class, above or below a hundred competing dogmas; exactly as the naturalist classifies his species. From being conviction it will sink to a curiosity; from being a guide to millions of human lives it will dwindle down to a chapter in a book. As History explains your dogma so Science will dry it up."—*Critical Miscellanies*. Second Series, p. 90.

"LET every young man dare to be himself; better show himself as a natural ass, than an ass clothed in the skin of a lion."—PROFESSOR BLACKIE.

* Boehme's *Aurora*, chap. 26, par. 52.

* *Tableau Naturel*. Vol. I., p. 33.

GHOSTS AT HAMPTON COURT PALACE.

"If we are to credit the assurances of those who believe in supernatural visitations," says Mr. Ernest Law in his recent delightful *History of Hampton Court Palace in Tudor Times*, "a spectre of Queen Jane Seymour clothed all in white has been seen to emerge from the door-way in the Queen's old apartments, and wander about with a lighted taper in her hand on the stairs, and in the neighbouring Silver-Stick Gallery."

"Having made this digression into the spirit world, we may as well" (he continues) "introduce the reader to another and better known Hampton Court ghost, the account of whose appearances is more definite and circumstantial than is usually forthcoming in such cases. The ghost in question is that of Mrs. Sibell Penn, who, exactly a year after Jane Seymour's death, became Prince Edward's dry nurse and foster-mother. Her duties she discharged with such care, fidelity, and affection that she won the gratitude and esteem of Henry VIII., as well as the fond regard of her foster-son. When he grew up and became king, she continued to live at Court, and after he died was treated with kindness and consideration by Queen Mary and Queen Elizabeth, and apparently was given apartments at Hampton Court."

She was, it may be noted, a woman of good extraction and sister-in-law to Sir William Sydney.

"She was buried in Hampton Church where a handsome monument with recumbent figure and long and curious epitaph still remains. It appears that when the old church was pulled down in 1829 Mrs. Penn's tomb was irreverently disturbed."

It is now apparently in the staircase leading to the organ loft, scarcely a suitable place, it might seem, for so interesting a memorial to so valuable and faithful a public servant.

"Certain it is, as the story goes" (Mr. Law continues) "that immediately after the shifting of the position of Mrs. Penn's monument, strange noises as of a woman working at a spinning wheel and muttering the while, were heard through the wall of one of the rooms in the large apartment in the south-west wing of the palace. When search was made by the Board of Works in the direction whence these mysterious sounds proceeded, an ancient and till then unknown chamber was discovered in which an antique spinning wheel and a few other articles were found, and the old oak planks were seen to be worn away where the treadle struck the floor. The idea broached at that time was that on account of the desecration of her tomb her spirit had returned to haunt the rooms which she had occupied in life. No further manifestations, however, were noticed till about five or six years ago, when according to the ghost-story-tellers the phenomena were renewed and have since become increasingly frequent and startling. One of the recorded occurrences is the apparition of Mrs. Penn, about four years ago, in the dead of the night, to a sentry on guard not far from the haunted chamber, who on seeing her ran in abject terror to the guard-room, declaring he had seen a spectral form pass through the wall. Other accounts describe the constant prevalence of mysterious sounds, such as the low whirling of an unseen spinning wheel, the weird mutterings of a sepulchral voice, and the stealthy tread of invisible feet. It is even stated that Mrs. Penn's tall, gaunt form, dressed in a long grey robe, with a hood over her head, and her lanky hands stretched out before her, has been seen in the haunted chamber—a supernatural visitation the more impressive from the narrator being of recent arrival at the palace and consequently ignorant of the legend. Enough has now been stated to establish the claim of Mrs. Penn to rank among the best authenticated of historical ghosts."

That nothing should be lacking to authenticity, Mr. Law gives a portrait of Mrs. Penn's ghost, "the Ghost of Mrs. Penn, Edward VI.'s nurse." He does not give the authority for this portrait, whether the affrighted "sentry" or the "recent arrival." We should gather it to be the effigy on the tomb.

But there is yet even a sadder spectre story associated with Hampton Court Palace, that of the unfortunate Catherine Howard.

"The old mysterious haunted gallery the door of which is on the right hand as you go down the Queen's great staircase, has its name" (says Mr. Law) "from being supposed to be haunted by the shrieking ghost of Queen Catherine Howard. It was here at any rate that she escaped from her own chamber when confined in it before being sent to the Tower, and ran along to seek an interview with Henry VIII., who was hearing Mass in the Royal closet in the chapel. Just, however, as she reached the door the guards seized her and carried her back in spite of her piercing screams. And in this gallery, it is said, a female form dressed in white has been seen coming towards the door of the Royal pew, and just as she reaches it, has been observed to hurry back with disordered garments and a ghastly look of despair, uttering at the same time the most unearthly shrieks till she passes through the door at the end of the gallery. The gallery is now the lumber room for old pictures, and as the staircase is locked up at night the voice of the shrieking Queen is said to be but rarely heard."

"Nevertheless, we are enabled to adduce some recent and very convincing evidence in the matter. The testimony is, in the first place, that of Mrs. Cavendish Boyle, a lady who lives in an apartment adjacent to the 'Haunted Gallery,' and who records that once in the middle of the night, some years gone by, she was suddenly startled out of a profound sleep by a loud and most unearthly shriek proceeding from that quarter, followed immediately by perfect stillness. Though quite unable to account for the occurrence on any natural hypothesis, she did not mention it to any one at the time, not wishing to cause alarm or lend encouragement to the idea of the palace being haunted. But, when a year or two after her friend, Lady Eastlake, who had stayed with her several times at Hampton Court, divulged the fact that some time before, during one of her earlier visits, she had heard a piercing shriek in the same place, and also in the dead of the night, but that she had then thought it best to keep it to herself, it seemed that the old legend received a confirmation startling enough to make it worthy of record."

Mr. Law adds in a note that

"Both Mrs. Boyle and Lady Eastlake have sent me written statements, and given me permission to mention their names."

A REMARKABLE INCIDENT.

"In that very interesting work, *Records of Sport and Military Life in Western India*, by Lieut.-Col. Fraser, British Army, Col. Malleon, Companion of the Star of India, says that Col. Fraser was eminent for his accuracy and truthfulness, a statement probably put on paper in view of some of the very remarkable incidents recorded. One, as follows, was told to him by the widow of a general officer: A fakir, or mendicant devotee, meeting that lady, said: 'You are the wife of General Sahib, you have a son and daughter.' 'I had, but I have lately lost my son.' 'That is not so. It is as I say. You are about to go to your own country.' (My husband had often said he would never again leave India.) 'Shall we arrive safe?' 'You will, but in fourteen days after starting he will be in the hands of God. In eighteen days you will be on board, and will leave everything to be sold but one horse.' 'Here,' I said, 'is the stable. Show me which horse.' 'That,' he said, pointing to a grey Arab, a birthday present two days before from the General. 'Shall I get home and see my daughter?' 'Yes, and you will see your son, too, as you are leaving India, but shall not speak to him. He will wave a cloth at a distance. Your trouble for money will compel your return here, but you will again go back, and, after a time, your money will come, and you will be happy.' That same evening the General told her he had resolved to go home. All their effects were sold save the grey Arab. When passing the Bombay lighthouse a boat was seen trying to overtake the ship and a man waving a handkerchief. She learnt afterwards it was her son, the report of whose death was false. The General died suddenly on the fourteenth day, and, in fact, every word of the fakir's prophecy was fulfilled to the letter."—*Civil and Military Gazette, Lahore.*

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Body and Soul. By FRED NOEL PATON. (Blackwood. 1s. A romance in transcendental pathology.)

"Most of the shadows that cross our path through life are caused by standing in our own light."

JOTTINGS.

Mr. Page Hopps' March Sermons are on "Exultant Faith in God" and "The Uses of United Worship." A brief extract from each sermon will give the flavour.

"The highest ideal of an all-perfect God will come to light as the highest ideal of man is reached. The coming man will put forth 'all his strength,' but he will never 'go far enough': and he will exalt Him as much as he can; but even then 'He will far exceed.' But the jealous God of Moses, the angry God of Calvin, the cruel God of the priests, the grotesque God of the revivalists, will no longer disgust men and drive them into unbelief. But the just God of the stately, far-reaching laws of nature, the loving God of the brightening, advancing human heart, the creative God of the mighty forces of evolution ever working from better to best, the ever-present God of the spirit of justice, truth, and goodness, in the human soul itself, will satisfy their judgments and win their hearts; and, not with less fervour but with more, the choicest spirits of the new and better day will join together in pouring forth the praises of awakened minds and rejoicing hearts to the Eternal in Whose strong hands the myriad worlds of space are safe, and from Whose care not one of us can fall."

And this from the other sermon. Our meetings, which are really and most truly "experience meetings," are supplying us with this contact of soul with soul, which is so necessary for us. It may be well to consider hereafter whether we may not increase them by some of a distinctively devotional character, or, at least, of a more distinctively religious character.

"We find our gatherings 'means of grace,' as our good old fathers used to call them. We praise God, to gladden our own hearts, and we love to think He somehow knows of it. We pray to Him to refresh and stay and comfort our own spirits; and we cherish the hope that in some way He can hear. We bend before Him, the great heart-searcher, that we may be inspired; and we cling to the thought that He is not far from every one of us."

"And I am persuaded that we are not getting to need less, but to need more, this helpfulness of united worship, and that we are not over-estimating but under-estimating its value. See now: if a company of people meet week by week, as you do here, to lift up the soul to ever-brightening ideals of spiritual beauty—these, if they are receptive, earnest, sympathetic, really get the best and truest results of Church life, though they lay no stress on ceremonial, build up no imposing organisation, and pursue the even tenor of their way: for the best results of Church-life are the results which are registered, not in the written records, but in the hearts of the people; and the true activity of the Church is seen, not in being busy over sectarian affairs, but in building up 'faith, and hope, and love.'"

The *Harbinger of Light* announces the arrival of Evans, psychographic medium, who hurriedly left Brisbane under circumstances elsewhere detailed, at Melbourne. Our contemporary pooh-poohs Paterson and gives Evans a fair field with favour.

The *Harbinger* recommends the interested to study the evidence contained in "M.A. (Oxon's)" *Psychography*. We believe that evidence, obtained at first-hand from sitters who got it under unimpeachable conditions, is good. It has never, in fact, been impugned seriously. But it is of a very different order from that printed in the Brisbane *Psychic Notes*, and that remarkable facsimile reproduced in the *Banner of Light* just to hand (February 23rd). That slate may belie its appearance—and we know that appearances are proverbially deceitful—but it carries on the face of it that which needs cogent evidence for its acceptance.

Hudson Tuttle gives us some idea of the contents of his forthcoming book. Writing to the *Golden Gate*, he says:—

"The leading subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and Beasts; What is the Sensitive State; Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness during Sleep; Dreams; Sensitiveness induced by Disease; Thought-transference; Intimations of an Intelligent Force superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconsciousness Sensitiveness; Prayer, in the light of Sensitiveness and Thought-transference; Immortality; What the Future Life must be, granting the preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations."

From the *Pittsburg Dispatch* a striking case of presentiment saving life: one of many now on record. A large building had suddenly collapsed burying many passers-by beneath its ruins. A gentleman was gazing at the fallen structure and thus gave his experience to one of the ubiquitous reporters of that paper:—

"For about five years on every week day I have passed along that side of Wood-street at about the hour this terrible disaster occurred. To-day I was on my way to Fifth-avenue and had reached the Chamber of

Commerce building, when a sudden impulse came upon me to take the other side of the street. I crossed over, and before I reached the sidewalk the crash came. Had I kept along as I was going I would have been in front of the Weldin building just in time to be crushed by bricks and falling timber. I can no more account for the action which probably saved my life than you can. I simply felt that I must do it, and I do not know that I felt even a premonition of danger."

It was not a solitary experience with him:—

"Years ago I escaped being robbed and possibly murdered in a way that was equally remarkable. At the time I was a collector in the Province of Ontario. One bitter cold winter evening I found myself in a small town about fifty miles from Toronto, with a large sum of money in my possession. Having determined to go to Toronto that night on the nine o'clock train, I telegraphed to the hotel where I usually stopped, and asked that a room be reserved for me and a fire put in it. When the train came along, I got on the front of the smoking car, walked through that car, through the next one, then got off and went to the telegraph office and sent another message to the Toronto hotel, stating that I had changed my mind and was not coming that night. What made me do so was more than I could tell—the same indefinable impulse that controlled me to-day had possession of me."

That night a man (mistaken for the narrator) was robbed on his way from the train to the hotel, and his appearance corresponded very closely with the man who had thus been saved.

We have received No. 3 of the *Tocsin* (price 6d. monthly) a journal of general and of medical philosophy, edited by Fred. A. Floyer, B.A., Nat. Sci.: M.B. Cantab, M.R.C.S.E., and L.S.A., Lond. In it we find an article on phenomena roughly classed as Spiritualistic. The treatment is fair from the point of view of the writer. "We are convinced that there is room for much useful work in the attempt to elucidate (these) matters." There is: and it is going on apace, by competent "men of well-known ability and scientific attainments," as the writer admits.

"With regard to table-rapping and table-turning there appears to us to be abundant evidence that some visible and tangible expression of Kinetic energy is, under certain circumstances, manifested which is not explained or warranted by any potential, if we conform ourselves to the study of what are ordinarily known as the laws of nature." We shall, hereafter, give some testimony extracted from the *Tocsin ad hoc*.

A soldier's prayer from the German of Theodor Koerner we find in the *Echo*:—

"Father, I call on Thee!
Roaring, the cannons hurl round me their clouds,
Flashing the lightning bursts wildly its shrouds.
God of battles, I call upon Thee!
Father, O guide Thou me.
Father, O guide Thou me!
Lead me to victory, lead me to death!
Lord, I'll acknowledge Thee with my last breath.
Lord, as Thou listest, guide Thou me!
God, I acknowledge Thee!
God, I acknowledge Thee!
As when the autumn's leaves fall to the ground,
So when the thunders of battle resound,
Fountain of Mercy, I recognise Thee.
Father, O bless Thou me!
Father, O bless Thou me!
E'er to Thy guidance my life I will trust,
Thou gavest me life, Thou canst turn me to dust;
In life or in death be Thy blessing on me!
Father, I honour Thee!
Father, I honour Thee!
'Tis not a fight for this world's golden hoard;
Holy is what we protect with the sword,
Hence, falling, or vanquishing, praise be to Thee!
God, I submit to Thee!
God, I submit to Thee!
When round me roar the dread thunders of death,
When my veins' torrent shall drain my last breath;
Then, O my God, I submit unto Thee!
Father, I call on Thee!"

Mr. and Mrs. Foster, of 704, Fulton-street, Chicago, have been carrying on more or less successful business as Spirit-photographers. The *Chicago Tribune* (February 14th ult.) now quotes Colonel Bundy as denouncing their work as fraudulent throughout. The evidence is too long for our space, but the gist of it is to prove that the alleged spirit-photographs were stolen from various pictorial magazines, *Harper's*, the *Century*, &c. Chapter and verse are given.

ALCHYMISTICAL PHILOSOPHERS.

In "K.'s" article on Mr. A. E. Waite's book on *Alchymistical Philosophers* the question is raised whether "the genuine alchemists were in pursuit of worldly wealth or honours," or whether "their real object was the perfection or at least the improvement of man." Boehme's answer to this is very clear and emphatic, as any reader of his *Signatura Rerum* will know; and as he is known to have studied the writings of Paracelsus, and to have had friends of his own deeply versed in alchemical lore, I think his verdict will be worth offering. Had there been time for search I might have found briefer expressions of it; but throughout his many books he speaks on this point unvaryingly to the same effect. All Hermetists will, I believe, allow that the writer of the *Suggestive Inquiry into the Hermetic Mystery* is a great authority on this subject; and but a few days ago I chanced to have from her pen this decisive sentence: "*Alchemy is a vital process psychically enacted and proven.*" Writing to a friend "concerning the philosophical work of the *Tincture*," Boehme says that it cannot be effected:—

"Unless a man first become that himself which he seeketh therein, no skill or art availeth; unless one give the tincture into the hands of another he cannot prepare it unless he be certainly in the new birth" (*Epistle* 23, par. 15, see context also). "The paradisaical image" (in man) "which is shut up, and captivated in the wrathful death in which, viz., the Word of God, the Divine Mercury, ruled and wrought, did disappear as the gold is disappeared in Saturn, so that nothing is seen but a contemptible matter, till the right artist sets upon it, and again awakens the Mercury in the enclosed gold, and then the dead inclosed body of the gold does again revive in Saturn, for Mercury is its life who must be introduced into it again, and then the dead body of the gold appears, and overcomes the gross Saturn, wherein it lay shut up, and changes its mean contemptible old body into a fair, glorious, golden body. Thus likewise it is with man; he lies now shut up after his fall in a gross, deformed, bestial, dead image; he is not like an angel, much less like unto Paradise; he is as the gross ore in Saturn, wherein the gold is couched and shut up; his paradisaical image is in him as if it were not, and it is also not manifest, the outward body is a stinking carcase, while it yet lives in the poison." . . . "Till the artist who has made him takes him in hand, and brings the living Mercury into his gold or paradisaical image disappeared and shut up in death;" . . . "and a new man arises in holiness and righteousness — which lives before God, appears and puts forth its lustre as the hidden gold out of the earthly property: and hereby it is clearly signified to the artist chosen of God how he shall seek; no otherwise than as he hath sought and found himself in the property of pure gold; and so likewise is this process and not a whit otherwise, for man and the earth with its secrets lie shut up in the same curse as death, and need one and the same restitution. But we tell the seeker, and sincerely and faithfully warn him as he loves his temporal and eternal welfare that he do not first set upon this way to try the earth, and restore that which is shut up in death, unless he himself be before born again through the Divine Mercury out of the curse and death, and has the full knowledge of the Divine regeneration, else all that he does is to no purpose, no learning avails; for that which he seeks lies shut in the curse in death. If he will make it alive, and bring it into its first life, then that life must be before manifested in him."—*Signatura Rerum*, chap. viii., pars. 46 to 49.

A. J. PENNY.

THE LATE DR. STANHOPE SPEER.

The following card has been issued to the personal friends of Dr. Stanhope Speer, and is now published to his numerous friends among our readers:—

In Moving Memory
of
STANHOPE TEMPLEMAN SPEER, M.D.

Who fell asleep Feb. 9th, 1889,
IN THE 66TH YEAR OF HIS AGE.

* Out of darkness into His marvellous light."

GENERAL DRAYSON'S NEW BOOK.*

General Drayson in his recent work on the *second* rotation of the earth claims to have solved the problem of geological time. This is not the place to discuss those difficult details which must enter into the consideration of such a subject, but one cannot resist offering some tribute of admiration to the man who attacks the orthodox astronomy with the same ardour of conviction as he has shown in supporting the theory of another life against the enemies of that theory. The preface to the book begins characteristically. "In bringing to the notice of the reader the facts given in this work, I ask for no faith in the statements put forward. Nothing in the form of a theory or a probability is submitted for an opinion. In the following pages rigid facts are dealt with, and sound geometrical and mathematical proofs are given to verify every statement that is made."

The object of the work is to show that various calculations now made more or less empirically, with regard to the movements of the pole of the ecliptic, can be made with perfect exactitude if set about by the proper method. This "proper method" General Drayson gives in his book.

The advantages of this must be evident, for to use General Drayson's own words:—

"We find that a movement of the earth, as simple as its daily rotation, takes place during 31,682 years, and is merely a second rotation, and explains by natural and uniform causes those effects long known to have occurred. We thus can dispense with those sensational theories and purely imaginary conjectures relative to convulsions in nature, by which wonder-mongers, astrologers, and fortune-tellers alarm ignorant people."

CORRESPONDENCE.

The Babbicombe Murder.

To the Editor of "LIGHT."

SIR,—I have read with interest the report, transferred into "LIGHT" from the *Liverpool Post*, that "a death-bed confession has entirely established Lee's innocence, and indicated the murderer in another quarter."

Two or three years ago, I was entrusted by a friend with notes of an investigation, undertaken by high officials in Devonshire, into the circumstances of the attempted execution of Lee, and into the evidence for the remarkable dream which he related to a warder in the morning, a few hours before the sentence was to have been carried out, and which was a sort of picture-dream of the scene on the scaffold which afterwards actually took place, including also the verified fact that he was reconducted to his cell by a new and unfamiliar route. The witnesses were the warder, the chaplain, and the Governor of the gaol. If I remember rightly, in two particulars the evidence failed to establish the allegations. It turned out that Lee did not communicate the dream to the chaplain (though he did to the warder) before the event, and the second part of the dream was not told at all till after the event. I sent the papers to Professor Sidgwick (for the Society for Psychological Research), thinking the evidence to be on the whole satisfactory, and hoping that it might be added to our collection of previsions dreams, &c. However, it was decided otherwise, and in the very latest communication I received from my lamented friend, Mr. Edmund Gurney, last year, the papers were returned to me, with a suggestion from him that I should send them to "LIGHT" for publication. At the time, I was not quite sure whether this use of them was permissible, within the conditions—verbally made, and which I imperfectly remembered—under which I had originally received them, so I put them aside, and they are not now at hand, though I have them safely stored away in a London warehouse. There is no doubt whatever as to the extraordinary failure to execute Lee, after the drop had been tested two days before by the executioner and warders, or as to his subsequent reprieve. The evidence of Lee's guilt, as I read it in the newspapers, seemed

Thirty Thousand Years of the Earth's Past History read by aid of the Discovery of the Second Rotation of the Earth. By Major-General A. W. Drayson, F.R.A.S. (London: Chapman and Hall, 1888.)

conclusive, the crime being a barbarous murder for plunder; and as I inclined, nevertheless, to the opinion that the failure to execute Lee was due to occult agency, and I speculated somewhat on the purpose of such intervention, it would now be highly satisfactory if the fact of Lee's innocence has really been established—but I greatly doubt it. C. C. M.

Astrology.

To the Editor of "LIGHT."

SIR,—Before answering, as I will "frankly," "Libra's" question in last "LIGHT," I should like to supplement my article in the same paper by an additional particular. A critical reader of it may have noticed that in one of my cases, that of the figure for the quadrature of the Sun, December 21st, 1888, I opened, without express avowal, a new set of chances by taking the position of Saturn in his transit on February 26th, instead of his position on December 21st, 1888, the former being exactly on the meridian of direction, but the latter not exactly nor within the limit I had prescribed. A transit over the place of direction (called an "Ingress") is very important when the direction itself (or some other) shows an approximate period of affliction or benefit (as the case may be). But I should have pointed out that it offers a new chance. Now what I wish to add is this, that in the same figure there is another direction which I had overlooked, which is one of those I was to show, and which measures exactly to February 26th. This is Mars to the nadir (opposition to meridian). The direction to the date in question, for sixty-seven days, was, it will be seen on reference to my article, 18h. 7m. to be added to 15h. 4m., the result being 9h. 11m. for the right ascension of meridian of the direction. And that gives R.A. 317° 32' on the nadir, Mars at the quadrature having R.A. 317° 51'.

Now for the question "Libra" addresses to Mr. Willis and myself—whether we have discovered any certain rule in astrology? A certain rule must be a rule without exceptions; that is, a rule so limited and defined that all occasions of what would otherwise be exceptions are excluded by the terms of the proposition. Now if all such qualifications were accurately known, it is evident that nobody would now be asking whether astrology is true, or whether there is any truth in it. It could be demonstrated with as much certainty and constancy as any other exact science of nature. Important predictions based upon it would be so regularly verified that doubt would be as impossible to the public as it in fact is to a student like myself. But as the case stands, we can only verify general rules generally, on the principle on which I am now trying to proceed systematically, of showing an excess of conformity over chance probability. And this, of course, requires a very extensive collection of instances. Then, again, some of the best established rules, as regards nativities, refer to temperament and disposition, circumstances only known to the friends of the "native," and thus unsuitable for public demonstration. Here, however, is one which, perhaps, "Libra" may be able to verify for himself, and which I have never, I think, known to fail. When anyone is born with the Moon and Mars in zodiacal conjunction or opposition, that person will be extremely excitable or irritable by nature.

Unfortunately, there are too few labourers in the field, and the general public, of course, care for no proofs which do not take the form of successful predictions of striking events. I have had two or three congratulations on having got my very vague prediction about the Parnell Commission into print before the event. In fact, as regards cogency of proof, it mattered not twopence whether attention was called to the always verifiable fact of the position of Uranus at the opening of the Commission before or after February 26th. "Strange and unexpected" effects are assigned to Uranus in the modern books of most authorities (such as Pearce's *Text Book of Astrology*), and there was nothing to make it essentially essential that the application of the rule should be before the event. Yet it is certain that no one except a few students would have thought anything of it if I had happened to miss the observation till ten days later. No doubt, when scientifically-minded people, like many in the Society for Psychical Research, at length awake to the importance of the subject, it will be seen to have an immense advantage, evidentially, over most other departments of occult research, in that its facts are largely independent of testimony, and all the uncertainties besetting that.

March 10th, 1889.

C. C. M.

Flotsam and Jetsam.

To the Editor of "LIGHT."

SIR,—As has been remarked in "LIGHT," it is the flotsam and jetsam of society that mostly takes up with new creeds. Those who see nothing to find fault with in their own creeds, or rather what is taught as creeds, are naturally not the first to seek others. Still I doubt if a dozen Spiritualists, taken at hazard, would not compare favourably, in honesty, temperance, and general morality, with a dozen persons, taken at hazard, from, say any theatre or other public assembly, I suppose I must not say church. So we will still march through Coventry with our ragged regiment, thanking God that worse things have not befallen us, such as those that occurred in America, for instance, when the Socialist societies were set up.

Church history tells us that the outcome of the Socialism of the early Christians holding all things in common was the necessary corollary—that of holding husbands and wives in common; a return to the primitive habits of the lowest aborigines. This has been, I believe, universally the result of Socialism, in societies living together, where the sexes have been allowed to intermingle freely. The American Shakers must be put out of the category, because, with them, marriage is not allowed, and the intercourse of the sexes is greatly restricted. And in England, the one or two societies of short life have, as well as those in America, followed the general rule of free love. Thank God all this has apparently passed away in 1889. If Mr. Lake Harris has been able to keep his society together without the usual drawback, he has been a fortunate man. But his society does not, I believe, live under the same roof. Lady Grant Duff, quoting an interview between Mr. Laurence Oliphant and a friend of hers, in the *Contemporary Review* of February, 1889, tells us that her friend remarked to Mr. Oliphant, with respect to Mr. Harris: "Do I understand aright that you are not a sect professing certain definite opinions, but a group of some sixty or seventy people, gathered round a phenomenal person and engaged in making moral experiments in his study?" "Precisely so," he replied. "You put Mr. Harris very high indeed," I said. "Yes," he answered, "I consider from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamouni was such; Christ was such; and such I consider Mr. Harris to be—in fact, he is a new avatar." "What were his *origines*?" I asked. "He was originally a clergyman—a Baptist, I think," replied Oliphant, "and was known in New York as the boy preacher."

Mr. Daniel Dunglas Home, in his *Lights and Shadows of Spiritualism* (p. 197), gives later intelligence of Mr. T. Lake Harris than that of his precocious boyhood; intelligence, however, that was prior to his mediumistic poetry, and his "spiritual" marriage, and his capture of the Oliphants. Mr. Home says that at Auburn, New York, he gave himself out, in 1850, as the mouth-piece of St. Paul, directed by the Lord Himself. In 1852, he called his subsequent establishment, at Mountain Cove, in Virginia, "The Gate of Heaven." It was there that Mr. Harris gave himself out to be one of the two witnesses, of whom we read in the eleventh chapter of the Revelations, and dowered with all their power to plague humanity; and it was in that character that Mr. Harris, finding certain of his followers recalcitrant, is said to have uttered the following ejaculation, at once so pregnantly pious and prayerful and yet so reticent: "O Lord, Thou knowest we do not wish to destroy men with fire from our mouths." Defend us from such avatars! say I. The second witness, we are told, was a Rev. Mr. Scott. T.W.

"THE inquiry in England is, not whether a man has talents and genius, but whether he is passive and polite, and a virtuous ass, and obedient to noblemen's opinions in art and science. If he is, he is a good man; if not he must be starved."—WILLIAM BLAKE. (In Blake's times, yes.)

"THE old sceptics that never would profess that they had found a truth, showed yet the best way to search for any, when they doubted as well of what those of the dogmatical sects too credulously received for infallible principles, as they did of the newest conclusions; they were indeed unquestionless too nice, and deceived themselves with the nimbleness of their own sophisms, that permitted no kind of established truth. But plainly he that avoids their disputing levity, yet, being able, takes to himself the liberty of inquiring, is in the only way that in all kinds of studies leads to the sanctuary of truth, while others, that are servile to common opinion and vulgar suppositions, can rarely hope to be admitted nearer than into the base-court of her temple, which too speciously often counterfeits her inmost sanctuary."—JOHN SELDEN.

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Light:

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

SATURDAY, MARCH 16th, 1889.

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

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

BALZAC AND "NUMBER."

In last week's "LIGHT," reference was made to Balzac's "axioms" and categories respecting "number," and a doubt was expressed whether the abstruse ideas connected with these "axioms" could in any way be made intelligible. It certainly does seem, however, that in a journal such as "LIGHT" some attempt ought to be made to draw attention to a subject which has been considered as of paramount importance with all thinkers who have gone any distance below the surface of things, and which has in some way or other permeated, if not the current thought of all peoples, at any rate, their language. "There's luck in odd numbers," has still a meaning among a large number of people, whatever may have been the origin of the proverb.

Among the "categories" or "axioms" which Balzac puts into the mouth of Louis Lambert are these:—

"All things here below exist only by motion and by number."

"Motion, in one sense, is number in action."

"Nowhere is motion sterile, everywhere it engenders number."

"Number, which produces all varieties, at the same time generates harmony, which, in its highest acceptation, is the relation between parts and unity."

"Without motion all would be one and the same substance. Its products, identical in their essence, are differentiated only by the number which determines faculties."

"Number is an intellectual witness which belongs only to man, and by which he may arrive at the knowledge of the Word."

"There is a number which impurity cannot transcend, the number wherein creation is finished."

"The universe is, then, variety in unity. Motion is the means, number is the result. The end is the return of all things to unity, which is God."

"THREE and SEVEN are the two great spiritual numbers."

We must bear in mind that these paragraphs not only represent Balzac's own ideas, but those of the mystics and occultists whose thoughts he had assimilated. Hence the "axioms," or rather "postulates," are of double importance.

One is met at the outset of all speculations as to number with the objection that number is concrete and cannot be separated from the *things* to which it belongs. We submit that this is an error, and that when people talk of "seven" being a perfect number, they think of the "seven" as "seven," and as nothing else.

To show the reasonableness of this assertion, at the risk of becoming somewhat technical, the following

illustration is given. The number two multiplied by two and then again by two produces the number eight. But mathematicians know quite well that eight is the product also of two other sets of three equal factors which are not two. If number be concrete as to its essence, it is difficult to understand this, but if number be a something by itself, which can be detached from things, be indeed a factor in the existence of the universe, the difficulty vanishes.

There is, however, another way of looking at numbers, a way familiar enough to mathematicians, but which seems generally to escape observation. Number is the representation of an operation. The operation of "five" on an "apple" produces "five" apples. The operation of "two" on a man's age doubles that age. And here comes in at once that idea of relative difficulty characteristic of all operations. The operation "two" on a man's age is a much longer process than that of the same operation on an apple. To perform the operation "two" on an electric current depends upon a number of circumstances and considerations to which the doubling of an apple is indeed child's play, while the latter itself, unless the unit apple be the same in every particular as the second apple got by doubling, involves certain difficulties not met with in the same operation on a line or surface, of the same length or area.

These considerations seem to point to a view of "number" compatible with that of the categories. "Motion in one sense is number in action,"—if instead of considering *two*, *three*, &c., as so-called cardinal numerals, we look upon them as representatives of actions, which they really are—then this "category" becomes intelligible.

Those who are acquainted with certain branches of pure mathematical science will see that the foregoing is only an attempt at putting into ordinary language what is known as the "calculus of operations," and they will know also that unless this extended meaning be given to number, no explanation can be given of by far the larger part of the whole range of mathematical investigation.

In the preface to *Louis Lambert*, a preface so full of thought that one feels diffident as to making any remarks concerning it which may convey the idea of depreciation, Mr. Parsons seems to have missed the meaning of the "axioms." Mr. Parsons quotes: "Nowhere is motion sterile. Everywhere it engenders number, but it may be neutralised by a superior resistance, as in minerals." "Number, which produces all the varieties [of organic life], at the same time generates harmony, which in the highest acceptation, is the relation between parts and unity." "The statement," says Mr. Parsons, "that motion engenders number refers to the molecular combinations whose numerical proportions determine the character of the resulting organism." Now we submit that this is an assumption which Mr. Parsons has no right to make; the passage in brackets in the quotation from Balzac, cited above from p. cxi. of the preface, is not in the category, No. vi., on p. 146 of the book. It is possible, of course, that Balzac did refer to what is called organic life, and the idea is countenanced by the reference to minerals in the preceding category, but this is at best an assumption. Certainly number, the doubling, trebling, and so on of the atoms in various substances changes their character, that is, their character relative to ourselves, but it must be remembered that this is not all; *arrangement* also comes in, and two compounds with the same numerical composition may be quite different if the arrangement of the constituent atoms is different. It is easy to see that, given the same number of planets, comets, and so on which make up the solar system, an arrangement in virtue of which our earth revolved round Jupiter, and Jupiter with our earth revolved in turn round the sun, would numerically be the same solar system as the present, though a very different one as to its properties. With regard

to the other category quoted by Mr. Parsons, he says: "The production of harmony from the numerical arrangement of species and varieties is inevitable, for the number spoken of is the Law which pervades all Nature, and by virtue of which order, regularity, and sequence exist." This is assuredly no explanation, it is nothing more than a reassertion of the fact that "Order is Heaven's law," though without the pleasing "sequence" Pope drew from the axiom.

No attempt is here made to explain the esoteric meaning of numbers. *Three* and *seven* may certainly be the two great spiritual numbers. But it must not be forgotten that *five* plays a very important part in occult lore,—Solomon's seal is five-pointed. In the works of writers like St. Martin numbers are treated as esoteric quantities, but it is difficult to discover what is the hidden meaning the writers attribute to the numbers. It is quite true, as is aptly pointed out by Mr. Parsons, that in the arrangements of petals in the corolla of a flower, for example, certain numbers and multiples of numbers appear in vastly greater frequency than do others, but periodicity is observable throughout nature, and the causes must probably be sought in a direction quite away from the virtues or vices contained esoterically in the numbers. It may be well here to recall the fact that many relations as to form of the most common occurrence cannot be represented by numbers at all, such as the relation of the diameter of a circle to its circumference, and of the side of a square to its diagonal. It is presumable that observations as to periodicity made the early races of men come to regard seven and three with a certain veneration, and from that has arisen the notion contained in Balzac's "category." Observation shows that in one's own individual life this principle of periodicity is frequently to be noted; statistics show the same to occur in the lives of communities. Why there are these periods is quite another question. The conclusion, then, is that Balzac's categories as to number are only an assertion of the place of mathematics in the science of existence, and it is possible that mathematics is the most spiritual of the forms of human knowledge.

LONDON SPIRITUALIST ALLIANCE.

The next Assembly of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, on Tuesday next, the 19th inst., when "1st M.B., Lond.," will give an address on "The *Raison d'être* of Spiritualism."

THE "CREDO," AS FORMULATED BY MAZZINI.

"We believe that every man ought to be a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and of labour; that the incense of his sacrifice is the task accomplished by him; that his prayer is love; his power (love realised) association. We believe no more in that narrow dualism which has established an absurd antagonism between Heaven and earth, between God and His creation. We believe that the earth is a stepping-stone towards Heaven; that it represents a line in the immense poem of the universe; a note in the everlasting harmony of the Divine Idea; and that on accordance of our works with this harmony must depend the elevation of our actual being, and our hope of progress in that transformation of life which we call death. We believe in the sacredness of individual conscience; in the right of every man to the utmost self-development compatible with the equal right of his fellows."

SUBSCRIBERS to "LIGHT" for the current year who have not already paid, are requested to do so at once. The remittance should in all cases have been sent at the beginning of the year.

"J.M.B." obligingly sends us, with some kind words of commendation of the tone and ability of "LIGHT," some handbills which show that the "Rev. T. Ashcroft" is about once more to expose Spiritualism in certain lectures which he proposes to deliver. While we thank our correspondent for the news, we decline to advertise Mr. Ashcroft.

SECOND SIGHT.

No. VIII.

Our quaint and precise author, from whom we have illustrated recent instances of Second Sight, especially those for which we are indebted to the Folk-lore Society's publications, observes that many of these visions are seen at night, and "consequently must be communicated, not to the sight, but to the imagination," i.e., to the inner vision. "It plainly follows (from a consideration of the various cases adduced) that this vision, representation, or whatever name you please to give it, is not carried on by enthusiasm or imposture, nor from a certain levity of mind to appear singular; is not the result of innate principles, nor from any intrinsic quality in matter, which undoubtedly is void of all intelligence, but is communicated from one spirit to another."

He goes on to say that this belief is universal save only amongst those whose "sensual appetites and rampant lusts sink the man and make the brute predominant, under which category we must always consider those adepts in science that refine themselves into infidelity, that are the nuisances of society, and the disgrace of human nature, who bring themselves on the level with the brute beasts that perish. Happy indeed were it for those abandoned profligates could they succeed in that boasted metamorphosis!"

And once more: "If there be spirits, as reason, evidence, and the consent of the generality of mankind plainly discover—and which is still further enforced and supported by the indelible impression rivetted on the mind of man—no person, by an obstinate disbelief, can make spirits cease to exist, no more than by much posing he can reduce himself to nothing."

Arguing the question why so many of these Second Sight records come from illiterate people, he observes that they have been "exhibited to Emperors, Kings, Princes, Generals, and Patricians, the great men of Greece and Rome, and even to several of the Clergy, as well as to all ranks of the Laity . . . yet if any should insist on an answer to the question; To whom, and by whom, future events are exactly foretold? the Soul of man alone is capable of such information; as to his material vehicle, it has no other excellency or pre-eminence in that respect beyond the rest of terrestrial creatures, since matter cannot act but in consequence of its being acted upon, much less is it invaded with a divining quality: and I believe that as matter is incapable of free agency *per se*, that knowledge which the Soul of man receives of future events, must be inspired from, and communicated by, an intelligent spiritual Being, for the instruction of mankind, and upholding their faith in a most essential part of their knowledge, without which that of life itself would become a burden, mankind be miserable, and a horse or an ass, void of hope, fear, or any other solicitude but instinct, would be more happy in what the earth produces spontaneously than the greatest monarch on earth, amidst the pomp and splendour of a court, in what luxury can invent."

This is a sufficient, though by no means exhaustive statement of the attitude of our author. He regards his unique collection of narratives personally communicated to, and investigated by, himself as a demonstration of the existence of a Soul in man; or, as we prefer to put it, of the existence of certain faculties in man which are capable of communicating with the denizens of the world of spirit. Spirit incarnate meets and receives impressions from Spirit unincarnate.

Now there arise some problems which we state, but do not pretend to solve:—

- (1) So far as our own researches have gone this faculty of Second Sight seems to be infinitely more developed in Keltic and Teutonic races (chiefly in the former), and in that race especially

(though not exclusively) in the Highlands and Western Isles of Scotland; then in Ireland and the Isle of Man; and next (though of this we have no direct evidence), in the Scandinavian races. For one record that we got from any other quarter we have a score from the Northern Highlands and Western Isles of Scotland. It would be interesting to learn from those who have studied the question whether similar records are to be met with (1) in savage tribes, (2) in Latin races, (3) amongst the Slavs, (4) in Eastern lands, India, China, or Japan. If so, do they exist in anything like the profusion in which we find them in North and West Scotland? If so, are they of a like character? And, finally, are they the appanage of the whole human race in process of gradual extinction by civilisation?

- (2) Is this faculty of Second Sight a specialised form of clairvoyance? Is what we know as clairvoyance in highly civilised communities a survival of this natural gift in rude and uncivilised peoples? We can evoke in certain "subjects" clairvoyance which sometimes takes the form of this Second Sight. Is the former a survival, a variant of the latter?

- (3) Sometimes very trivial objects seem to impinge on the abnormal vision, but usually the exercise of the gift is concerned with the supreme crisis of life—death—or with that which is of supreme moment and import. Now, we know that at death the liberated spirit has and exercises powers that it had not or did not show during bodily health. Is there any connection between the crisis of a particular life and the stimulated faculty of the seer?

There is, to put the matter in another form, abundant evidence that the recently departed spirit can make itself objectively manifest at a distance from the body, or can impress a feeling of its presence on a sensitive: but, that this power rapidly diminishes and dies out. Apparitions at the time of death are frequent, and in very many cases never recur. The supreme crisis seems to give a special power of manifestation to the spirit. Is it possible that the psychical disturbance which excess of emotion may and does produce in persons of strong feelings may act on a seer and produce in him those apparently trivial visions and foreseings which are at first sight so puzzling?

- (4) What proportion of the bulk of evidence must we exclude on the ground of coincidence? The answer will, doubtless, vary according to the prepossession of the respondent to that query. But it is important in dealing with evidence of this kind to remember that a vast mass of it never comes to proof, by reason of the stolid reticence of most of those who could adduce testimony. They are morbidly averse from talking on the subject; and it is safe to say that for one narrative that finds a record there are scores that do not.

In presenting to our readers this rapid summary of the evidence, such as we have at hand, for Second Sight, we have been governed by a desire to preserve some unique records which, in our opinion, illustrate contemporary phases of Spiritualism, and to elicit, if we may be so fortunate, some further narratives duly authenticated, together with some expression of opinion on the problems that underlie them.

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

TUESDAY, MARCH 5TH.

Amongst those present we noticed Mr. W. Stainton-Moses (President), Mr. E. Maitland, Mr. W. Paice, Mr. and the Misses Dawson Rogers, Miss Smee, Mr. H. Withall and Miss H. Withall, Miss Hedges, Mr. J. H. Mitchiner, Mrs. and Miss Sainsbury, and Mr. L. Sainsbury, Madame de Steiger, Mr. T. Shorter and Miss Shorter, Mr. and Mrs. Stapley, Rev. W. Ainsworth, Mr. Thos. Everitt and Mrs. Everitt, Miss F. J. Theobald, Mr. and Mrs. F. J. Collingwood, and Miss Collingwood, Mr. and Mrs. T. H. Edmands, Mrs. and Miss Rogers (Blackheath), Mrs. FitzGerald, Mrs. Desmond FitzGerald, Miss Ingram, Madame Vidal, Madame von Slaphen, Miss Frost, Mrs. Coates, Mr. W. Pritchard, Mr. R. Parga, Mrs. and Miss Clay, Mr. H. D. Dommien, &c.

Mr. E. Dawson Rogers, Vice-President, delivered the following address on

SOME PERSONAL EXPERIENCES WITH A SENSITIVE.

MR. PRESIDENT, LADIES AND GENTLEMEN,

I have ventured to undertake to address you this evening, because it has seemed to some of my friends who know more or less of my experiences, that I may be able to lay before you a few suggestive facts. In some respects I have been singularly fortunate, in that for many years I have had the opportunity of watching some interesting psychical phenomena and discussing them with the very intelligent lady who was the instrument through whom they came under my notice.

In the year 1865, I became acquainted with Miss Grey, an invalid and a great sufferer, and at first my frequent visits to her were paid with the simple object of beguiling her long, weary, solitary hours. As I have intimated, she suffered almost continuously great physical pains, but had learned to hide them so completely that it was long before I discovered them. She seemed always cheerful—and being very intelligent I enjoyed my visits as I have no doubt she did too. But, obtuse as I was, the facts dawned upon me at last, and when my eyes were thus opened and I was drawn to watch her more narrowly, I often saw that while she was talking to me with a bright and even animated face she only maintained her self-control by the severest effort.

Many years previously I had had some experience in mesmerism, and now longed in this way to assuage Miss Grey's suffering, but felt some delicacy in making the suggestion. The suggestion, however, came at last from the Rev. Dr. Bayley, who was visiting her with me, and to my agreeable surprise she assented. The experiment was made and quickly succeeded, and for several years I visited her two or even three times a week for the purpose of giving her rest and temporary relief.

From the time I made her acquaintance to the day on which I first mesmerised her she had never told me, and I had never guessed, that she was the subject of any abnormal experiences. I have already said that I had had some practical acquaintance with mesmerism. I had, moreover, studied with interest the *Zoist*, and Reichenbach, and the Rev. Sanby, of Flixton, and indeed everything I could get hold of of a similar character. I therefore knew about the odic force, odylic lights, auras, and what has of late years come to be designated hypnotic suggestion—but supposing that such subjects were altogether out of the range of Miss Grey's reading or experience, I had carefully abstained from speaking of them. I had gone deeply into metaphysics, and had also been, and was then, an admiring reader of Swedenborg, and on these subjects I frequently talked to her rather than *with* her—speaking of Swedenborg's theological doctrines, however, but avoiding all reference to his "Memorable Relations" of spiritual experiences. But of Spiritualism I then knew nothing, and, as I subsequently found, she, if possible, knew even less—except, indeed, such forms of it as she experienced in her own person.

And all this time my friend showed no sign, nor gave, by the slightest inadvertence even, the most remote indication that with certain abnormal and occult subjects she was really very familiar. She had good and sufficient reason for silence. There had been occasions in her younger days when, not knowing that her experiences were exceptional, she had unwittingly betrayed herself, as a consequence of which she was reproved for

romancing on the one hand, or shunned as "uncanny" on the other. She was (as she is still) dependent on her friends for the few solaces that can come to such a life as hers, and, therefore, could not submit herself to either imputation; and so, like a wise woman, she kept all these things in her heart and said nothing. It was not till I had mesmerised her, and thus established a closer rapport, that I discovered the secret.

A Reasonable Theory Necessary.

And now, before I proceed to narrate to you a few of my experiences with Miss Grey, let me briefly describe the present attitude of my own mind in regard to certain phenomena which present themselves to inquiring Spiritualists, and I desire to do so for the simple reason that, whether the theories which I favour are well grounded or altogether baseless, or partly the one and partly the other, it is good to have them fairly discussed in the interests of sound reasoning and truth. For my own part, I am not at all surprised at the scepticism which prevails in regard to many things which we allege to be facts, and I am not quite sure, as to some of them, that Spiritualists are all so deeply and truly convinced as the strength of their assertions would seem to indicate. Can we in every case give a reason for the faith that is in us—and if not, then is not our faith but little else than assumption and credulity? Can we ever get a firm mental grip of a thing, so that our belief in it cannot be made to waver, unless we can form some theory—unacceptable, it may be, to others, but to our own minds satisfactory at least for the time—by which we can rationally conceive that the thing may be possible? Many of you are no doubt familiar with instances in which men, having witnessed phenomena that filled them with wonder, and compelled their warm assent for the moment to the genuinely abnormal character of the occurrences, have speedily shown themselves as devoid of interest in the subject as though they had never once given it a serious thought. To retain a conviction it seems to me that we must, of necessity, see some ground, however slight, for its reasonableness, or it gradually vanishes, brushed away by the normal experiences of everyday life.

But some of you will no doubt be asking: Is it possible, in regard to the various abnormal phenomena with which Spiritualists are acquainted, to have the rational conception of which you speak, to arrive at some reasonable theory as to how these things can be? Well, that is a problem which I have for years sought to solve—with satisfaction as to some points, and, I had almost said, with a necessary failure as to others; for how can we, dwelling in this world of sensuous phenomena from which we have no escape, hope altogether to fathom the secrets of the spirit world? Many an hour, while my friend was quietly resting in the mesmeric sleep, have I sat silently pondering over the strange incidents to which my association had introduced me; and again, many and many an hour have I discussed them with her in her normal state, though I must confess that she could help me little beyond illustrating one experience by recounting others of a similar character which resembled it, or differed in a smaller or larger degree. I asked myself, What is Life? What is Death? What is Spirit? What is Matter? As Spiritualists, you will admit readily enough, I suppose, that while you know that life is a fact, you are equally satisfied that when a man dies he lives still,—in other words, that death, in truth, is but a seeming. In the same way I reasoned—I know that Spirit is; I feel, I think, I love. Am I equally sure that matter is? May not matter, too, be but a seeming? And if so—if matter,—that is, matter as we think of it—a dead, inert, gross something outside and beyond us—if matter, as so understood, could be got rid of in our estimate of spiritual powers and forces, surely we should have removed a great hindrance to the conception of a theory by which we might gain some slight approach to the apprehension of the possibility of phenomena inexplicable by any other method. Banish matter—(and here I must ask you always to understand me as using the term in the generally accepted sense)—banish matter, I say, from our calculations, and I see no limit to the potencies of Spirit, for time and space would be altogether out of the reckoning.

And why not? I am in the presence of men, I doubt not, who have probed the very depths of the question far more thoroughly than I have done—and I speak therefore with all deference to their superior knowledge, and keener and more mature judgment; but I think I am right in saying that the best philosophical minds will admit that there is far better evidence for the existence of mind or spirit than there is for the

existence of matter. But of such of you, if there are any, as have given little or no thought to the subject, I beg that you will not be alarmed at so startling a proposition. Nothing that I can say will deprive you of any of your cherished material possessions, your lands, your houses, your gold. Just so far as you really have these now you will have them still—though you may perhaps come to look upon them in a new light and from an unaccustomed standpoint.

Matter or Spirit.

On what evidence then do you base your belief in the existence of matter, and have you any rational ground for such belief? You believe, I presume, in a spiritual Cause and a spiritual world, but you reject the popular notion as to the material world, that God created it out of nothing, because it seems to you incredible that nothing can ever be the cause of something. But is it not equally inconceivable that that which is not in the cause can be in the effect—that Spirit, for instance, can become granite; and may it not be, after all, that what you term "granite" is in reality spirit in one of its many manifestations?

You appeal perhaps to your senses, and in reliance upon the evidence which they seem to give you, you refer me to tangibility, visibility, audibility, fragrant, and saporosity as the distinguishing qualities of matter. But, excuse me, are you not deceiving yourselves by the too ready acceptance of a popular error, born of the prevalent materialistic habits of thought? Matter has no such properties as those to which you appeal. It is you, your soul, your Ego, your very self, that has the sense of touch, of sight, of hearing, of smell, and of taste. These are all purely mental sensations—living realities which could not be given by the death-like inertness of your imaginary matter.

Again—you may realise to some extent the fact that the supposition of an external material world depends entirely on the mental sensations, from this consideration—that without the mind there could be no touch, no sight, no sound, no taste, no smell; and yet these are what to our sensations constitute the idea of an external materiality.

I know that it is difficult for us, who live constantly in these sensuous appearances, to lift ourselves above them and to realise the fact that the same sensations may exist without a material externity. Think of your dreams. Do you not see and hear and touch (and perhaps taste and smell, though I myself never remember to have done so) in your dreams, and if you can imagine that your life was one long dream, would you not through the whole of it have the same sensation that you are having now of dwelling in a visible, tangible, and audible world? And yet you will not say that your surroundings in your dream-world, and your sensations there, are due to the existence of an external matter. And why? Because you have had an awakening, and can look back upon your dreamland from another plane of consciousness; just as you will one day have another awakening which will enable you to look back upon the natural plane from the plane of spirit. And do you anticipate no corresponding sensations then? Will you have no ground on which to tread, and which will bring forth beautiful trees and shrubs and flowers? Will not that world be adorned with an endless variety of enchanting scenery, and will there be no mountains, and hills, and valleys, and streams, and fountains, all contributing to fill the mind—awake to the instruction which such scenes will convey—with exquisite delight? Will you be without homes, without literature, without art? I remember a picture which I once saw entitled "The Plains of Heaven," and a more desolate and undesirable residence I could not well conceive. Reason, I hope, tells you that the picture I have just faintly drawn for you is far more likely to be in accordance with fact. Communicating spirits give us the same pleasing assurance; and from Swedenborg, perhaps the greatest of modern seers, I gather that affections and thoughts are spiritual substances which there present themselves to the minds of the inhabitants in objective appearances to which those affections and thoughts correspond, so that the quality of every spirit and every society of spirits is pictured not only in the face but in the surroundings. To the sensations of the spiritual beings, there is in fact an external substantial world as there is to us; but, unlike us, they live in the constant perception that that world is but the representative picture of their internal states.

What then is my general conclusion, and who is my ideal prophet? I cannot tell you. Some who have learned more or less of my views have suggested that I had derived them from

Berkeley, of whom Lord Byron wittily wrote:—"If Bishop Berkeley says that matter is no matter, 'tis no matter what he says." But I have never read Berkeley. Many years ago, however, I read with great pleasure a work by Charles Augustus Tulk, entitled *Spiritual Christianity*, in which the author seemed to me to have spiritualised the doctrines generally current amongst the followers of Swedenborg just as much as Swedenborg himself spiritualised the doctrines of popular Christianity. I cordially commend this work to such students of Swedenborg as have never seen it. How much or how little the theory which I have thus slightly sketched accords with the views of either Berkeley or Tulk it would be without profit to discuss. In so far as either of them may maintain that there is no external material world I agree with him; in so far as either of them contends (as Tulk seems to me to do) that there is no objective world at all, I am much inclined to differ—believing rather that it really exists, but on the plane of spirit,—our conceptions of it as solid, tangible, visible matter being due to the nature and quality of our sentient faculties.

Life and Death.

But you will probably ask, If all is spirit wherein then lies the difference between Life and Death, between what we call the natural world and what we term the spiritual? The question is a large one, and cannot now be discussed at length. Seemingly, the difference is very great; in reality it is probably but small. Seemingly, the veil between the two is very thick; in reality, as your experience as Spiritualists has often demonstrated, it is easily drawn aside, or, sometimes, rent in twain. Hellenbach, in his able work on *Birth and Death* (a copy of which, by the way, through the generosity of a friend, any member may have gratuitously on application to the librarian in the adjoining room), defines death, if I remember his terms rightly, as nothing more than "a change in the form of perception." Though our meaning in each case would probably be the same or very nearly so, I should prefer to say that death is a change of the plane of sensation—a transference of our consciousness from the natural plane to the spiritual. Perhaps the proposition should be thus stated: Man can have a conscious existence on that plane only which is reached by the inflowing life, and then only by its operation on his sentient faculties. If it finds its ultimate degree on what we term the natural plane, then his sentient faculties are vivified on that plane and he has his conscious life there. If it finds its ultimate degree on what we term the spiritual plane, then his conscious life is there, and consciousness on the natural plane exists no longer; he has, as we say, died. There may be, and doubtless are, manifold gradations between the one and the other, the close approach to spiritual consciousness in the dying being often testified by the sensation of spiritual music, voices, and vision. It is on the threshold of some or other of these gradations, I apprehend, that our dreams occur.

Perhaps these gradations can be in some measure illustrated by the varying gradations of mesmeric sleep,—a deep hypnotic state being as near an approach as any condition with which we are familiar to what we call death. I have watched the changes on numerous occasions by the hour as I have sat by the bedside of my friend. In the very earliest stage of the mesmeric sleep her physical sensations were nearly as acute as ever, but by degrees, as the higher perceptions became apparent, the physical would gradually recede. It was in this procession that the condition arose which appears to me to have given rise to the theory of the "sub-conscious self," a theory which has been pressed into many strange services. In the course of the transference of consciousness from the lower to the higher plane, Miss Grey's higher conscious self (not sub-conscious self) has frequently spoken of the condition from which she has just emerged as that of another person with whom she had almost lost relationship; and I have no doubt that, in that condition, if I had suggested that the other was Miss White and not Miss Grey, she would for the time have assented. But I have never gleaned from my observation that the consciousness can be on two distinct planes at one and the same time. The sensuous perceptions, and therefore the consciousness, were distinctly on either the one or the other except during the process of transition, when she had glimpses of both. When brought back to her normal condition—that is, to the natural plane of consciousness—she had forgotten her experiences on what I have termed the spiritual plane, but which in reality was intermediate between the natural and a higher plane still. I

have frequently allowed her, for the sake of the greater rest and refreshing, to pass to a yet profounder sleep, during which no word passed between us, and her breathing was so slight that I could scarcely distinguish any sign of life except an occasional smile which stole over her almost transfigured face. On being recalled, with some difficulty, from this condition to what I have called her intermediate state, she had, beyond an indefinable feeling that she had had a brief period of intense felicity, no remembrance whatever of her consciousness in that state, just as when restored to her natural consciousness she had no power of recalling the consciousness of the intermediate condition.

I have given you this narrative in order to help those of you, if there are any, who are unaccustomed to such phases of thought, the better to comprehend the theory that the change from life to death is but a change of the plane of sensation—a transference of our consciousness from the natural plane to the spiritual. Of course I have sketched but the merest outline of the theory—but it must necessarily suffice for the moment. Nor do I presume to say that the views which have been expressed are necessarily correct or in accordance with later researches by more competent minds than my own. But they have helped me to realise the possibility of many phenomena for which I could in no other way find a rational explanation. If they should assist you in the solution of some of the problems involved in the facts I am about to lay before you I shall be glad. But time will not allow me, as I proceed, to attempt to apply them for you, and I must therefore ask you to be kind enough to do so for yourselves—if not now, yet when you have leisure for reflection.

Clairvoyant Perceptions.

One of the most interesting phases of clairvoyant perception is that of the Aura which is said to belong to every human form, and to many other forms, organic and inorganic. And that such aura is really seen I had abundant evidence. In the autumn of 1869 Dr. J. E. Taylor, the present editor of *Science Gossip*, gave me the crystal which I now hold in my hand, and as I was going to visit Miss Grey the same evening I took it with me. The moment I entered the room she exclaimed "What bright thing is it you have brought?" at the same time telling me in which pocket I carried it. About this crystal I shall have more to say later on. She professed to be well acquainted from long experience with the distinguishing auras of various flowers, and a bunch of blooms having been taken into her room in the dark, she has told me correctly of what the bunch consisted, though she did not touch it, and several of the flowers were without perfume. I may just say in this connection that she has spoken of the aura of the bloom of the common garden Nasturtium as, to her vision, the most brilliant. From a person's aura she could tell his mental condition, whether at any moment he was in deep thought or under some strong emotion; and this, too, in the dark as I have frequently proved, though I had spoken no word. She also professed to tell, from the state and quality of the aura, a person's moral quality; but perhaps of my experiences in this respect I may be excused from saying more. She could trace the motion of my hands in the dark from, as she said, the light emitted from the finger ends. She described the most soothing and perfect form of mesmeric influence, as that which came from the complete blending of her aura with my own. She has several times, to my certain knowledge, in the dark read letters which she had never seen before, and of the contents of which she could know nothing through the ordinary channels of sense. She said the words were luminous. And in the same way she has in the dark picked out from a Bible and other books which I had placed in her hands, passages specially suitable to her mental state at the time. I carefully verified the facts, by turning down the pages and looking out the passages after obtaining a light.

Instances of premonition were frequent. I will mention one amongst many, though it may fairly be questioned whether premonition is in this case the correct designation. I had been having mid-day lunch with a gentleman, after which while we were sauntering in his garden he asked me whether I would like a bunch of roses. I was about to say "No, thank you," as I remembered that I had plenty of roses in my own garden, when it occurred to me that I might at least take them to Miss Grey to whose residence I should be going that evening straight from my business office. So I said "Yes," and gathered the roses with that purpose in view. Directly I entered the room she

said, "So you have brought the roses, as I expected; I saw them at two o'clock"—which was the precise time at which I gathered them. Some may prefer to call this an instance of thought-reading or telepathy. It does not matter. These are but other terms for the *rapport* between spirit and spirit.

Another premonition of a very different kind, which again may admit of a more correct definition:—I was sitting by her bedside one calm Sunday summer afternoon when—being apparently in her normal state—she quietly remarked "There's a storm coming." I suggested that there was not the slightest indication of such a thing, but on her persisting I asked her why she thought so. To my surprise she answered—because she could see it. In reply to my inquiries she explained that before an approaching storm became in any degree apparent to us ordinary mortals, she saw as it were little dark specks form in the air; that at first these had no apparent motion; but that after a time they revolved, at first slowly, and by-and-bye, as they increased in number, with greater rapidity, till they presented to the vision a wild perplexing tumult. All this she described to me as she said she saw it, and when the confusion was at its height she shaded her eyes with her hand as if expecting the outbreak of the storm. At that moment it came with, to my mind, sitting as I was in a partially-shaded room, no premonitory warning—a loud crash of thunder and a vivid flash of lightning almost simultaneously. And now I give you a statement which she made to me, and which you must receive or not as your own judgment dictates. I believe her because of my intimate knowledge of her for four-and-twenty years. She told me that if she happened to have her spiritual vision open at the moment when a flash of lightning occurred, it extended her sphere of spiritual sight, just as it extends our natural sphere of vision in a dark night.

Here is an interesting instance of clairvoyance. As I was sitting one evening by her bedside, Miss Grey remarked—"Miss Smith, whom I have not seen for some months, is now thinking of coming to see me." Presently she said "She is now putting on her bonnet," and from time to time she added, "She has started"; "she is now at such-and-such a spot"; "she has reached so-and-so"; "now she is at the door." And at that moment we heard the rat-tat-tat, and Miss Smith was duly announced.

On one occasion Miss Grey, being then in a mesmeric sleep, told me that she could see a lady in the country, of or from whom she had not heard for a very long time; that the lady was writing to her; that she could read what she wrote (describing what she saw); and laughingly added that after folding the letter and putting it in the envelope, she opened it again to put in some postage stamps. The letter came next day and I saw it; the contents were in every respect the same as Miss Grey had described.

Thoughts are Things.

I give you now a case in which my own form was seen when I was forty miles away. I was going into the country to visit some Quaker friends, and should therefore have no opportunity of mesmerising Miss Grey on the coming Sunday in accordance with my almost invariable custom. But I knew that I should have the quiet of a Friends' Meeting on the Sunday morning, and so—before I left town—I told Miss Grey that I would endeavour to mesmerise her at that time by fixing my mind upon her with that object. I gave her this intimation that she might keep herself quiet and composed, and free from possible callers. I should say that on my visits to Miss Grey I invariably sat myself down on the side of the bed nearest the door by which I entered the room; but on this Sunday morning when I applied myself to the work of influencing her from a distance it suddenly occurred to me to pass mentally to the other side of the bed, and to make passes over her from head to foot, whereas I never did that on ordinary occasions, but simply sat by her, sometimes holding her hands, sometimes not even doing that. I continued this mental effort while the meeting lasted, about an hour, and, on my again visiting Miss Grey, I had the satisfaction of learning that I had been successful and that she had had a long and refreshing sleep. You who believe in mesmerism will say, "Nothing to be wondered at—you had prepared her to expect it." There was one thing, however, I had not prepared her for. At the same time that she thanked me for the rest which the sleep had given her she added—"But why did you come to this side of the room and mesmerise me from head to foot? To get the full effect of your presence I had to turn myself over in bed, which I could only do with much pain."

Having told you of a case in which my own form appeared to Miss Grey I will now speak of an instance in which she had the vision of an inanimate object. Entering her room one day I remarked that there was a smell of fruit, whereupon she replied, "Yes, the girl" (meaning the servant) "has just been in and said she could smell raspberries." Nothing more was said for a few minutes, for Miss Grey, having upon her the old habit of reticence, never volunteered, as she never does now, any reference to her abnormal experiences, though she answers me fully enough when I question her. At last I asked, "What is the meaning of this smell of raspberries of which you say the girl spoke? Is there anything in it, or was it a fancy?" Her reply was that for some time before I entered the room there had been standing on her bed what to all appearance was a basket of ripe raspberries, and she described the basket as of a fancy pattern made up of red and white wicker-work. The significance she did not understand, especially as raspberries were out of season. Next day the basket of raspberries came, brought by a lady who had been staying in the country, and who, seeing some autumn raspberries in a friend's garden, had thought that some of them would be a very acceptable present to Miss Grey. I saw the basket, which exactly corresponded with the description which Miss Grey had given of it as it apparently stood upon her bed the day before.

If, as I gather from Swedenborg, thoughts are spiritual substances, we may gain from this some slight glimpse of the possibility of the appearance to my friend. Mr. Cromwell Varley, in his evidence before the Dialectical Society, referred to this possibility of thoughts taking recognisable shape. Mr. Bradlaugh put the question to him—"I think you have seen the colour of the clothes of a Spirit as distinctly as the features," to which Mr. Varley gave the following reply:—

"Yes. I think I see the drift of that question; I was very much astonished when I saw a spirit in a dress. I explain it in this way: all known powers have to be treated as solids in regard to something; a man finds air not solid at all. He can move through it as though it did not exist, but when he comes to an ironclad ship he is stopped, he cannot pass through the iron. Well, electricity finds air the most solid substance possible; it cannot pass through it, but it passes through the ironclad ship as though it were not in existence. An iron wire is to an electrician simply a hole bored through a solid rock of air so that the electricity may pass freely. Glass is opaque to electricity, but transparent to magnetism. Thence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things, and therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his top-boots, his coat with the buttons, and his hat. They are part of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat, and the thought hat form part of his individuality."

The Spiritual Plane.

I first mesmerised Miss Grey in the early spring of 1867, but it was not until the July of that year that I discovered that her vision was sometimes opened to the spiritual plane. The discovery came about in this way. While she was in the mesmeric sleep I frequently tried the effect of touching the phrenological organs. I cannot say that I succeeded in gaining any decided satisfaction as to the general truth of the so-called science of phrenology. In some few cases the anticipated response invariably followed; in other cases never. When I touched philoprogenitiveness she always went through the form of nursing a baby, and if I touched tune at the same time she hummed a baby melody. But on the evening of July 26th, to my surprise, there was no response whatever; she remained perfectly still and silent. At last I observed a smile on her lips, and asked her what it was that pleased her. Her reply was that she was amused and interested in a number of beautiful children whom she saw about her. I suggested that this was an imagination, due to the fact that I had excited a particular organ. But no; she protested that there was no imagination in the case; that she had seen the same children in their spirit-life many a time before; and that as to some of them she had known them during their natural lives, and had continued to know them, and watch their development since. I was not then a Spiritualist, and took no interest in the subject. But I desired a confirmation of the statement, and therefore asked whether she could give me proof;—"For instance," I said, "can you find my father?" After some minutes of an apparently deeper

sleep she spoke again, and said "No—but I can see your daughter. She is present." My answer was "That is certainly a mistake, for I have not a daughter in the other life." "It is no mistake," she replied; "she is not only present, but she sends a message to you—'tell father and mother I am nearer to them both than if they had kept me until now.'" It then recurred to me that I had really lost a daughter—my first child—who died as she was born—twenty years before, and the thought of whom as a living child had had no place in my mind. A short time afterwards, when Spiritualism had just begun to occupy my attention, Miss Grey said that my daughter had told her that if my wife and myself would sit she would come to the table and try to communicate. We did sit, and an intelligence came, purporting to be my daughter, and, in reply to my request that she should give me her name, she spelt out clearly and distinctly "Anna." On my next visit to Miss Grey—with the test idea still strong upon me—I begged her if possible to learn my daughter's name; and after a time the answer came: "She says, 'Call me Grace!'" "Are you sure?" I asked. "Yes,—quite sure." "How did you get the message? Did she speak to you audibly?" "No—I saw it in her face—and she saw that I understood her." An illustration, I take it, of what Swedenborg speaks of as tacit speech. But I was perplexed; at the table I had got the name "Anna"; through Miss Grey I had got the name "Grace." I went home troubled, if not with disbelief, yet certainly with doubt. That night while on my way up to bed, a sudden inspiration caught me (whence and how do such inspirations come?). I descended the stairs at once, went to my book-case, and took down *Cruden's Concordance*. Why I selected *Cruden's Concordance* I could not have said. I acted apparently from pure impulse. I looked out the word "Anna" in the part of the work giving the signification of Biblical names, and there I found "ANNA—Grace."

Next evening I went off to Miss Grey's to tell her my story, but before I could do so she anticipated me with the remark: "Grace has been here. She is much amused that you should not have known that Anna and Grace are the same. She gave you the idea as best she could, but could not control the form in which it should reach you." I may add, *en passant*, that Grace has never again been forgotten as a member of our family circle, and that she responds to the name to this day.

The narratives which I have given you this evening do not, as you will readily conceive, comprise the hundredth part of my experiences with my friend, for my more than twenty years' association with whom I have cause to be profoundly grateful. I have given you only a few typical cases, but there is one other, of which I should like to tell you before I close, because the circumstances appear to me to involve some interesting considerations.

Crystal Vision.

I have already told you that in the early autumn of 1869 (I am sorry that I have lost the record of the exact date) I took with me on the occasion of one of my visits to Miss Grey this crystal which had been given me by Dr. J. E. Taylor. My object was to try the experiment of crystal vision, of which I had heard something but had seen nothing. Miss Grey, I satisfied myself, had neither seen nor heard anything in relation to the subject. I placed the crystal in her hands, one hand at each extremity, and asked her to look at it. After a few seconds she dropped it suddenly with the exclamation that the sensation was so disagreeable that she could hold it no longer—it was like a very unpleasant current passing down one arm and up the other. Yielding to my persuasion, however, she took the crystal again, though with some reluctance, and I begged her to gaze at it for a few minutes—if the sensations which she had described were not too disagreeable—and tell me if she could see anything in it. She smiled at the absurdity of my request, but presently assured me, with evident surprise, that she did see, and she told me what she saw. Briefly stated it was this. She saw a tall gentleman addressing an audience. As he spoke he had a peculiar habit of twisting the two ends of his moustache with both hands at the same time, and also of combing back his long hair with his fingers. He appeared like an Englishman, or at any rate was dressed like one, except that there was braid on the cuffs of his coat and down the legs of his trousers. His audience were clearly not English, being dressed very differently. She was sure that he was still in the flesh, because she had learned by experience to distinguish between those who were yet on the physical plane, and those who had passed on to the higher life. Behind him stood a spirit, who gave her the impression of being a North American Indian, and from whom

there issued streams of light to the speaker, seemingly conveying to him the force and energy with which he spoke. Of what it all meant Miss Grey knew nothing, nor, of course, did I. The experiment was never tried again, as she did not like the sensations she experienced, and soon the whole incident ceased to occupy any further thought—at least, on my part.

Now for the sequel. Some months afterwards, namely, on January 9th, 1870, I met a gentleman at the house of my friend, Mr. C. W. Pearce, at Stockwell, a gentleman whom I invited to visit me at my home and to give some lectures in the neighbourhood. He did so during the following month, and on Sunday, February 13th, I took him to see Miss Grey, thinking he would probably be interested in her case. On entering her room I was about to introduce him, when she remarked that she needed no introduction as she had seen him before and remembered him well. He replied that she was certainly mistaken, as he had never before been in that neighbourhood. "Ask Mr. Rogers," she said, "whether I did not describe you to him months ago, as I saw you in the crystal." The particulars of the vision were then narrated to the gentleman, who assured us that they were in every respect exact. The gentleman to whom I refer was Dr. J. M. Peebles, at that time United States Minister at Trebizond in Asiatic Turkey. He recognised the scene described, as depicting one of several occasions on which he addressed some of the residents in the place; and as to the Indian Spirit seen standing at his back, he stated that he had had precisely similar descriptions through other seers.

The first thought, as it appears to me, which naturally suggests itself in connection with this experience is this—What possible connection could there be between Dr. Peebles, myself, and Miss Grey, which could bring him to Miss Grey's vision months before this meeting on the physical plane? Was it thought-reading, telepathy, or the operation of somebody's "sub-conscious self," and if somebody's "sub-conscious self" then whose? and why? and how? For kindly bear in mind that at the time of the vision we did not so much as know of Dr. Peebles' existence, nor he of ours.

To say the least, that we three should first meet in the way I have described, though the Doctor was only present then to Miss Grey's clairvoyant perception—and that we three should meet again a few months afterwards in the very same room in which the vision occurred, was—if a coincidence—then a very remarkable coincidence indeed, the circumstances of which could not have been more neatly fitted together if they had been carefully pre-arranged. And why not? There *must* have been, I humbly submit, some existing rapport between Dr. Peebles and Miss Grey, by which he could be brought within the sphere of her clairvoyant perception. But how, when, and where could this rapport have been established?

Where are we when we Sleep?

I began my address this evening with a theory. I will finish it with another—a theory which may be new to some of you but with which others present, I am well aware, are perfectly familiar. Let me put it first in the form of a question—Where are we when we sleep? Consciousness may change its sphere of perception, but can consciousness ever become unconscious? And if not, then we are consciously somewhere when we sleep—as we are when we experience the analogous but greater transition which we call death.

The thought came to me thus. As I have already told you, I have frequently sat by the bedside of my friend in perfect silence by the hour together, often in the dark, while she was in a deep mesmeric sleep, and it will not surprise you to be told, under the circumstances, that I have often gone to sleep as well. On one occasion before she returned to her normal condition, she remarked to me "You have been asleep!" I asked her how she knew, and her reply was that she had seen my spirit sufficiently released to enter the companionship of some of my spirit friends. And she subsequently told me, as the result of her observation, that the freedom of the spirit is in proportion to the depth of the sleep, but that in no case is it so great as that of the spirit released by death.

Have we any facts to support this teaching? Not many, I think—and one reason for this may be that they have rarely been sought for—the thoughts even of Spiritualists having seldom taken that direction, though it is fully recognised amongst us that mediums on returning from a trance condition often remember their intercourse with spirits on the other plane. And if this communion is possible in trance, why not in normal

sleep? And in this connection I call to mind the fact that Mr. Cromwell Varley, in his evidence before the Dialectical Committee, narrated an instance in which, having fallen asleep with a chloroformed sponge still held to his mouth, his spirit went to his wife in another room and conveyed to her an impression of his danger. This is clearly a case in which during sleep one spirit consciously communicated with another.

I have had the great privilege of several years' intimacy with my friends Mr. and Mrs. Everitt, and have thus learned that John Watt, the spirit who has long communicated through Mrs. Everitt's mediumship, has always given the same teaching, as to the communion of friends, during their rest hours, on the spiritual plane; and I may quote in illustration a circumstance which occurred in the experience of Mr. and Mrs. Everitt while I knew but little of them, in February, 1872. The following is the narrative as noted by Mr. Everitt at the time:—

"During a conversation with John Watt he said, 'Mr. E., you must let your wife go into the country; she requires a thorough change, and the society and magnetism of Mr. Rogers's family will do her good.' This struck me as very curious, for Mr. Rogers's family were, comparatively, strangers to us, and I, therefore, mentioned some three or four other families where I knew she would receive a hearty welcome and feel more at home, and, consequently, be more comfortable, all of which John said would not do so well. But I said, 'I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family'; but John replied, 'That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing, and will be delighted to receive your wife as their guest.' Now, imagine my astonishment when, on the delivery of the first post the next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them. I had had no correspondence with Mr. Rogers, and, therefore, could not expect an invitation from that quarter, or imagine how it was to be brought about. I need scarcely say that Mrs. Everitt went, and soon realised the benefit of the change."

Mr. Everitt can tell you of other cases, but I have selected this one because, as you will have observed, it in some degree concerned myself.

I submit then that, even if it be admitted that the evidence is not yet sufficiently complete, yet we are not altogether without reasonable grounds for the belief in the possibility of our communion during sleep; and that in the absence of any better theory we may accept this as a feasible explanation of the association of Miss Grey, Dr. Peebles, and myself long before, on this plane, we knew of the doctor's existence or he of ours. It may also, in some measure, account for the strange and unaccountable impulses and inspirations that sometimes come upon us in our daily life, bearing with them the same air of spontaneity with which a subject performs an act that had been impressed upon him during his hypnotic sleep.

I should have liked, if time permitted, to pursue this interesting question further, for the theme is a seductive one. But I must forbear. I feel that I have occupied your attention too long already, but it is on my mind before I close to say just a few words to you, speaking as a Spiritualist to Spiritualists. Do we sufficiently value our privileges and do we take sufficient account of our duties and responsibilities? How often do we ask ourselves What has Spiritualism done for us? And do we sometimes put it to our consciences, What are we doing for Spiritualism in return?

What has Spiritualism done for us? It has lifted from us for ever the fear of an eternal hell and of an angry and vindictive God! It has softened our sorrow when a dearly loved one has stepped behind the veil! It has swept away from us the apprehension that when the last great change has come to us we shall be destined to the dismal and unwelcome occupation of a perpetual psalmody! It has opened up to us the cheerful prospect that in the higher life, if faithful to our trust, we shall be actively engaged in varied spiritual uses to our fellows! It has, in short, brightened our present life by the assurance that our ultimate destinies are in the hands of One Whose design is our highest good and happiness, and Whose purposes we ourselves cannot for ever frustrate!

This, and more than this, Spiritualism has done for us. What have you and I done, and what are we doing, for Spiritualism in return? How do we show our gratitude for the unspeakable blessings which have been vouchsafed to us? Are we using such talents as we have—be they great or small—in the earnest endeavour to place the same blessings within the reach of others—to extend the consolations of our faith to all whose hearts are

yearning for emancipation from the bondage of cheerless and perplexing creeds? Friends, a grand and holy work has been given us to do. Our duty lies plain before us. Let us do it—cheerfully, earnestly, persistently. The self-sacrifice will be small; the reward—if we need a reward—will come to us in the sweet consciousness of right doing, and in the glad recognition, in the hereafter, of some whom our works and words here have helped to a better and a nobler life.

In the course of the subsequent discussion MADAME DE STEIGER asked for some further elucidation as to the absence of confusion between the two states of consciousness, the normal and the clairvoyant. It was worthy of accurate note that there seemed to be in Miss Grey one Ego only.

MR. MAITLAND expressed his gratification that Mr. Dawson Rogers had done full justice to the operation of the incarnate human spirit. It was too much the habit among Spiritualists to lay exclusive stress on the action of external intelligences, and to ignore the possible operations of their own spirits.

MR. T. EVERITT desired to mention some occurrences within his knowledge which were confirmatory of what Mr. Dawson Rogers had said. Sleep, trance, hypnotic and clairvoyant states were very similar in their effect on the external condition. The organs of sense were there ready for action, but their action was temporarily suspended. The Ego was there, conscious, though not able, perhaps, to translate its consciousness into terms of the normal life. With reference to the trance state, he might mention, as interesting, that Mrs. Burns, Mrs. Everitt, and Mr. Cogman were all in that state on a certain occasion. Their sensations were remarkably similar. All remembered the motion of a vessel that seemed to be carrying them over a sheet of water: all were delighted at the pleasurable sensations: all seemed to pass into a kind of path with smooth turf and flowers. They were making for a building at the top of a hill, and as they did so they passed a wood in which were singing birds whose notes they understood as conveying to them ideas. Mr. Cogman remained to listen, and forgot the building, to which the others still made their way. After a time all returned to the normal state, every one of them remembering what had taken place, and feeling familiar with the scenes they had witnessed. He was of opinion that this clear memory of an abnormal state was the impression of the guardians, who could excite or obliterate memory at their pleasure. Another incident he might relate as tending to show that we have a conscious existence during sleep. He had a friend ten or twelve years ago in Ireland, and he had some correspondence with him on a business matter respecting which they took different views. One day a message came that a spirit friend would like to talk with him through his wife's mediumship. The spirit John Watt came, and conversed with them face to face. In the course of conversation he told them that his friend in Ireland had had a vision (as it was called) in relation to the subject in difference between them, which the spirits intended him to remember, and which they thought he would. Wishing to verify this Mr. Everitt wrote next day, mentioning the names of some friends who agreed with him in his views, and received for answer: "Now I can understand the vision I had last Thursday night," his friend going on to mention particulars as to what John had told Mr. and Mrs. Everitt already. When Mrs. Everitt was entranced it seemed like dropping asleep. It was impossible to specify the exact moment when the trance state was first established. She led in that state a conscious life, seeing her friends, and even her own entranced body. She had given a message at a séance by means of raps on one occasion.

MR. SHORTER remarked that the address was full of suggestive topics, bringing before them those facts the logic of which the English mind so values. His mind was carried back to the experiences of the Seeress of Prevorst, especially in respect of continuity of consciousness on the different planes. The Seeress lived in the spiritual world as much as in the material. No doubt theory was necessary to hold facts together, provided always our theories were held as liable to revision on our gaining other and deeper experience. As to the vision of Dr. Peebles, mentioned by Mr. Dawson Rogers, it seemed to Mr. Shorter that spiritual beings had the power of presenting to the eye of the sensitive such visions as they thought fit, and as their scope of vision is wider than ours, they might well present the vision in advance of the actual occurrence of the facts on this plane of existence. It was a very

necessary work to classify and tabulate not only our facts, but all details of our investigations into them. How little had been done to verify and repeat Reichenbach's experiments, or those of Denton and Buchanan.

MR. MITCHINER was entirely in agreement with the lecturer as to his views on the nature and existence of matter. It was merely Maya, and had no real existence. We must, however, retain the term in dealing with the world around us, and meet science on its own ground, regarding matter as only the plastic mould for the manifestation and expression of that which lay behind it. As regards the influence on Miss Grey of the crystal in Mr. Dawson Rogers' pocket, he mentioned that he once brought a sensitive to whom, in the hypnotic state, he submitted a letter which Mr. Morell Theobald had contrived as a test at request of some members of the Society for Psychical Research. The contact of the letter sent the sensitive into convulsions, and it was forty-eight hours before he recovered. He moved a vote of thanks.

MR. PAICE thought Mr. Mitchiner rather hard on men of science, who were really doing their best to demolish old views of matter, by showing that matter was motion, and when they had got so far they were not far off spirit.

The PRESIDENT, in putting the vote, said it was well deserved by a powerful and interesting paper. As respected some of the topics touched on he felt himself in deep water, but he had for many years entertained and published views similar to those set forth in the address. He thought, with Mr. Paice, that Spiritualists were not aware of how strongly modern scientific thought was tending in their direction.

In response, MR. DAWSON ROGERS briefly adverted to the comments made upon his address.

TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

H.C. (New York).—Thanks. We are glad to find that the many exposures of fraud, on which we comment this week, are countervailed by what you send us. We shall try to use as much as space permits.

R. HILL.—The matter is profoundly unimportant. The Boulanger paragraph was not written seriously. Every notorious or notable man has been Antichrist, or the Beast, or 666. The "certain class," who heed such things, need not be heeded.

A. J.—Accounts sent for publication which do not contain facts that are properly attested, and, at least, apparently observed with accuracy under suitable conditions, are not of value. Our space is too limited to permit any matter not of permanent value, and our time too little for the correspondence involved in attempts at verification.

W. LOCKERBY.—We are sorry that space does not permit us to print your letter on "A School of the Prophets." All that we intended by the expression was an organised attempt to keep undefiled, "unspotted from the world," and to develop the psychic gifts of the young so that at mature age these might be available for use without risk, and their possessors might have some truer knowledge of the benefits and dangers that come from them than is now the case with most of us. Certainly we did not intend to imply any living in community, under vows, or the like. We deprecate any such plan as being unnecessary; and we intended only to suggest that definite care should be given to the training and development of a gift so valuable in cases where it was found to exist. The special plan to be adopted would naturally be a subject of grave discussion: probably no one plan would be found to suit all cases.

"THEY who use no set forms of prayer have words from their affections, while others are to seek affections fit and proportionable to a certain use of prepared words; which as they are not vigorously forbid to any man's private infirmity, so to imprison and confine by force into a pinfold of set words, those two most unimprisonable things, our prayers, and that divine spirit of utterance that moves them, is a tyranny that would have longer hands than those giants who threatened bondage to Heaven."—MILTON'S *Eikonoklastes*.

SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

MARYLEBONE, 24, HARCOURT-STREET.—Mr. Hopercroft will speak on Sunday next at 7 p.m., after which a special meeting will be held to form a society to carry on the work here. It is hoped that a good number will be present.—J. VEITCH, 44, Coleman-road, Peckham.

5, DEVONSHIRE-ROAD, FOREST HILL.—Last Sunday Mr. A. V. B. addressed the meeting, and Mr. Hopercroft gave some successful delineations. The room was full. Next Sunday, at seven o'clock, a paper will be read by Mr. Laid.—M. GIFFORD, Sec., 8, Manor-road.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL (33, HIGH-STREET, PECKHAM).—Large audiences on Sunday listened with evident interest to able addresses on "The Bible and Modern Spiritualism." Questions were satisfactorily answered. We beg to thank our friends for books received, which we assure them will be well circulated in the neighbourhood. Sunday next Mr. R. Harper and Miss Keeves.—W. E. LONG, Hon. Sec.

THE LONDON OCCULT SOCIETY, 18, BAKER-STREET (CLOSE TO BAKER-STREET STATION, AND IN A LINE WITH YORK-PLACE).—Next Sunday we shall have no lecture on account of having to prepare for the coming concert. On Wednesday evening, March 20th, a concert will be given at Cavendish Rooms. (See advertisement.) Spiritualists should take interest in the operetta then to be brought out, composed as it is under spirit influence.—A. F. TINDALL, President, A. Mus. T.C.L., 30, Wyndham-street, W.

CLAPHAM JUNCTION, 295, WANDSWORTH-ROAD.—Miss Cannon was the medium on March 6th, and her control gave a number of satisfactory proofs of the presence of spirit friends. On Sunday we had a very interesting evening with Mr. Vango's controls, who gave a large number of descriptions and names of friends in the spirit world and on the earth plane, followed by two short addresses. Our meetings for the future will be—Sundays, Lyceum at three; evenings 6.30. Wednesdays at eight. Saturdays (Mr. Vango, medium) at 7.30.—R. HILL, Hon. Sec., 18, Ilminster-gardens, Lavender Hill.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—A tea-meeting will be held at the above address, on Sunday, April 14th, when we shall be glad to see as many friends as can make it convenient to attend. Tickets, 9d. each, may be had at the hall on Sunday. The names of friends who undertake to sell tickets will be given next week. Tea at five o'clock prompt. Doors open at 4.30. Mr. Evans will give the address next Sunday (17th).—M. A. BEWLEY, Sec., 3, Arnold-villas, Capworth-street, Leyton.

KING'S CROSS SPIRITUALISTIC CHURCH, 184, COPENHAGEN-STREET, N.—Our morning meeting on Sunday last was well attended, and was presided over by Dr. Bowles Daly. Mr. James Burns delivered a lecture upon "Life and Matter," giving an effective object lesson from an orange, which he gradually dissected, beginning with the rind and ending with the seed or life-germ. At the conclusion of the address several good suggestions were thrown out, and questions asked and answered. In the evening the guides of Mr. Wallace gave an address upon "The Influences of Spirits on the Present Life." A general business meeting followed, and officers and committee were duly elected.—S.T.R.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—On Sunday morning last, Mr. J. Hopercroft satisfactorily answered questions put by the members. Some clairvoyant descriptions were also given, followed by healing by Mr. Milligan. In the evening Mr. E. W. Walker spoke on "Ancient and Modern Spiritualism." Next Sunday, March 17th, at 11 a.m., Mr. Purcey, discussion to follow; at 3 p.m., members' séance; at seven, Miss Benam. During the evening Miss Kate Harding is expected to sing. Tuesday, at 8 p.m., séance at 10, Mall, Notting Hill Gate. Friday at eight, séance at 16, Dartmoor-street, Notting Hill Gate.—W. O. DRAKE, Hon. Sec.

"If Spiritualism, or any creed, is to come between us and our Creator and Father, to be considered an end in itself, and not the means to an end, we have in it a most tremendous engine for evil. But every creed has had this danger attending it. The issues intended for concentration and support have always had a tendency to cramp, confine, and weaken the muscles they are primarily designed to strengthen. Society is in itself helpful and necessary, but we all know how social intercourse may be abused, and may serve only to develop what is frivolous or even wicked in us. We do not, on this account, shut ourselves up from it entirely and become hermits or misanthropes; nor do even the most God-fearing among us say 'God can help and comfort me Himself; to get comfort and help from any friend is to dishonour Him.'"—E.C. BATES, *A Year in the Great Republic*, Vol. I., p. 179.