

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In last week's issue there was a letter from Mr. Mitchiner criticising a recent article in "LIGHT," entitled "A Visit to Uranus." In that letter Mr. Mitchiner propounds what he apparently regards as a new theory, namely, that heat and electricity are the same thing, or rather that what we call heat is an effect of electrical action. Had our correspondent read Dr. Lodge's "Recent Views of Electricity" he would have found light treated of as a fourth great division of the subject, and as no scientific person nowadays dissociates light from radiant heat except as regards their wave-lengths, it follows that Mr. Mitchiner's theory so far is not new. But unfortunately the usual mistake has been made of confounding heat with temperature, and of supposing that, because the temperature on the top of Mount Everest is not sufficient to melt the snow there, therefore the heat must be less than at the base of the same mountain. Snow requires a larger amount of heat per square unit than any known substance to liquefy it and then to raise its temperature; consequently on the top of Mount Everest there is never enough heat communicated to the snow to melt it all, and thus to raise the temperature of the surrounding air, which, as Mr. Mitchiner must know from experience, is never directly raised in temperature by the sun's rays, or why does one walk in the sun to get warm in winter, or in the shade for coolness in summer? If the air were raised in temperature by electricity or by any other means, except by direct contact with the earth, then these actions would be useless. No one doubts the extremely low temperature of "space," yet Mr. Mitchiner, as a Fellow of one of our learned Societies, ought to know of Mr. Crookes's calculation as to the enormous energy contained in every cubic foot of the ether which presumably fills that space, energy which could be turned into heat at any moment if the requisite conditions were fulfilled. As to the "coolness" observable during the action of certain psychic phenomena, is not that due to the abstraction of energy from the persons present?

This may seem to be dry science, and is only introduced here because there is a good deal of pseudo-science abroad which is apt to be misleading. Physics and chemistry are advancing along lines which, as their most able professors are beginning to acknowledge, must eventually lead to something which is entirely outside matter as we know it, and little can be gained by setting up empirical reasons for observed phenomena. That science once ignored and despised Spiritualism is not a good reason why Spiritualism should ignore science. We are the more impelled to say this, as Mr. Newton Crosland has sent for our notice a book on gravitation, which it is a pity was ever published.

It must not be forgotten that Professor Lodge and Mr. Crookes, who have largely investigated the phenomena of

Spiritualism, are no mean scientific men. Yet it is not only these two distinguished persons but others of almost, if not quite, equal scientific rank who are now not merely willing to carry on such investigations, but are desirous of doing so. There is no true antagonism between real scientific knowledge and that penetration into the unseen after which we Spiritualists are striving, but at the same time there can be no surer way of continuing the "apparent" enmity than by the promulgation of crude theories, and especially by the use of that strain of invective in which Mr. Newton Crosland is too apt to indulge.

One sometimes wonders at certain bookish scholars who, surrounding themselves with a dense wall of their own conceit, and so, seeing nothing beyond it, gradually persuade themselves that there "is" nothing beyond. Of such kind is one, Alexander Tille, who, according to the "Literary Digest," has been writing in the "Nord und Süd" of Breslau on the "Development of Language in Connection with Intellectual Progress." If the "Literary Digest" has translated and condensed correctly, the stage of intellectual development of Alexander Tille is not high. He says:—

There was a time, not so very far remote, when light, heat, electricity, soul, life, were regarded as corporeal essences, attenuated matter, fluids. The soul was a vapour which exhaled with the last breath, or, according to a superstition of the Middle Ages, and still more or less prevalent, it leaves the mouth in the shape of an animal. Then it was conceived as an abstraction of a high order, as a "capacity." Lotze, in overthrowing the idea of vital energy, annihilated the last shimmer of a substantial soul in metaphysics. For modern science the soul is the sum of the physiological and psychological movements and change-phenomena in man, which cease with the cessation of the cell-life as a co-ordinated organism.

All expressions indicating soul-existence, all expressions in which such words as "soul," "life," occur, have come down to us from an age which coined them to give expression to false conceptions, from a people who regarded these movements and occurrences as things, tangible objects in space. Even people who are aware that immediately on the cessation of physiological life, a purely chemical process of decomposition sets in, are still sufficiently under the influence of bygone ideas to talk of "giving up the ghost" "breathing out the soul," the soul "leaving its perishable body," &c.

Such expressions certainly indicate no very high stage of culture. It is the duty of the leaders of thought to open up new paths and formulate expressions that shall adequately convey the new ideas. In some directions we carry the whole Christian mythology around with us still, and, in conformity to popular usage, we speak of princes being gathered to their fathers, of others going to their last bourne whence there is no return, of passing beyond the veil, going home, &c., expressions which long usage has sanctioned, but which for the scientist and man of culture no longer convey the ideas for which they once stood.

Are laboratory notes the only publications that get to Breslau?

In the "Theosophist," for August, referring to "Borderland," "H.S.O.," having occasion to mention the Society for Psychical Research, calls that Society "an offspring of our Society projected by our own members, although a child

of matricidal impulses." Now, unless the story usually told about the foundation of the Society for Psychical Research is utterly false, the Theosophical Society had about as much to do with its foundation as with the dome of St. Paul's, unless, indeed, Messrs. Sidgwick, Myers, and Podmore were members of that Society, which seems unlikely.

A PERPLEXING CASE.

Among the effects of "Subliminal Consciousness" given by Mr. F. W. H. Myers in the last issue of "Proceedings" of the Society for Psychical Research there are none more striking than those given in what Mr. Myers himself considers a very perplexing case. It is that of John Black and Gertrude Tryon. The mediums were Miss A. and Mr. B. :-

On Sunday, December 15th, 1889, while in church at morning service, Miss A. and B. saw among other things a form in the pulpit, dressed in something dark. We had some writing and were told that if we had a sitting that evening the man would try and show himself and tell us what he wanted, and that he had appeared in church to attract our notice. [Mr. B. tells me that he has many times seen, as he believes, quite independently, the same phantasmal figures which Miss A. has at the same time seen. — F. W. H. M.]

At 6.30 p.m. we sat round a strong square table in a darkened room, and loud raps began almost at once. Very shortly Miss A. saw the figure of a man lying on an ordinary hospital stretcher, and what appeared to be his double standing beside it. B. at the same time saw the standing figure.

By loud raps we were told that his name was J. [Black].

Raps then continued: "Water-lane, Brixton."

Question: "What number?" Answer: "Kendal Villas," and then "2."

Miss A. now saw sort of magic lantern pictures at the end of the room, of a station, lights, trains, &c.

A low indistinct voice now began to speak, but we could not make out what it said.

The raps now continued, and, in spite of great interruptions by the voice, we made out the following :-

"Once dead through concussion of spine. St. Bartholomew's."

During this time the figure kept making signs of approval when his raps were understood, and a very cold air blew at intervals over our heads.

At about this time we noticed another figure between Miss A. and B., evidently the one who was speaking so indistinctly that we could only make "Yes" or "No" at times of what he said.

Question. — "What can we do for you?"

Answer. — "Ask Gertrude for the —" (we fancied "will").

Q. — "Does Gertrude live at Kendal Villas?" A. — "No."

Q. — "Do you know where she lives?" A. — "Ask Dr. Fyfe to help."

Q. — "Can you give us Gertrude's address?" A. — "No."

Q. — "Can you give us Dr. Fyfe's address?" A. — "Montpellier-square."

Q. — "Can you tell us the number?" A. — "Yes" (we counted and they stopped us at 4, and again at 2), "42."

This conversation was rendered very difficult in places by the voice interrupting, especially at the number of Dr. Fyfe's house. After this the raps became so weak that it was suggested that the figure should make a sign at the right letter, and this was carried out. A little difficulty was experienced at first, but finally with some occasional raps the conversation recommenced.

Special attention is called to the interruptions produced by the apparently hostile influence. Of the importance of this as bearing on all messages from the other side too much can hardly be said. The conversation went on :-

Q. — "What was Gertrude's other name?"

The voice said "Tryon" and the hand waved approval.

Q. — "When did you die?"

A. — "January 13th" (we gathered). "It was I that forgot Gertrude when I had the accident. Pray find Gertrude and give her money to live on."

Q. — "Where did you see Gertrude last?" A. — "Richmond."

We had here to stop, as it was late. After the sitting, on looking in a Blue-book we found the name and address:

"Andrew Fyfe, M.D., M.R.C.S., 42, Montpellier-square, S.W." [Dr. Fyfe is, of course, in no way connected with this inquiry, into which he enters only as responding with prompt courtesy to questions about a patient.]

At the same table, about 9 p.m. on December 12th, raps again began, but there seemed a great many different influences, all wishing to communicate. The same figure appeared, and after a few minutes was able to rap and sign to us, but throughout there was great difficulty.

J. [Black] said: "I want to tell you all, help me." We tried then to make out on what line of railway he was travelling, but could only make out the following words :-

Q. — "What was the accident?"

A. — "Train—collision—Victoria—station near."

Q. — "Where were you coming from?" A. — "Richmond."

Q. — "Did Dr. Fyfe help you then?"

A. — "No—Symons—in accident, too."

Q. — "What do you want us to do for Gertrude?"

A. — "I owe her money. You must tell Dr. Fyfe to tell you that address, he knows it; I owed her money; and ask if I left a letter about Gertrude."

Q. — "How much did you owe her?" and we thought the answer was £5.

He then said, "Write to Kendal Villas."

Q. — "What is the name of the person who lives there now?"

A. — "[Black]."

Q. — "What relation to you?"

A. — "Wife"—we suggested widow—"No, wife."

The voice then got stronger a great deal and distinctly said :-

"It is all quite right. Look for accident January 1st, or December 31st."

During this sitting we had a paper and pencil on the table, hoping for some direct writing, and we heard them moved about several times. We asked if there was anything on the paper, and the voice said, "Ernest has written." We then struck a light and found written on the paper "J.[B]—". The voice before we finished said, "I am George Smith, and am trying to help: thank you. Going to write."

The guides wrote through Miss A. that George Smith was not a bad spirit, though not very high; that he had known J. [Black] and was anxious to help him. They also said they fancied Gertrude Tryon was drowned, and that she went to see Dr. Fyfe, either in November or December, 1888, by J. [Black's] wish; that she did not pay him, but gave him her address.

Wishing to follow this out, a telegram was sent to the London police asking for news of J. [Black] and the following answer was received :-

"Brixton. Head Constable. December 19th, 1889.

"John [Black] has been stopping at 2, Kendal-villas, Water-lane. Married Miss [W.], occupier's daughter, Sunday last. Expected home next Sunday. Present address unknown."

On December 20th a file of the "Times" was obtained and the following account of a railway accident on December 31st, 1888, was found in it :-

Copied from the "Times" of January 1st, 1889:— . . . "The worst case was that of a Mr. [Black] of Brixton, who received such serious injuries that the doctor ordered his immediate removal to a hospital. He was accordingly placed in a police ambulance, and this was put in the guard's van of a train bound for the City. Mr. [Black] was taken to St. Bartholomew's Hospital, where he now lies." . . . The paragraph stated that the collision was between a L.C. and D. train in Loughborough Junction, going to Victoria, and a L. and S. W. train from Richmond. A Dr. Simonds attended the injured.

A telegram was then sent to the house surgeon, St. Bartholomew's Hospital, and the following reply received :-

"[Black] left January 11th."

On the evening of December 21st we received the following communication, partly by raps and partly by voice, the voice being stronger than before :-

"The real J. [Black] is here; this is me." "On January 7th I was compelled to leave the body of J. [Black]." "J. [Black], my body was entered into by another." "I now am bodiless, do you not understand?" "I and he are one." "Two in one body." "I married Gertrude Tryon." "Not the other." "Yes, yes, help me—help me to make you understand."

Q. — "Were you married in church to Gertrude Tryon?"

A. — "No, I promised to marry her in January." "I will. I must get help." We had said: "How can you make us under-

stand what it is you want?" "I was insensible for seven days, and when I came to myself I saw just the other in my body; I could not get back, so have no power to fulfil my promise."

Q.—"Can't you influence him (J. [Black]), or get back into his body?"

A.—"I can when he is terribly excited. I implore you to help me."

Q.—"Why are you so anxious about Gertrude?"

A.—"She was an orphan, I used to meet her in Richmond Park. I promised to meet her on New Year's Day."

Q.—"Was she a lady?"

A.—"No, she was a 'dancer' at Liverpool; a 'dancer' is a worker in the mills."

Q.—"Can you tell us the name of the mill?"

A.—"Darling's, I think, cannot be sure."

Q.—"What was her address in Richmond?"

A.—"I think that she had lodgings in Castle-street."

Q.—"What number?" A.—"17."

Q.—"What is it you want us to do for her?"

A.—"You must, when you find her, place her somewhere; she has no friends, and it is my fault."

On the evening of December 22nd, at a sitting, by raps we were told: "I must give an address for George Smith. Gertrude Tryon was at Bold-street, Liverpool."

Q.—"Can you give us the number?" A.—"No."

Q.—"Will you tell us more?" A.—"Public-house—barmaid."

A letter received on December 26th says:—

"The principal street for shops is called Bold-street."

"42, Montpellier-square, S.W., December 26th, 1889.

"DEAR SIR,—I remember the name Tryon, I fancy, but I cannot see it in our books. I will have another look, however, through the day-book for November and December, 1888, to-morrow, and let you know. There are several names of [Black] in the book. Can you tell me where he lived?"

"Believe me, yours very truly, ANDREW FYFE."

In these remarkable series of communications all kinds of occult means were used—for the story goes on:—

December 28th, 1889.—During the afternoon E. saw in the crystal a small room, with only two chairs in it and torn curtains. In it was a young woman, with a dark dress and dark hair, sitting with her back towards the seer. She was sitting on one chair with her feet on the other, in a very dejected attitude, and the following letters came: G. H. T. o [Black]."

After dinner that evening, among other things, a mist suddenly seemed to us to form, and in it Miss A. saw the form of a young woman, dripping with water, with her hair, which was long and black, hanging over one shoulder, and the whole circle was startled by the most distressing moans. The voice said then: "I am Gertrude Tryon, and I want to talk to you. I threw myself into the water." Q.—"Was it in Richmond Park?" A.—"About Richmond."

Q.—"Was it in the River?" A.—"Yes."

Q.—"Can you give us the date?" A.—"September 17th, 1889."

The figure which answered these questions and still had kept moving, then faded away.

December 29th, 1889.—At a sitting after tea, towards the end of the time, when we had had several other messages and a few words of direct writing, raps, and voices, the spirit who gives the name of George Smith came. He said: "J. [Black] will try and come, but I will not let him; I will make a form." Then we saw a kind of indistinct mask or face on the table which G. S. was evidently trying to make.

Q.—"Was what Gertrude Tryon told us last night correct?"

A.—"Yes, she is near, I can ask her questions."

Q.—"Are you dead?" A.—"Yes."

Q.—"What were you?" A.—"Ostler, Richmond."

Q.—"Whereabouts in Richmond?" A.—"Castle Hotel."

Q.—"Do you know if there was any account of Gertrude Tryon's suicide?"

A.—"There was a notice in the *Star*, I think."

Q.—"Can you tell us what date?"

A.—"Not certainly, but I think September 19th."

Q.—"Is it the woman whose body was found in the Thames?"

Here the answers became rather involved and we could not make out if he was speaking of Gertrude Tryon or someone else.

A.—"I can tell you who made (did?) it; she threw herself in and Long Jack pulled her out. He took her to Bermondsey

and from there to Chelsea; from there I cannot trace her, and that was early in September."

Q.—"Was she alive, or did he take her body?"

A.—"(Alive) first; the 17th September was killed."

Here we had to leave off.

We had a sitting on the 31st, and after other things by the crystal and raps we got this message: "Will you be careful of what G. Smith tells you? he is not the best of spirits, he is one who knows more of G. Tryon than anyone else; it will not be any use for him to try to deceive you, for you will find him out; we are afraid that Long Jack is only an alias of G. Smith."

On sending to Richmond to know if there is a Castle Hotel, we learn that there was one, but it has been pulled down.*

On January 1st got another answer from Dr. Fyfe.

"DEAR SIR,—I have looked carefully through our books for November and December, but I cannot see the name of Gertrude Tryon; I remember the name Tryon, but a number of patients used to come to me whose names were not mentioned in the books afterwards. If you could give me any further particulars of her and [Black], I should be only too glad to try and trace them."

"December 30th, 1889.

"ANDREW FYFE."

On January 3rd, when C. and Miss A. had gone up to bed, Miss A. had loud raps in her room, and going to C.'s room tried to write, but could get nothing, so sat at a little table. This message was rapped out: "Willow-walk, Bermondsey."

Q.—"Who are you?" A.—"Gertrude Tryon."

Q.—"What do you want to say?" A.—"Baker met—."

Here the raps broke off and we could get no more.

On January 4th, we heard from Liverpool:—

"SIR,—I have to acknowledge the receipt of your inquiry of the 2nd, and to inform you that there is no hotel or public-house in Bold-street, and our directory gives no manufacturer or mill-owner of the name of Darling. By the enclosed circular you will see we are precluded from making any inquiry.—I am, Sir, your obedient servant,

"G. WILLIAMS,

"(Chief Superintendent)."

On January 5th were told by "writing": "You must remember that in all communications there are those who try and tell you exactly opposite from what they ought, to try to stop you from finding out the truth; keep everything, it will do more good in proving that you get false and true. There are two sides to every question, but you need not think that because all is not to be found out directly there is not the whole truth at the bottom."

On January 7th, after tea, B. and Miss A. took a small table, placing the crystal on it. First was seen in the crystal a cart with two men and a woman (G. T.) in it; the man who was sitting between the driver and the woman was clean shaven and had a dark blue cap on. They seemed to be driving through a square and along a narrow street, into what we were told (by raps) was Willow-walk. The cart stopped next door to an arch; G. T. went in through the door. By raps we then got, "Baker is shortly out of prison." Then again in the crystal, G. T. appeared to be sitting at the back of a large yard full of carts, as if she was hiding. The entrance seemed to be through the archway. Then was rapped out twice, "Stores in Willow-walk." Then two tin canisters appeared in the crystal, held in someone's hand, and the words "Baker stole" were rapped out. Then we asked some questions and were answered by raps:—

Q.—"Who is Baker?"

A.—"Baker was in prison for stealing; he knows about G. Tryon."

Q.—"How does that help us?"

A.—"Ask anyone who lives in Willow-walk if they know about Baker who was found stealing."

Q.—"How long ago?" A.—"Not sure—about four months perhaps."

Q.—"But still, how will that help us?"

A.—"It gives you a clue, but be very careful if you talk to Baker; he will not let you know he knows, he will hide it."

Q.—"Where was Baker?" (or, where did he steal.)

A.—"Van depository in Willow-walk."

The following is a description of Gertrude Tryon as she appeared in the crystal, also at the sitting:—Very nice-looking, pale complexion, dark eyes, black hair brushed off the face; very straight features; rather long face, with scar over the right

*The Castle Hotel stood till about three years ago in the main street of Richmond; the new Town Hall occupies the site of the old hotel.—ED. "LIGHT."]

eye; plain gold rings in her ears; hands long and thin; probably left-handed; in the crystal was seen with black stuff dress, black buttons, and steel centres.

(While we were writing out this description directly after we had got it, there were loud *thuds* on the screen behind us, and a noise as if someone were talking far away, heard by all in the room; also loud knocks the other side of the room.)

We have found that there is a Willow-walk, Bermondsey, and also there is a Pickford's van depository in Willow-walk.

On writing to Richmond for the first three weeks' local papers in September, all were sent up to the 15th or 16th by Edward King. On writing again for the 17th and 18th, the dates required, the following answer came back from Edward King: "We regret we have no papers for the dates you refer to." We sent for the *Star* evening paper of these dates, and they were also out of print.

We learn on inquiry that there are two Bakers among a gang of burglars; one is caught and the other still at large.

On January 30th, a letter came from a friend who was making inquiries, as follows:—

"A detective came here yesterday with information from Scotland Yard about Baker; he was, it appears, employed on the railway, and was convicted not long since of stealing a can of milk, somewhere in Willow-walk, Bermondsey, and is still undergoing his month's L. H. L."

On February 15th, 1890, Miss A. and B. again obtained the following answers to questions, sitting at a small table alone, and the communications coming from George Smith:—

"That man that knows about Gertrude Tryon. I want to find one called Sayce, he was with Gertrude; find him; he was with her in Liverpool."

Q.—"Where is he to be found?"

A.—"He was last in Pentonville-street, N.W."

Q.—"What had he to do with Gertrude?"

A.—"He worked with her."

Q.—"Where?"

A.—"Bar in pastry-cook's shop in Bold-street, Liverpool."

Q.—"What is the name of the shop?" A. (after much trouble).—"Howard."

About 3 a.m. on the night of February 15th, 1890, Miss A. was awakened by rapping and shaking at the end of her bed on the wood. She asked who was there?

A.—"George Smith. I will tell truth; listen. Helped Gertrude Tryon, kill child."

Q.—"Where?" A.—"Richmond." Q.—"How?" A.—"Chloroform." Q.—"You are telling stories." A.—"Truth, I will confess." Q.—"When?" A.—"August." Q.—"How did they kill it?" A.—"Chloroform." Q.—"Where did they get it?" A.—"Won't tell." Q.—"You must tell me."

A.—"Don't know." Q.—"Unless you tell me where you got it I shall believe you are telling lies." A.—"Sayce got it."

Q.—"Where did he get it?" A.—"Crane-court." Q.—"Where is that?" A.—"City." Q.—"Where in the City?"

A.—"Quick-street, no, Fleet-street." Q.—"What was the name of the shop?" A.—"Can't tell." Q.—"You must."

A.—"Well, shall go to the other, he will help me."

On February 16th, 1890, B. and Miss A. sat at a small table, and got the following by raps:—

Q.—"What are we to do about this case?"

A.—"You must try to find the body—read service."

Q.—"Was G. T. drowned?"

A.—"No, she was murdered."

Q.—"Tell us what to do to find her."

A.—"She never came from Bermondsey."

Q.—"Who murdered her?"

A.—"George Smith."

Q.—"Will you tell us how and where G. S. died?"

A.—"Yes, though I will not pretend to know the name of the vessel; he went to Liverpool,—to the docks, and got a place on board ship. I only know he was brought before the highest tribunal—God's."

Q.—"Can you tell us where G. T.'s body is?"

A.—"Willow-walk—in a shed—stable—near vans; Pickford's yards."

On March 14th, 1890 (Friday), Miss A. went with a friend to Willow-walk, Bermondsey. After walking nearly down the whole street without finding anything like what she had seen, she suddenly recognised the grocery stores she had seen in the crystal. She could not find the archway, but went straight into the road where Pickford keeps his vans and packs; and after

going some way she found the archway she had seen close by the loading-place, and recognised it as having seen it in the crystal.

On March 25th, B., Miss A., and A. W. sat at a small table, and got the following communications by raps:—

"E. (Emily?) Joyce must be found."

Q.—"Where does she live?"

A.—"She lived last in Wimpole-street as caretaker."

Q.—"What number?" A.—"39."

Q.—"Who was she caretaker to?"

A.—"Charwoman also at the church."

Q.—"Where is the church?" A.—"Raine-street."

(Here George Smith came and interrupted and had to be sent away.)

Q.—"Where is Raine-street?"

A.—"E.C. Chap. Little Bethel."

They could then get no more, so left off. Miss A. sat down to write out what had been given, and the raps continued on the writing-table. "You will find E. Joyce by applying to rooms, Whitecross Mission, Upper Nine."

On sending for a P.O. Directory it was found that there is a mission room at 199, Upper Whitecross-street.

On March 31st, 1890, B. and Miss A. sat at a small table and got the following by raps:—

"From Gertrude Tryon. I must find rest. Murder it was; my body lies there—the river—and I was made to put the child's body in the yard; it is there now. I can never get help."

Q.—"Then it is the child's body that is in Pickford's yard? How did you die?"

A.—"I was murdered."

Q.—"Where is your body?"

A.—"They cut my body up, they put the pieces wi—"

Here it broke off and no more raps could be obtained.

A few particulars may be added to this jumble of facts incomprehensibly accurate and fictions absurdly palpable.

1. John [Black's] accident and illness.

We owe to the kindness of the Surgical Registrar of St. Bartholomew's the following copy of an entry in Case-book of patients under Mr. Marrant Baker, 1888:—

"December 31st, 1888. 3856. John [Black], æt. 21, safe-maker. He was in train which collided with another on day of admission. Insensible for some time, but not when he came in. Came in suffering from shock and pains in the head."

Mr. Black had moved from the address which was correctly given by raps in the case above cited; but Dr. A. T. Myers, after some difficulty, succeeded in interviewing him at his new home on February 25th, 1893, and reports thus as to the effects of the accident.

"He looked about twenty-five or twenty-six years of age. The eyeballs were slightly prominent, the pupils regular, equal, rather smaller than normal. He said he had never quite got over the accident. Since then he had been somewhat an altered man. He had had to do lighter work than that of a safe-maker, which was his business at the time of the accident. He had headaches at times and his sight was not so clear as before the accident. He remembered very little of the accident, or of the days he spent in hospital. He said in reply to my questions that he did not suffer from walking or talking in his sleep. He was very little inclined to be communicative, and in fact, rather suspicious as to the reasons of my visit."

It thus appears that [Black's] case was somewhat more severe than the first account indicated, and that there was a period of unconsciousness.

2. Upper Whitecross-street. Mr. G. A. Smith reports (May 28th, 1890):—"I went to this street, which has recently been renumbered, and what was 122 is now 98 and 99. I find that up to April in this year a mission was carried on at 199, but after that month it moved to large premises built on purpose in Errol-street. The missionary in Errol-street assured me that no Mrs. Joyce had ever been connected with them in any way."

3. Crane-court. No chemist's shop in Crane-court, Fleet-street.

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TWENTY FRANCS BAR THE WAY.

In the same periodical M. Paul Grendel relates a curious incident from his own experience. For his health's sake he was invited by Dr. Boraal—a relative—to stay some time with him at a village in the vicinity of Herzelee, in Holland. One evening the conversation turned on "the life beyond." M. Grendel was a sceptic and the Doctor a believer, so that the talk could not be without interest.

The latter said that some strange things happened among the simple and unlettered peasants, who were not nervous people at all, but, on the contrary, very robust and full of healthy animal life. "Come with me," he said, "I will introduce you to some of my clients, who will tell you things which you will find it difficult to explain." Next day they drove together to the house of a patient, and after greetings the Doctor said, "Marianne, I have brought you one of my relatives, who is very curious to hear from your own lips that story—you know what I mean." The woman's face changed at once, and with an embarrassed air she said that the vicar had forbidden her to speak of it, and the mayor also. They said it was devilry, and she did not wish to displease them. Reassured by the Doctor, she related her experience, the gist of which is as follows:—"I had a sister who died suddenly in Dunkirk last year, and her little child of six months died on the day following that of its mother. They were buried together, and I went to the funeral, returning home the same day. About a month afterwards, one October evening, I was expecting my husband from his work, and was stooping at the hearth, breaking up some wood to make a nice fire, when I heard the door latch raised. It was dusk, but I had not lit a candle, and thinking it was my husband I did not look round. As there was no further sound I turned and became as cold as death. The wood fell from my hand, and I thought I was going to die. As true as you are there I saw my sister in the middle of the room with her little child in her arms and wearing the same clothes as before her death. She didn't move, but the fire had brightened and it shone on her face. I saw she looked vexed and worried, but I was all trembling and I had to sit down. I crossed myself, but my sister did not move and my teeth were chattering! 'My sister,' I said, 'Is it really you who died at Dunkirk?' 'It is really I,' she answered in a weak voice. 'Have you come to ask our prayers?' 'I am not in purgatory.' 'Good Lord! can you be in hell?' 'I am not in hell. I have seen no heaven, nor hell, nor purgatory.' 'But you are dead, and your soul must be somewhere.' She shook her head sadly and spoke like a person at the point of death. 'Marianne,' she said, 'I have been trying to speak to you for hours and days, and I walk and walk with my child in my arms, passing and repassing over the highways and great roads along with more people than ever we could see on earth. All this world is uneasy and troubled. I believe it is for a punishment that I am wandering in this way, and because I cheated a relative of my husband's out of twenty francs. I wish you would send that sum to Aunt Déairé that I may be at peace in the other world.' I promised to do so, and, looking now with greater self-possession at my sister and her dress I saw that the clothes of my visitant seemed to be lost in the floor. 'Will you come again?' I asked. 'I don't know,' replied the other. 'It is very difficult. I have tried to come in here more than twenty times, but there was always some obstacle which stopped me. Once it was your husband, another time your children, but at last I found the way clear. Keep your promise.' She then glided away, and I heard the latch lifted. It was now quite dark, and I became again so frightened that a cold perspiration ran down my back. Presently my husband came in, and he told me that on his way home he had been seized by the shoulders and held firmly down on the ground as if he had taken root. He said he had been bewitched, and had only been released some two or three minutes before he entered." The writer, M. Paul Grendel, vouches for the accuracy of the narrative, and states that the vicar had threatened to withdraw all assistance in the event of the family falling into need should the woman continue to recount the story.

THE TEACHING OF CIRCUMSTANCES.—God puts us in the midst of a whole apparatus of tests, that those tests may bring to light that which is in us; for it is absolutely true that feelings may be now lurking in us, just as there is fire lurking in the flint-stone, which may remain there from the days of creation undetected and undeveloped till the genial steel strikes upon it; and then, when the blow of the steel brings to light the long concealed fire we are amazed to find that in that cold mass there could have lurked a thing that was so vivid and so sparkling. All this is that great teaching, that marvellous discipline of circumstances! For after all, it is not by direct teaching, it is not by explanation, that men ever learn to know themselves; it is by the wretched and by the painful instruction of circumstances.—A. K. H. BOYD.

ledge of that doctrine the test of their own order and condition, and hold the spirit who denies it to be either a mere astral reflect and no real soul at all, or else a soul "in prison" of the astral envelope and still ignorant of its own nature, history and destiny. And so far, also, from seeking to extraneous sources, whether the so-called dead or any other, whether there or here, such as those to which your correspondent directs me, for knowledge on this transcendent subject, I rely on the sources described in that (to me) sublimest and soundest of all utterances in respect to it, the "Instruction concerning Inspiration and Prophesying" contained both in "The Perfect Way" and in "Clothed with the Sun"—in the following verses:—

"There is no enlightenment from without; the secret of things is revealed from within.

From without cometh no divine revelation; but the spirit within beareth witness.

None is a prophet save he who knoweth: the instructor of the people is a man of many lives.

Inborn knowledge and the perception of things; these are the sources of revelation: the soul of the man instructeth him, having already learned by experience.

Intuition is inborn experience; that which the soul knoweth of old and of former years."

And it is by means of divine illumination that man is enabled effectually to exercise this faculty; the condition of such illumination and of its effectual exercise being the earnest and intense direction of the mind inwards and upwards towards its own centre, and its corresponding withdrawal, therefore, from the extraneous, whether spiritual or other. For we do not know anything by merely being told it; but only by our own perception or recollection of it as a necessary truth or an actual fact. And this is the source of the teaching represented by me, and neither "theory," "opinion," nor the "so-called dead." And the reason why Spiritualists fall into so many and terrible mistakes, and differ so widely from each other even on fundamental matters, is precisely because they mistake for knowledge what is only their own opinion or that of the extraneous spirits they converse with, and do not seek inwards to their own indwelling spirits, and strive by unfolding these to obtain the knowledge stored up in their own souls. The loss they suffer thereby is incalculable. For not only do they lose the benefit of their own inborn experience; they deprive themselves of the power to understand and recognise truth when put before them, by failing to make themselves instruments of perception; and they attract to themselves a far lower order of souls from the spheres beyond than would come to them if only they themselves were higher. For the sphere to which man is accessible in the universal system depends upon the sphere to which he has penetrated in his own system, because "Like attracts like."

Permit me to say, in response to Mrs. Boole's plaintive appeal, that in speaking as I have done of the astral, I speak descriptively only, and not "contemptuously." As an indispensable element in the fourfold kosmos the astral has its uses as well as the material. But being exterior and inferior to the divine dualism of the soul and spirit, and constituting the seat of the bodily affections and lower reason, it is incapable of originating ideas or cognising truth. It can at best but reflect or transmit these. And to compel it to do this without distortion, inversion, or obscuration, is one of the most arduous and important tasks which the candidate for adeptship in spiritual science has to accomplish. The mere clairvoyant or sensitive cannot distinguish the trueray from the reflection. And if Mrs. Boole has really obtained access to a "Heaven of motive and inspiration," she must have transcended the astral to do so, and ought to call it by another name. But, as I have said above, to transcend the astral belongs only to the intuition. For "Psyche is within and before Æther." Hermes, as the "Spirit of Understanding," enables her to do this, and is said therefore to "slay Argus," who represents the illusion of the astral.

EDWARD MAITLAND.

Madame Blavatsky.

SIR,—I must apologise for trespassing on the valuable space in your paper; but, being deeply interested in the subject, I should like to ask either you or any of your readers, and especially "R. C.; F. T. S.," whether it is a fact that two ladies drove through, or about, or round London in a hansom cab, with the cremated remains of Madame Blavatsky in an urn upon their knees. And if they did so, then why?

GILDED COACH.

Mrs. Besant and the Spiritualists.

SIR,—Mrs. Besant has written an article in "Lucifer," which article contains the following paragraph:—

"Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires, while they have starved even the lower mind—these remain for long denizens of Kāma Loka, and are filled with yearnings for the earth-life they have left, and for the animal delights that they can no longer—in the absence of the physical body—directly taste. These gather round the medium sensitive, endeavouring to utilise them for their own gratification, and these are among the more dangerous of the forces rashly affronted in their ignorance by the thoughtless and curious."

Upon the latter part of this paragraph I should like to make a few observations. These Kāma Loka spirits* are said to "gather round mediums and sensitives, endeavouring to utilise them for their own gratification." If we admit this—and it may possibly be true—what follows? All persons are more or less sensitive and mediumistic. Therefore, we are all more or less subject to be beset by these Kāma Loka spirits. Shutting our eyes to this fact and denying its existence will not send them away. Is it not, then, better for us to at once take cognisance of and make the best use we can of it? How is this to be done? Has anything better been suggested than the mode adopted by Spiritualists—I speak of Spiritualists in the higher sense of that word and not of mere phenomenon hunters. By a circle of earnest, honest, truth-loving and truth-seeking people sitting *en séance* they give the aforesaid Kāma Loka spirits an opportunity of visiting them without the liability of their being looked upon as unwelcome intruders. From such a circle these unfortunate or unhappy restless spirits would doubtless receive such good counsel and advice as would probably lead them to take some steps in an upward and onward direction towards the superior spheres: and they would thus be considerably helped rather than hindered in their progress; and this without any ill effects being produced upon the circle. I have known several instances of this kind, and the same spirits have, after a time of greater or less duration, come again to thank the circle for the progress they had made and the great benefit they had derived from their visits to it.

By what law has it been ordained, or what reason have we to conclude, that only the lower order of spirits can or will come to séances? If Jesus said, "Where two or three are gathered together in My name, there am I in the midst of them," it cannot be derogatory to the higher spirits—though of an inferior grade to Jesus—to follow His example. That they would not be permitted or would have no desire to do so is simply an unfounded assertion without a shadow of proof.

What opinion must we necessarily form of an omnipotent controlling power which permits evil spirits to torment us and seduce us from "the strait and narrow way," and lead us into the broad road to destruction; and yet forbids good and helpful spirits to counteract the evil designs of the erring ones?

Surely the good spirits can in their communications instruct us as to the uplifting power of righteous and loving deeds and aspirations; and the grievously erring ones can warn us of the deplorable consequences and fruits of the seed which they have sown in their earth-lives; and experience proves that they do this. Whether the communicating spirits be those of our friends and loved ones gone before, or whether we can or cannot prove their identity, appears to me to be of little consequence from a psychological point of view. The important question is, do we derive any instruction and benefit from such communications, and can we aid in the progress of the unhappy ones? Are they calculated to remove that dread of death which haunts even the "orthodox" Christian? Do their teachings tend to promote a more righteous, loving, and truly Christian life? Do they tend to make men and women more truly happy in this earthly life? If so, that surely cannot be a bad preparation for the life to follow.

That the higher Spiritualism—which all should strive to attain—has this effect is, I believe, fully endorsed by all experienced Spiritualists; although they would not by any means claim that their lives are in all respects commensurate with their aspirations. Few men have devoted so much time and brought to the inquiry so much learning and experience as

* Why Kāma Loka? Have we no English equivalent for these two words?

eye; plain gold rings in her ears; hands long and thin; probably left-handed; in the crystal was seen with black stuff dress, black buttons, and steel centres.

(While we were writing out this description directly after we had got it, there were loud *thuds* on the screen behind us, and a noise as if someone were talking far away, heard by all in the room; also loud knocks the other side of the room.)

We have found that there is a Willow-walk, Bermondsey, and also there is a Pickford's van depository in Willow-walk.

On writing to Richmond for the first three weeks' local papers in September, all were sent up to the 15th or 16th by Edward King. On writing again for the 17th and 18th, the dates required, the following answer came back from Edward King: "We regret we have no papers for the dates you refer to." We sent for the *Star* evening paper of these dates, and they were also out of print.

We learn on inquiry that there are two Bakers among a gang of burglars: one is caught and the other still at large.

On January 30th, a letter came from a friend who was making inquiries, as follows:—

"A detective came here yesterday with information from Scotland Yard about Baker; he was, it appears, employed on the railway, and was convicted not long since of stealing a can of milk, somewhere in Willow-walk, Bermondsey, and is still undergoing his month's L. H. L."

On February 15th, 1890, Miss A. and B. again obtained the following answers to questions, sitting at a small table alone, and the communications coming from George Smith:—

"That man that knows about Gertrude Tryon. I want to find one called Sayce, he was with Gertrude; find him; he was with her in Liverpool."

Q.—"Where is he to be found?"

A.—"He was last in Pentonville-street, N.W."

Q.—"What had he to do with Gertrude?"

A.—"He worked with her."

Q.—"Where?"

A.—"Bar in pastry-cook's shop in Bold-street, Liverpool."

Q.—"What is the name of the shop?" A. (after much trouble).—"Howard."

About 3 a.m. on the night of February 15th, 1890, Miss A. was awakened by rapping and shaking at the end of her bed on the wood. She asked who was there?

A.—"George Smith. I will tell truth; listen. Helped Gertrude Tryon, kill child."

Q.—"Where?" A.—"Richmond." Q.—"How?" A.—

"Chloroform." Q.—"You are telling stories." A.—"Truth,

I will confess." Q.—"When?" A.—"August." Q.—"How

did they kill it?" A.—"Chloroform." Q.—"Where did

they get it?" A.—"Won't tell." Q.—"You must tell me."

A.—"Don't know." Q.—"Unless you tell me where you got

it I shall believe you are telling lies." A.—"Sayce got it."

Q.—"Where did he get it?" A.—"Crane-court." Q.—

"Where is that?" A.—"City." Q.—"Where in the City?"

A.—"Quick-street, no, Fleet-street." Q.—"What was the

name of the shop?" A.—"Can't tell." Q.—"You must."

A.—"Well, shall go to the other, he will help me."

On February 16th, 1890, B. and Miss A. sat at a small table,

and got the following by raps:—

Q.—"What are you to do about this case?"

A.—"You must try to find the body—read service."

Q.—"Was G. T. drowned?"

A.—"No, she was murdered."

Q.—"Tell us what to do to find her."

A.—"She never came from Bermondsey."

Q.—"Who murdered her?"

A.—"George Smith."

Q.—"Will you tell us how and where G. S. died?"

A.—"Yes, though I will not pretend to know the name of the vessel; he went to Liverpool,—to the docks, and got a place on board ship. I only know he was brought before the highest tribunal—God's."

Q.—"Can you tell us where G. T.'s body is?"

A.—"Willow-walk—in a shed—stable—near vans; Pickford's yards."

On March 14th, 1890 (Friday), Miss A. went with a friend to Willow-walk, Bermondsey. After walking nearly down the whole street without finding anything like what she had seen, she suddenly recognised the grocery stores she had seen in the crystal. She could not find the archway, but went straight into the yard where Pickford keeps his vans and packs; and after

going some way she found the archway she had seen close by the loading-place, and recognised it as having seen it in the crystal.

On March 25th, B., Miss A., and A. W. sat at a small table, and got the following communications by raps:—

"E. (Emily?) Joyce must be found."

Q.—"Where does she live?"

A.—"She lived last in Wimpole-street as caretaker."

Q.—"What number?" A.—"39."

Q.—"Who was she caretaker to?"

A.—"Charwoman also at the church."

Q.—"Where is the church?" A.—"Raine-street."

(Here George Smith came and interrupted and had to be sent away.)

Q.—"Where is Raine-street?"

A.—"E.C. Chap. Little Bethel."

They could then get no more, so left off. Miss A. sat down to write out what had been given, and the raps continued at the writing-table. "You will find E. Joyce by applying to rooms, Whitecross Mission, Upper Nine."

On sending for a P.O. Directory it was found that there is a mission room at 199, Upper Whitecross-street.

On March 31st, 1890, B. and Miss A. sat at a small table and got the following by raps:—

"From Gertrude Tryon. I must find rest. Murder it was my body lies there—the river—and I was made to put the child's body in the yard; it is there now. I can never get help."

Q.—"Then it is the child's body that is in Pickford's yard? How did you die?"

A.—"I was murdered."

Q.—"Where is your body?"

A.—"They cut my body up, they put the pieces where it broke off and no more raps could be obtained."

A few particulars may be added to this jumble of facts incomprehensibly accurate and fictions absurdly palpable.

1. John [Black's] accident and illness.

We owe to the kindness of the Surgical Registrar of St. Bartholomew's the following copy of an entry in Case-book of patients under Mr. Marrant Baker, 1888:—

"December 31st, 1888. 3856. John [Black], æt. 21, scaffolding-maker. He was in train which collided with another on day of admission. Insensible for some time, but not when he came in. Came in suffering from shock and pains in the head."

Mr. Black had moved from the address which was correctly given by raps in the case above cited; but Dr. A. T. Myers, after some difficulty, succeeded in interviewing him at his new home on February 25th, 1893, and reports thus as to the effect of the accident.

"He looked about twenty-five or twenty-six years of age. The eyeballs were slightly prominent, the pupils regular, equal, rather smaller than normal. He said he had never quite got over the accident. Since then he had been somewhat of an altered man. He had had to do lighter work than that of a scaffolding-maker, which was his business at the time of the accident. He had headaches at times and his sight was not so clear as before the accident. He remembered very little of the accident, or of the days he spent in hospital. He said in reply to my question that he did not suffer from walking or talking in his sleep. He was very little inclined to be communicative, and in fact, rather suspicious as to the reasons of my visit."

It thus appears that [Black's] case was somewhat more severe than the first account indicated, and that there was a period of unconsciousness.

2. Upper Whitecross-street. Mr. G. A. Smith reports (May 28th, 1890):—"I went to this street, which has recently been renumbered, and what was 122 is now 98 and 99. I find that up to April in this year a mission was carried on at 199, but after that month it moved to large premises built on purpose in Errol-street. The missionary in Errol-street assured me that Mrs. Joyce had ever been connected with them in any way."

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TWENTY FRANCS BAR THE WAY.

In the same periodical M. Paul Grendel relates a curious incident from his own experience. For his health's sake he was invited by Dr. Boraal—a relative—to stay some time with him at a village in the vicinity of Herzelee, in Holland. One evening the conversation turned on "the life beyond." M. Grendel was a sceptic and the Doctor a believer, so that the talk could not be without interest.

The latter said that some strange things happened among the simple and unlettered peasants, who were not nervous people at all, but, on the contrary, very robust and full of healthy animal life. "Come with me," he said, "I will introduce you to some of my clients, who will tell you things which you will find it difficult to explain." Next day they drove together to the house of a patient, and after greetings the Doctor said, "Marianne, I have brought you one of my relatives, who is very curious to hear from your own lips that story—you know what I mean." The woman's face changed at once, and with an embarrassed air she said that the vicar had forbidden her to speak of it, and the mayor also. They said it was devilry, and she did not wish to displease them. Reassured by the Doctor, she related her experience, the gist of which is as follows:— "I had a sister who died suddenly in Dunkirk last year, and her little child of six months died on the day following that of its mother. They were buried together, and I went to the funeral, returning home the same day. About a month afterwards, one October evening, I was expecting my husband from his work, and was stooping at the hearth, breaking up some wood to make a nice fire, when I heard the door latch raised. It was dusk, but I had not lit a candle, and thinking it was my husband I did not look round. As there was no further sound I turned and became as cold as death. The wood fell from my hand, and I thought I was going to die. As true as you are there I saw my sister in the middle of the room with her little child in her arms and wearing the same clothes as before her death. She didn't move, but the fire had brightened and it shone on her face. I saw she looked vexed and worried, but I was all trembling and I had to sit down. I crossed myself, but my sister did not move and my teeth were chattering! 'My sister,' I said, 'Is it really you who died at Dunkirk?' 'It is really I,' she answered in a weak voice. 'Have you come to ask our prayers?' 'I am not in purgatory.' 'Good Lord! can you be in hell?' 'I am not in hell. I have seen no heaven, nor hell, nor purgatory.' 'But you are dead, and your soul must be somewhere.' She shook her head sadly and spoke like a person at the point of death. 'Marianne,' she said, 'I have been trying to speak to you for hours and days, and I walk and walk with my child in my arms, passing and repassing over the highways and great roads along with more people than ever we could see on earth. All this world is uneasy and troubled. I believe it is for a punishment that I am wandering in this way, and because I cheated a relative of my husband's out of twenty francs. I wish you would send that sum to Aunt D  sir   that I may be at peace in the other world.' I promised to do so, and, looking now with greater self-possession at my sister and her dress I saw that the clothes of my visitant seemed to be lost in the floor. 'Will you come again?' I asked. 'I don't know,' replied the other. 'It is very difficult. I have tried to come in here more than twenty times, but there was always some obstacle which stopped me. Once it was your husband, another time your children, but at last I found the way clear. Keep your promise.' She then glided away, and I heard the latch lifted. It was now quite dark, and I became again so frightened that a cold perspiration ran down my back. Presently my husband came in, and he told me that on his way home he had been seized by the shoulders and held firmly down on the ground as if he had taken root. He said he had been bewitched, and had only been released some two or three minutes before he entered." The writer, M. Paul Grendel, vouches for the accuracy of the narrative, and states that the vicar had threatened to withdraw all assistance in the event of the family falling into need should the woman continue to recount the story.

THE TEACHING OF CIRCUMSTANCES.—God puts us in the midst of a whole apparatus of tests, that those tests may bring to light that which is in us; for it is absolutely true that feelings may be now lurking in us, just as there is fire lurking in the flint-stone, which may remain there from the days of creation undetected and undeveloped till the genial steel strikes upon it; and then, when the blow of the steel brings to light the long concealed fire we are amazed to find that in that cold mass there could have lurked a thing that was so vivid and so sparkling. All this is that great teaching, that marvellous discipline of circumstances! For after all, it is not by direct teaching, it is not by explanation, that men ever learn to know themselves; it is by the wretched and by the painful instruction of circumstances.—A. K. H. BOYD.

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Light:

EDITED BY "M. A. LOND."

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TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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.

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"THE SUBLIMINAL CONSCIOUSNESS."

The debt of gratitude due to Mr. F. W. H. Myers from all who are interested in studies called occult is very great. With wonderful assiduity he has collected a set of narratives which are almost unique, and though his laborious work has been carried out in support of a theory—with which many disagree entirely and others in part—this consideration in nowise detracts from the value of what has been done by him.

A year ago the theory of the Subliminal Consciousness was commented on in "LIGHT," and it was pointed out that even then, in presence of the facts collected up to that time by the Society for Psychical Research, such a theory must be very much strained in order to cover those facts. It is hardly unreasonable, therefore, to say that the most recent developments of so-called occult phenomena, as described in the last number of the "Proceedings," make the necessary strain considerably greater. Extracts from these "Proceedings" have already been given in "LIGHT," and it is submitted that those extracts fully bear out what is said.

There may be a vast ocean, indeed, of consciousness underlying the bounding surface between such a consciousness and the consciousness of ordinary life, and therefore "subliminal," but it must be borne in mind that this supposed ocean of consciousness can be of no value unless in some way or other the present consciousness can get into touch with it, and utilize it, willingly or otherwise. In other words, the subliminal consciousness requires for its proper understanding the second supposition of a system of "Mechanics of consciousness," generally so complicated as to render any simpler explanation almost imperative, if that simpler explanation can be arrived at. That explanation is, we hold, given by the spiritualistic hypothesis when it asserts that incorporeal intelligence can and does exist. With any complexities that have been added to this central fact we have nothing to do here; the main proposition is that stated above—namely, the separate existence of disembodied intelligence. All such matters as spirit identity, re-incarnation, and so forth, are for the moment set aside, and the one fact of prime importance is alone insisted on, and that insistence is necessary. Nor is the term disembodied intelligence applied only to those who have died, but to every intelligence which either has had or has not had a presentment in this state of existence. The word "unembodied" should, in fact, be substituted for "disembodied."

As an illustration let us take Mr. Stead's experience. Is not the existence of a living intelligent agent capable of conveying, and which does convey, some of the messages to him as easy of comprehension as that all those messages are direct communications from the "souls" of the people from whom he wishes to get information? Or, if the "mechanics of consciousness" in this case are really more easily to be apprehended than such a hypothesis, surely the existence and interposition of an immaterial agent would more readily explain cases like those of "Black and Gertrude Tryon."

Moreover, supposing there exists this ocean of "subliminal" consciousness, what right have we to assume that the individual unit exists only in a certain phase of that ocean which we choose to call its surface? Assuredly no right at all. The words "subliminal" and "supraliminal" are arbitrary, and the "subliminal" for one set of conditions may easily be the "supraliminal" for another set of conditions. And if the change which is called "death" be, as it is quite reasonable—we hold it necessary—to suppose it to be, merely a change of conditions, then the supraliminal of the now dead individual may be the subliminal of the living, without loss of individuality, and this seems at least as easy to understand as that the individual unit should be immediately dissolved at death in a vast sea of consciousness.

Mr. Myers says that the question, "Can I communicate with a departed soul?" can seem simple only in so far as it is imperfectly understood. Doubtless that is so. But the question hardly covers the ground; it should rather be "Are there independent intelligences existing in or in contact with this ocean of subliminal consciousness?" or to put the matter in a more ordinary form, "Is there evidence of independent unembodied intelligence?" It is submitted that such a supposition, which is a quite reasonable one, is borne out by many, if not all, the experimental facts adduced by Mr. Myers. The case of "Black and Gertrude Tryon," already referred to, is hard to explain on any other hypothesis. Of identity nothing is said: that is a subject second in importance to the main principle insisted on. The questions of "identity" and of separate "intelligences" seem to be confused in Mr. Myers's admirable essay. He says, "For what indeed is to be our conception of identity prolonged beyond the tomb?" What, indeed! What is our conception of identity this side the tomb? But neither of these questions as to identity is the one to be answered: both are subordinate. The concluding words of Mr. Myers's elaborate and always eloquent paper are these: "No other knowledge can be like the knowledge that not far from every one of us is that indwelling and limitless spirit which—as one of these strangely-written messages themselves has phrased it—is at once thine innermost Self and thine ever unattainable Desire." Yet what is this but independent unembodied intelligence?

THE SHELLEY CULT.

Is the curious steady revival of interest in Shelley another sign of the times, demonstrating the subtle new interest in occult things? To many, that may seem an odd question. It will be asked, "What had Shelley to do with occult things? He was not even a believer in God." But that last statement, especially with reference to strong and original men and women, always needs a good deal of discrimination. As to God and a future life, Shelley was not always in the same mood. At times he seemed to vibrate with something more than mere belief in both. Something, not himself, as Matthew Arnold would have said, thrilled him through and through, and, even in his formal Atheism, revealed him as an intense believer. There is no contradiction here. The official and conventional belief in God, in his day, was, for the most part, a musty verbal affair,

repulsive to a genuine poetic nature. He was not a rebel against God, but against George IV.'s God, and against the Philistinian God of the "Church as by law established." He was a rebel just as Voltaire was a rebel, or as Thomas Paine was a rebel, both of whom took up arms only against the conventional barbaric God of the Philistines.

This needs considering. Much of to-day's unbelief is only a deeper faith. As Tennyson profoundly put it :—

There lives more faith in honest doubt,
Believe me, than in half the creeds.

That is quite easy to understand. If popular Christianity says or suggests that infants dying unbaptised are beyond God's pale, or that an honest seeker after truth, somehow missing his way though he has done his best, may be tormented in hell for it for ever, the revolt against such teaching measures, not the rebel's unbelief, but his more sensitive faith. Shelley more truly believed in God than thousands who signed the Thirty-nine Articles, and who were as ready to sign three hundred and thirty-nine. The Eternal God is far more like a fiery force than an object of dogmatic or clerical analysis; and Shelley was essentially a fiery force, and in God's realm of The Ideal too.

In reality, Shelley was a pure Spiritualist. Even as regards phenomena and personal mediumship, much could be said to suggest his more or less conscious sensitiveness to spirit influence. His very remarkable dream, as told by Mrs. Shelley, if indeed it can be called a dream, just before his death by drowning, abundantly showed that; and, indeed, his life and his writings separate him from the merely earthly and commonplace throng. To use his own words he was

As a nerve o'er which did creep

not only

The else-unfelt oppressions of this earth,

but the heavenly or the hellish influences of the unseen. For once, writing in a common manner, he said to John Gisborne, "As to real flesh and blood, you know that I do not deal in those articles. You might as well go to a gin-shop for a leg of mutton as expect anything human or earthly from me." In a worthier mood he said that his power was to be found in his sympathy. This is true, but not all the truth. His power was as much in his super-sensuous exaltation. His scenes of action were nearly all beyond the veil. He lived in a spirit-atmosphere, amid mighty passions, fervours, longings, ideals. His "Queen Mab," though juvenile and rather stagey, is by no means "of the earth earthy." It is a wonderful outburst of the angel with the flaming sword against sordid earthiness and barbaric orthodoxy. His "Alastor" is a weird study of intense moods and yearnings—a subtle tracing of the struggles of a beautiful spirit, sighing and moaning for emancipation and perfection; and all woven of "such stuff as dreams are made of." The "Revolt of Islam," a distasteful story, and shocking in its early form, is furiously dramatic, lurid, ghastly—a fiery assault upon the old world and its tyrannies and miseries, ending with a dream of

The immortal senate, and the seat
Of that star-shining Spirit, whence is wrought
The strength of its dominion—good and great,
The Better Genius of this world's estate,

whose realm is that of the

Calm dwellings of the free and happy dead.

And last, the "Prometheus Unbound" is a sublime spiritual allegory or symbol of the human struggle for freedom and against the tyrant-God who, in the end, sinks from his throne, as the Human gains its freedom, purged from rage and passion, made noble and pathetic, dominated by an all-embracing love which is perfection's summit.

His very varied and multitudinous poems all had one inspiration—exquisite delight in natural harmony brought

to bear upon the sight and knowledge of human injustice and cruelty. His mood was that of fiery indignation against these. It is easy to think of him as violent and hysterical; but the very insanities of earth may be the sanities of Heaven, just as the loves of the angels might appear as the hysteria of men. He was, indeed, the angel with the flaming sword, not to keep man out of Eden, but to point to it, to fight for it, and to beckon the staggering nations in. Hence, for ordinary life and for all so-called "practical" purposes, he was comparatively useless. His angel-idealism separated him too far from the humanly real. It is useless to go to him for philosophy, in the accepted sense, for political economy, for a policy, or for a working system of business or of government. He was more like Ezekiel than Wordsworth, more like Hosea than Cowper, more like the seer of Patmos than the poet of the Thames. What one said of his "Queen Mab" might be said of all his poems, "What is noticeable here is, not its philosophy, but its ethical passion, its rage against the injustice of the world, and its faith in the final triumph of right over wrong." He might have said, with a mightier than he, "the words that I speak unto you, they are spirit and they are life." Others might take the superb inspirations, visions, intuitions, and transmute them into the practical;—not he.

It is this which makes the new interest in Shelley noticeable, especially when we see that so many of his disciples and lovers are sceptics in religion and as yet alien to Spiritualism. But the doors are many by which the seekers of Ideals will be led to the Promised Land.

The following is extracted from a letter from Mrs. Shelley to her friend Mrs. Gisborne :—

I think it was the Saturday after my illness. While yet unable to walk, I was confined to my bed. In the middle of the night I was awake by hearing Shelley scream, and come rushing into my room. I was sure that he was asleep, and tried to wake him by calling on him, but he continued to scream, which inspired me with such a panic that I jumped out of bed, and ran across the hall to Mrs. Williams's room, where I fell through weakness, though I was so frightened that I got up again immediately. She let me in, and Williams went to Shelley, who had been awakened by my getting out of bed. He said that he had not been asleep, and that it was a vision that he saw that had frightened him. But as he declared that he had not screamed it was certainly a dream, and no waking vision. What had frightened him was this: He dreamt that, lying as he did in bed, Edward and Jane came in to him. They were in the most horrible condition, their bodies lacerated, their bones starting through their skin, their faces pale, yet stained with blood; they could hardly walk, but Edward was the weakest, and Jane was supporting him. Edward said, "Get up, Shelley, the sea is flooding the house, and it is all coming down." Shelley got up, he thought, and went to his window that looked on the terrace and the sea, and thought he saw the sea rushing in. Suddenly his vision changed, and he saw the figure of himself strangling me. That had made him rush to my room, yet, fearful of frightening me, he dared not approach the bed, when my jumping out awoke him, or, as he phrased it, caused his vision to vanish. All this was frightful enough, and talking it over the next morning, he told me that he had had many visions lately. He had seen the figure of himself, which met him as he walked on the terrace, and said to him, "How long do you mean to be content?"

Within two weeks he was drowned off Via Reggio.

To work and live only for oneself will by no means promote happiness. On the contrary, it is a source of intense misery. The secret of many a joyless life which has gone out in bitterness, suicide, or insanity may be found in the selfishness which dominated it from its beginning to its close. To live in love is to live in everlasting youth.

To labour for time, to select the best materials and to put into them the best workmanship, to give to the world the best thought, the best art, the best teaching of which we are capable, to be as thorough in every performance as we know how to be—this is to work for the future as well as for the present, for those who are to come as well as for those who are here.

MESSAGES FROM THE UNSEEN.

Mr. B. O. Flower contributes an account of two psychical cases to the last number of the "Psychical Review," the organ of the American Psychical Society. After stating that he had in his investigations been forced to "wade through sloughs of fraud and deception, as well as much which might be termed auto-hypnotism," the writer goes on to describe the two cases. It is to be regretted that in so many of these accounts neither time, place, nor date is given, the evidential value of them being thus greatly diminished. However, here are the stories:—

One evening I was induced, by a friend who had received a communication of the most striking nature, to go to the séance of a well-known psychic. After the séance opened, I witnessed several impersonations which seemed satisfactory to the persons to whom they were addressed; but as all present were total strangers to me, I was, of course, unable to judge of the value of the messages. Finally the psychic said: "There is a spirit present who passed out with consumption. She comes to you," he continued, leaving his seat and approaching me. "She says Charlie is very sick." Then touching the base of his brain, the psychic exclaimed: "Oh, my God, what pain there is here! He came very near passing out this afternoon, and is quite ill to-night. Now, this person called Charlie," continued the psychic, "as I see him, is a man of full habit. He is not at home. He has gone upon a journey, and you will find what I have said to be true. The spirit," added the psychic, "was very near in earth life to the person she calls Charlie. I should say she was his wife,—yes, she was his wife. She says she comes to warn him. He must not overtax his brain, and he must be more careful of his nervous system. There is some danger of paralysis. The spirit gives the name of Ella, and says she is especially interested in Charlie's condition."

"When shall I hear about this condition?" I asked.

"To-morrow morning," came the quick reply.

These are the facts, condensed from notes I made at the time.

As to the partial accuracy of the statements, there could be no doubt; for example: first, the gentleman referred to had left for the West the previous week; second, he was a person corresponding to the description given; third, the name given by the psychic, as being the name of the spirit communicating, was the name of the gentleman's wife, who had died of consumption before he had moved from the West to Boston; fourth, and most curious of all, the name "Charlie" was the appellation always used by his wife and her family when speaking of this gentleman, although that was not his first name, and, so far as I know, all friends, excepting his wife's family, who were sufficiently familiar with him to call him by a given name, used his first name. These facts, while interesting, might possibly have been transmitted from my brain, as they were well known to me, although I knew the psychic was a stranger to both the gentleman in question and myself. Perhaps it would be proper here to state that I was intimately connected with the gentleman in business relations.

The next day I received a despatch from a Western city saying that the gentleman in question, on the previous afternoon, had had a rush of blood to the head, and for a time his friends thought he would die; but he was much improved. Later I received a letter, written by himself, describing his illness in detail, and speaking of the intense pain he suffered at the base of the brain. He also added that he had experienced a pricking sensation and a numbness in his limbs since the attack, and felt somewhat afraid that he might have a stroke of paralysis, thus confirming four distinct statements made by the psychic. First, he had had the sudden and dangerous attack of illness a few hours before I was informed of it by the psychic; second, his friends present believed him to be dying; third, I heard the facts the next morning; fourth, the paralytic symptoms mentioned were reported to me by the gentleman long before he had received any letter from me. Now, while the first group of facts might be explained on the hypothesis of mind-reading, those in the second were not only not known to anyone in Boston at the time the facts were given, but were not confirmed until several hours later.

The second experience, of somewhat the same character, occurred at another time. The psychic said: "There is a spirit here who gives the name of Mollie G., and who is

anxious to send a message to her loved ones. They live in the West. Yes," he continued, "I am carried out West. I am taken into a church—into the choir. I am singing. Suddenly all becomes dim. I am carried home. A physician is sent for from a distance, but I pass out." These words had been spoken in a peculiar manner, as if the speaker were looking at a distant object, but who was being plied with questions. Suddenly the psychic changed his tone, exclaiming: "This young lady suffered greatly from congestion at the base of the brain. She was taken sick in the choir of a church in the West. She wishes her parents and husband to know that she is alive, and does not want them to grieve for her. Mollie G." (giving each name in full). He asked if anyone recognised the name. No one spoke. He added, "She says there is one present who knew her quite well." Still no one spoke. Then after a pause the psychic slowly pronounced the name, "Mollie C. G." The moment the second name was given, I recognised the fact in a general way, although it was not until later that I found that the details were correct.

The facts in the case were as follows: The young lady in question was a cousin of a sister-in-law of mine, and had visited Boston as a guest of my brother a few years before. During her visit I had become very well acquainted with her, but after leaving for her Western home she had passed out of my life. She had married a man by the name of G., and some time subsequently had been attacked in church as described by the psychic. She had been conveyed to her home, where medical aid was summoned from a neighbouring city, but to no purpose. She died in a few days. The details of this sickness were unknown to me; and while I had heard of her marrying a Mr. G., it had entirely slipped my memory, so that not until her maiden name was given did it flash across my mind that the message was intended for me.

THE "CHRISTIAN COMMONWEALTH" ON SPIRITUALISM

The second instalment of the series of articles on Spiritualism has appeared in the "Christian Commonwealth," and very curious the article is, as the following extract will show:—

We are thus brought back to the Delphic Oracle, which is of so much interest from its mention in the Sacred Scriptures. Cicero, in a well-known passage, has recorded his conviction that the Oracle "would not now have been so celebrated and illustrious, nor would it have been stored with so many donations from all kinds of peoples and kings, unless every age had experienced the truth of those oracles." And, indeed, it is a solemn thought, and one which must frequently arise in the mind when dwelling upon this subject, that the responses of the ancient oracles everywhere were so often true. Augustine has remarked, "God, to punish the blindness of the pagans, sometimes permitted the demons to give answers according to the truth"—and his words convey a truth which might be worthy the attention even of our nineteenth century necromancers and Spiritualists.

It would be no difficult matter, but the reverse, to show from history that intercourse with spirits, under one form or another, has been going on through the ages. We have already traced the dark line up to the apostles' day, and the writings of the Fathers might be successfully appealed to supply the gap between the first century and the middle ages. We might cite the testimony of Justin, in the second century, who "declares to the whole Roman world that persons living at Rome had been healed, and others yet were healed, of demoniacal possession, by Christians adjuring them by the name of Jesus." We might cite the testimony of Tertullian and Cyprian in the third century, and of Lactantius and others in the fourth, and so the thread might be followed down the centuries, till we almost lose sight of it amid the 'wondering records of medieval magic and sorcery. But the task is a thankless one, and the proof of such connection, though it might be interesting, is not essential to the purpose we have in view.

The point to which we wish to call attention is that the writer of these articles, in his wild desire to show that communion with the unseen has been continuous throughout the ages, actually cites the miraculous casting out of devils by Christians themselves using the name of Jesus. Surely fatuous blindness could scarcely go farther than

this. It is bad enough, and stupid enough, in all conscience to argue that the pagan oracles were bad because their responses were true; but even that piece of folly is not to be compared with the ignorant bigotry which places the fulfilment of Christ's own words on a level with the necromancy which the writer would condemn.

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LVIII.

FROM THE RECORDS OF MRS. S.

July 7th, 1878.—Mr. P. and Miss B. joined the circle this evening. After the usual physical manifestations Imperator controlled, saying:—

"Before we separate we wish to say something in reference to the condition of your world as far as it affects the reception of spiritual truths. The influence of what you term Spiritualism must not be lightly estimated, for it combats every form of fashionable belief and the whole framework of modern society. Its mission is to influence all classes in your world, to overcome the Materialistic and Nihilistic views which are so rampant amongst you, and to undermine the cardboard edifice which has been built up upon them. Our work is an organised missionary effort to disseminate truth, without which the spiritual life of your world would die. Of religion there is but little amongst you, and what little there is has in most cases lost its power to influence life and action. The vitality has gone, and the appearance only remains. As it was in the time of the Christ, so, now, men are anxiously looking for something that is to come.

"The whole fabric of society is honey-combed, and there are mines which may explode at any moment. What you call Communism or Socialism is an evil, the full potency of which none of your statesmen at present realise. In this very city it may suddenly show itself and ruin your whole social system. It is responsible for all the discontent which in the near future will vex the legislators of your country. In other countries, especially in Germany, it is causing grievous trouble, and even in your own country it is the cause of plots which may or may not succeed, but in any case they are a cause of great danger. Thus your world, in its social and religious aspects, has come to its last gasp, and needs, to save it from utter dissolution, some new power to give it vitality. We regard what you term Spiritualism as the only possible antidote to this festering mass of corruption, the only possible means of purifying your world. Your age has one glory and one alone, namely, that its darkness will form the best background from which the radiance of the coming epoch will be reflected. We tell you plainly that it is hollow, selfish, flashy, and unreal; emphatically, therefore, do we point to the source from which alone relief can come. As the blessed air of Heaven keeps natural things pure, so the spiritual air from our world purifies and invigorates your spiritual life. Religion of some kind is needed by all, be it fetichism, or idolatry, or some pure and noble form of faith, similar to that which is now coming to save your world. Those who keep their eyes fixed upon the dawning light may see it creeping over the Eastern landscape, soon to flood it with a brilliant glow."

Imperator concluded with a solemn prayer that the coming light might shine brightly upon one and all of us.

October 6th.—Present: Mr. S. M., Mr. Percival, and Charlton. The séance was held at Douglas House in the absence of Dr. and Mrs. S. Many members of the band of spirits were present. Scent was produced by Mentor, and then Kabbila controlled and gave an interesting address, in which he described his life on earth, telling us how he had subdued the flesh to the spirit by living on a vegetable diet until his body became a mere envelope from which the spirit often escaped. He had been able, he said, to work what are called miracles, and, like Jesus, he had been a teacher and still had many followers who did "mighty works." The power of making oneself invisible was unknown in his day, but he had possessed many spiritual gifts, and his influence had never passed away. When he concluded Franklin controlled and said it was by his help Kabbila had been able to control and speak. This was his first address.

This and the following séance were both copied from Mr. F. W. Percival's record book.

October 15th.—We met as before, and after a control by Channing, Kabbila came and spoke as follows:—

"It is difficult for me to say if such a person as Kabbila really exists, and my memory of earth has almost passed away: when I look back, I find that I lived 800 years before Christ, and that it was about 2,678 years ago that I departed from your world. I see also that I was the founder of the Sankeer philosophy, and that I originated the four cardinal principles which were afterwards embodied in Buddhism. Those who follow in my steps are many millions (400 millions I am told), and that is a great number for one man to influence. The four cardinal principles that I put forth were:—

1. The existence of evil.
2. The desirability of escaping evil.
3. The possibility of each human being freeing himself from evil.
4. The method of doing this, namely, by knowledge.

"I remember when I lived in India, the cradle of your race and religion, that I learned the doctrines of Manu, who became Manes in Egypt and Moses amongst the Hebrews. He lived long before me and I opposed his system. Many good truths he taught, but his system was pantheistic, and he said that there was no God and no localised spirit in man. In opposition to him I taught that man has a spirit-body, and a particle of the divine spirit which must be freed from the influence of the material body, and must thus become free. I was the first who taught this truth. After me came Buddha, who was like the Christ of the Hebrews. He expanded my teaching, and I influenced him as I now influence this medium. He took up my ideas and founded on them a philosophy which is superior to anything that I now see in Christian countries. The Buddha saw that the evil and sin around him came from the conditions under which the spirit lives on earth, that is, from bodily influences. Hence he taught, like your Paul, that the flesh must be subdued to the spirit, and that evil lusts must be overcome by fasting, meditation, and prayer, with food sufficient to maintain life and nothing more, until the spirit rises above the influences of the flesh and becomes a denizen of the spheres. What your spirits call the spheres of contemplation he termed Nirvana and he said it could only be obtained by contemplation. I once met the Buddha in spirit-life; he has progressed very high, and his work is not concerned with your earth."

Then the control changed and Chom spoke as follows:—

"I too will speak to you; Egypt shall have its place; India, the cradle, gained increased lustre in Egypt, where Indian wisdom was expounded. Four thousand years ago and more I was a priest in On, the city of the sun, and what I then thought I cannot tell, but it was part of what you now know. All knowledge was confined to the initiates; the teaching was esoteric and there was no teaching of the multitude."

Here Channing, who told us that he had helped Chom to speak, took up the control and said that while the Indian mysteries were pantheistic the priests in Egypt taught that the divine essence was localised in each human body, and therefore the body was preserved even after death. In Egypt religion was a portion of daily life, and "nothing to us—he said—is more strange than the way in which the religious life has died out amongst you. We believe in the heaven we speak of, while you do not believe in it. Chom was a celebrated priest in the city of Heliopolis, and he and Said, another priest, are the oldest spirits about this medium."

October 20th.—The usual circle met for the first time after the summer separation, and as Dr. S.'s birthday occurred on the following day, a cameo likeness of Doctor was placed in front of him under the table cloth. Mr. S. M. saw it fall, but when a light was struck some time elapsed before it could be found. We were afterwards told it was placed under the table-cloth in order that the virtue attaching to it might be better preserved. Channing spoke first, and then Imperator followed. He said:—

"We are glad to meet you again, although we have not been really absent. Since last we met the cause in which we and you are interested has won for itself large, very large, progress; while you have been puzzled and dismayed by the deception and fraud which are rife in public manifestations, the foundations remain unshaken, and the foul air will be blown away, leaving the spiritual atmosphere cleansed and purified. It is in the development of pure spiritual truth; in the growth of toleration and the breaking down of hard and fast barriers; in the spread of the Christ spirit, instead of that of theology, that progress has been made. I remember in days long gone by when the same story was enacted, when a decaying faith had lost its hold on mankind, and men looked round and asked:

no shall save us from the rising flood of doubt and scepticism? Then there came over all a pall of midnight darkness black, black, black, and impenetrable—until at length the light shone and the Sun of Righteousness arose with healing in his wings and men wondered at the change, for there was hope, and men hoped, even for those who had doubted most. And so shall be for you. Blessed are they who can look with hope for the light which will surely come, if not for themselves at least for those who will come, after them. Your age is an exciting one and is a period for sowing the seeds of Divine Truth. For this reason it bears to us an aspect of hope. The re-birth of truth is always a time of anguish, a time of sifting and searching of hearts, and men, as a rule, do not welcome the trouble of sifting the true from the false."

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Sand or Rock?

SIR,—In describing me as attempting to "build a church upon a foundation of sand," my venerable and venerated friend Baron Spedalieri has fallen into a misconception which I am anxious to remove. My endeavour in respect of Church dogma is, by interpreting it, to transfer it back from its false basis, Authority, on which it has so long been rested, to its original and true basis, the Understanding. Only thus can the truth be glorified and "that Wicked One" be discomfited, "who letteth and will let until he be taken away"—the controlling evil spirit of a system bent on exalting itself at the cost of men's minds and souls, by insisting on Mystery as something that transcends and even contradicts reason. So far from that system deeming itself a gainer by a course such as mine, it has ever seen in it its own doom. For which reason it has always been represented by the Prophets as a bitter hater and persecutor of the "Woman" Intuition who is ever the interpreter, and as seeking to overwhelm and drown her. (Rev. xii. 15.)

As an accomplished Hermetist, Baron Spedalieri must know that the very term "Hermes" signifies both Rock and Interpreter, and that it is on him, as the "Spirit of Understanding," and not on any mere man, be it Peter or another, that the true Church is built; as said in the recovered hymn to the "Second of the Gods," cited by Jesus in his address to Peter:—

He is as a rock between earth and heaven,
And the Lord God shall build His Church thereon;
As a city upon a mountain of stone, whose
Windows look forth on either side.*

It is only when the church is thus founded that the "gates of hell shall not prevail against it." And it is on this foundation, and not on "sand," that I am seeking to build the Church of the Future. And if there be a method by which the system hitherto in possession can be more effectually discredited and its agents humiliated than by convicting it and them of the persistent systematic falsification of the meaning of their own symbols, I have yet to know of it. Meanwhile let us not reject the truth now happily recovered, on account of the unfaithfulness or incompetency of its official guardians. It is the heritage of all mankind, and not the private property of an order. We shall, therefore, but reclaim our own from the "robber," Barabbas. EDWARD MAITLAND.

Esoteric Catholicism.

SIR,—If "Vera" would kindly read my previous letters attentively, it will be seen how entirely we agree as regards the Blessed Virgin. I said, quoting from a Roman Catholic, she is "the blessed representative of the eternal motherhood," nothing more. The representative is not the thing represented.

In what I said regarding the passage from Newman's "Development," I quoted from the author I mentioned, as stated in my letter; I have not seen the book itself.

The comments of "Vera" on "the mirror of justice" are exactly what I said, in rather different words.

May I say, I believe that not only does St. Joseph, in the esoteric meaning that lies under so much in the Catholic Church, represent the Father, and the Blessed Virgin the Mother, but that the 144,000 powers of the divine lie behind the human nature of the saints, and that, if properly understood, the saints represent to us exactly what the sacred animals did to the ancients? Consequently, in invoking the

* "Clothed with the Sun," II., xii.

saint, we invoke not only the human being, but the divine power that lies behind. I am sorry to show "Vera" how much more intercourse with the divine is open to her through her Church than she seems to suspect, as it seems to displease her; but it cannot be helped.

I entirely agree with "Vera" as regards the miraculous powers of the saints. I should have thought that my remarks on the continual opposition of the Tree of Knowledge to the Tree of Life would have sufficiently shown this. "Wisdom, the wisdom of the saints" "is from above," is of God. Knowledge is too open the offspring of the pride which caused the fall of Lucifer, as is the craving for powers of all kinds for their own sake—perhaps always, unless solemnly dedicated to the service of the divine. That the saints became, and became one with their Lord through the power of the Divine Spirit permeating their human nature only, is surely self-evident from their lives.

[This correspondence, which can have little interest for the majority of our readers, must now cease.—Ed. "LIGHT."]

Spirit Guides and Theosophy.

SIR,—Will the F.T.S. who replied to my letter in your issue of August 12th permit me to ask him, not in a disputatious but in a friendly, inquiring spirit, for the authority on which he bases his interpretations? I am fairly well acquainted with the literature of Theosophy, and took Mrs. Besant's article on "Lucifer" of May as the most recent and complete summary of the particular question under consideration.

Your correspondent affirms that "Theosophy clearly asserts on the subject of control by high intelligences, that a distinct spiritual entity may frequently impress the mind of a person whose spiritual nature becomes habitually harmonised with its own, and with whom, therefore, rapport is established." Now, I believe I should be correct in saying that Theosophy teaches that it is on very rare occasions indeed that communion may be had with spirit entities who have risen above the Kama sphere, and further, that Theosophy distinctly and strongly discourages any effort tending to disturb with any mundane matters, entities who have entered the Devachanic state of rest. Therefore the use of the term "frequently" by "F.T.S." would not apply in this connection. The only other state "beyond Devachan" from which "F.T.S." infers that control by high spirit intelligences could emanate, would be that of a Nirmanakaya, and surely "F. T. S." would not attribute the function of a familiar family spirit-control to such a "Saviour of Mankind"!

The only alternative left, therefore, according to Theosophy, is that spirit-guide controls emanate from Kama Loka, the sphere of spooks and shells, and that such is the teaching of Theosophy formed the ground of complaint in the article quoted by "LIGHT" from the "Religio-Philosophical Journal." I do not see that the letter of "F. T. S." has altered the position.

IN UTRUMQUE PARATIS.

The Cure of Deafness.

SIR,—So large a number of persons write to me for information as to the possibility of the cure of deafness and the time which the treatment will occupy, that I cannot possibly reply to them individually; and as I gather from their letters that very many of them are readers of "LIGHT," I shall be glad if you will kindly allow me to answer them in your pages.

As to the possibility of cure, neither I, nor any one else, can speak with any approach to certainty without a personal examination; and as to the duration of the treatment that must depend upon circumstances, as the cases naturally differ very considerably. For instance, among the cases which I have had under my treatment, was that of Captain von Kornatzki, suffering forty-two years from deafness, which case required several months of treatment; that of an eminent scientist, member of the Royal Society, whose name I can only give privately, who suffered for fifteen years from the same complaint and general debility, and who was cured in nine visits; and that of Miss R., in the service of one of the Royal Princesses of England, whose name I can also give only privately, who suffered for several years from deafness with discharge from the right ear, and also from weakness of the liver, and who was cured in seven weeks.

I beg you to be good enough to excuse, in the interest of the inquirers, the trouble I give you.

3, Bulstrode-street, Cavendish-square.

F. OMERIS.

Communications or Communing?

SIR.—Mrs. Boole's difficulty appears to arise from the fact that she has possibly not made herself familiar with the conception of the unity of the law pervading the universe, which law finds its reflection in the principles which may be distinguished (but not divided) in the unit of Being; as also in Universal Being, in both of which the one archetypal law manifests the all-pervading Unity. It is through the fact that those principles co-exist in the Unit, as well as in the Universal, that the Unit finds itself related to the spheres (or modes of Being in different states) in the greater Universe.

While I only claim to be a "Pilgrim on the Path," I will endeavour, in response to Mrs. Boole, to make the matter clearer. These principles, or states of consciousness in man, with their parallel in the Universe, may be viewed as concentric zones, interpenetrating each other. The organism is usually not included in this classification, as it is but an impermanent suit of clothing, and ever in a state of flux. The outer or most circumferential principle, is the astral mould into which the physical body is built, and to which instinctual life pertains. The next, going inwards, is the mind, or rational plane. The next is the soul, with aspiration and intuition as its mode. The central principle is the radiating point of spirit, or life; man's spiritual sun. Consciousness is mutable, and may be focussed on any of these planes. The life of the gross, or sensual man, functions almost entirely in the instinctual zone. In a higher state of evolution man lives mainly in the mental or rational sphere of his being, illuminated sometimes by a flash from his soul. Very few of us are able to focus our Being in the soul-state, for more than short intervals. The Radiant Centre of life, or Spiritual Sun, can only be referred to in these considerations.

As already stated, these principles in man have their parallel spheres in the Universe, to which he is related by the presence of the same principles in himself. Were it not for this identity, co-existing in both, man could never rise to higher states. The principles in which man "lives and moves and has his being" in the present time are mainly the instinctual and the rational, acting in co-operation. The others are usually latent in us. In a few among us, some of these inner principles are evolving into activity and consequently bringing such individuals into contact with the related spheres. In the course of man's evolution, this will probably become more general, and more inward states will be developed into activity during earth life, bringing man thereby into relation with more and more of the Universe. Meanwhile man withdraws into these inner states, at death, and progresses through them, having his Being in each for certain states (or duration) and becoming thus what is termed a spirit, angel, archangel. He returns ultimately to the sphere from which he originally descended as an atom of life, but having gained self-consciousness and form, with the experience acquired in the circular route traversed through these spheres.

But the outer, or astral, element in man pertains to the phenomenal or impermanent aspect of Being and is shed, by a process analogous to a second death, when the unit of Being enters the true spiritual state or sphere. Mrs. Boole will thus realise that all communications emanating from a state which is itself impermanent must partake of that element and be subject to error, to limitation of knowledge. It is only when the Unit of Being has shed or transmuted its astral envelope, that it can commune in union with states of pure spirit and cease to be subject to illusion and error.

I did not infer that the communications which are such a source of satisfaction to Mrs. Boole were astral in their source. I could not presume to express an opinion with regard to a subject with which I have no acquaintance. While by far the greater portion of mediumistic communications are of astral origin, yet, undoubtedly, in some cases, communion is opened with true spiritual sources. This, it will be seen from the foregoing, must be governed by the state in which the consciousness of the recipient cannot focus itself within, or in states more inward than its astral degree, then communications from a higher state of Being would pass through it unperceived. A piano string, or a telephone, will only respond to notes which come within the range of vibration of which it is capable. To notes of a higher pitch or intensity the instrument will be dumb. Hence communications from higher spheres, or states, are conditioned by the states of perception, or consciousness, which may be brought into responsiveness in the recipient. Communicating, therefore, really means communing in identity of

state. In these inner states of consciousness, time and space cease to limit; there is not therefore a descent or an ascent in communing, but there is a mutual blending by which the perceived and the perceiver unify the perception.

I quite agree with Mrs. Boole's condemnation of the use of the term "astral," as implying contempt. How can man condemn that which he does not understand? Is there anything in the plan of the great Architect of the Universe which man, with his finite knowledge, is fit, or able, to appreciate, much less to condemn? Would man or the angels be able to ascend or descend Jacob's ladder, but for this much maligned step in the consecutive order?

QUESTOR LUCIS.

"The Perfect Man."

SIR.—Permit me to express my inability to comprehend the strictures on my former letter on "The Perfect Man" by a courteous correspondent, Mr. C. E. Woods, who writes under the heading of "Animal and Spiritual Life" in "LIGHT" of August 19th; and who, to my view, has so distorted my presentation of various propositions, &c., and given them an interpretation of his own that I can hardly recognise them in their new garb, and in any case I fail to see by what he has said that my "misapprehensions" concerning Mrs. Besant's presentation of the Mahatmic ideal, allowing them so to be, can be dispelled thereby. For instance, in the fourth paragraph of his letter Mr. Woods says I have not touched upon what is connoted by the term "animal nature," but I spoke of the "animal principle" in man, which is distinct from animal nature. In the concluding part he says: "If Mr. Oxley means by 'glorification' the mergence in the perfect man, of the animal into the spiritual (how can this be if it has been killed?), then I am with him. If, however, he intends the animal principle to survive as a distinct factor, obeying its own selfish laws, I can but unite with nature in expressing an emphatic disagreement." I cannot think that my former letter would, or could, admit such a definition or meaning to be applied to the language I used, and I emphatically eschew such an interpretation, as neither the one nor the other has any place in that "system of thought" which is propounded by the teachers at whose feet I sit.

If I re-state the proposition it, perchance, may throw more light upon what "is connoted by the term 'animal principle'"—not nature.

We are speaking of human beings, and although man is the king and crown of the animal kingdom, and possesses all the life qualities common to animals, yet no animal possesses a human principle, and it is this that fixes an impassable gulf between the animal—brute, if we will—and man. The external structural human organism is not the real man, but a tenement, in and by which he or she is conscious of external surroundings while in embodied physical conditions, and without which there could be no self-consciousness developed by the external embodied personality. It is for the attainment of self-consciousness in physical conditions that the human principle is ultimated on material earths, and that gained it can never be lost. So we are taught by those who speak from experience. The animal, or animating, principle in man-woman is the nexus by which the influx of life flows to the other lower kingdoms external to man, and because these participate to some extent—varying in kind and degree—in an enjoyment, or otherwise, of a conscious life of their own, yet I fail to see how or why this should be considered as derogatory to the human principle and its action and manifestation.

The human animal principle is the power, to external appearance, that moulds and makes the world of external humanity what it has been, is, and will be; and exalting, or attempting to do so, the human at the expense and by the destruction of another—lower so-called—is to maim and caricature the human being rather than exalt and perfect while in external embodiment.

I am quite aware that to outward appearance the action and manifestation of the animal—and even the human animal principle—in all creatures of past ages has been marked by a terrible "struggle for existence," with the result of the "survival of the fittest." But can any teacher of the Mahatmic school tell us why such should have been the law, and what purpose in the great creative design has been attained thereby? If all that is, both apparent and real, or objective and subjective, is the outcome and operation of law, there must be a designer and controller who by this means outworks and makes manifest what is perceived by and through what we term the

senses. Were it otherwise nature—so-called—would be the sport of blind forces, which is unthinkable.

According to our system spirit and nature are one, not antagonistic, but complementary, *i.e.*, nature is the phenomenal manifestation of spirit—or life!

Your correspondent states, to begin with, that "To become an adept, or to aim at becoming one, the individual must be able to realise intellectually the opposing nature of two great lines of evolution, which, though mutually repellent, are yet mutually complementary, the line of the animal and spiritual life." If this is true I for one could not become an adept, for I have arrived at a state wherein I discern harmony, and that what appear as opposites, in design and action, are as essential to the development and advancement of the human-animal, as the positive and negative poles, and I should as soon expect to witness an electric display with only one pole, as to behold a "perfect man" minus the so-called animal principle.

The selfishness and separateness which Theosophy or Occultism, according to your correspondent, says is characteristic of the animal, is equalled, and perhaps eclipsed, by the ideal adepts or Mahatmas; for to withdraw from the common world of human activity, under the pretence that they can the better advance its interests socially, intellectually, and spiritually, is a burlesque. It may inflate the personality with an overweening estimate of his own prowess, *i.e.*, if such attempts are possible of attainment; but that they can alter, or even affect, the operation of the great law of human evolution and development is unworthy of serious consideration.

I would not willingly wound the susceptibilities of any who are following the lights that they think will lead them to a higher, better, and purer life, but until these Mahatmic claims are substantiated, and these adepts become known quantities, I hold that all such teachings and efforts are vain; for true knowledge of the future life, states, and conditions can alone come by revelation, by which I mean from those who have experience in the same. Apart from this it is vanity of vanities, theory, and speculation.

I would just add that as what is once gained by the human embodied spirit can never be lost, therefore the human animal principle cannot be lost, *i.e.*, killed or destroyed; but it is carried forward by the true man or woman, and becomes to the new form which manifests the same specific life quality, in other spheres and conditions of self-conscious life, what the bony skeleton in our physical organism corresponds to. It is the same principle but changed, or, if we will, glorified. As all living forms that we know of are dual in manifestation, *i.e.*, masculine and feminine, even so in all (spiritual and angelic) worlds, the same law obtains, but there the distinction and difference is diverse in expression to that which pertains to us while in earthly conditions.

Higher Broughton,
Manchester.

WILLIAM OXLEY.

UNCHANGED.

The old Israelitish dream of an outward kingdom ruled by a hero-king is still cherished in a modified form. The orthodox Jew, in the time of Jesus, regarded his nation as the kingdom of God oppressed by foreign foes; the orthodox Christian of our time regards the Church as the kingdom of God in the midst of enemies. The Jew expected the coming of a mighty Prince of the house of David who would gird on the sword of his fathers, smite down the foes of his nation, and triumphantly reign over his people thus delivered; the Christian expects the coming, on clouds of glory and accompanied by legions of angels, of a mighty King from Heaven, panoplied as a warrior, who will utterly destroy all the ungodly and wield the sceptre with undisputed sway over the Church thus freed from her enemies. The Jew expected, and the Christian expects, a kingdom that cometh with outward show and that must be made finally triumphant through physical force. The Jew selfishly longed and prayed, and the Christian selfishly longs and prays, for the coming of a kingdom affording relief and triumph to him through the utter destruction of others. And yet the orthodox Christian of to-day talks about the spiritual blindness of the Jew who lived in the time of Jesus. It seems to me that the mistake of the one is the same in kind with that of the other. Comparing their conceptions of the kingdom of Heaven, we find the one scarcely less blind than the other, while nineteen centuries of human progress between then and now may be urged in excuse of the Jew and the condemnation of the Christian.—R. C. CAVE in the "Non-Sectarian" of St. Louis.

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. Attention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock. Speaker for Sunday next, Mr. J. A. Butcher.—J. RAINBOW, Hon. Sec.

311, CAMBERWELL NEW-ROAD.—We had good meetings on Sunday last, especially at the evening service, which was of somewhat novel character, some thirteen of our members assisting to put the wide subject of spirit teachings before a good audience. Wednesday, inquirers' meeting at 8.15 p.m. Sunday, "Mediums: How to Become One," at 11.30 a.m.; "An Hour in Hell" (an experience), by Mr. Long at 7 p.m.—C. M. PAYNE.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—The last of the series of lectures, "Spiritualism: its Limitations and Suggestions," was delivered at this hall by the control of Mr. J. J. Morse on Sunday with all their accustomed ability. Miss Morse gave a sweet rendering of Ciro Pinsuti's song "A Dream of Peace." Next Sunday, at 7 p.m., Mr. A. J. Bradley on "Spiritualism"; on the 10th Miss Rowan Vincent on "Spiritualism and Morality."—H. R.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a full meeting, several strangers being present. Mr. Towns' guides spoke upon the "Life of Our Great Exemplar Jesus," urging all to follow in his footsteps. Very successful clairvoyant descriptions were given, nearly all being recognised. Mr. Brooks presided at the organ. Sunday next, at 7 p.m., Mrs. Mason; Tuesday, at 8 p.m., open séance.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday the guides of Mrs. Stanley gave a very instructive address on "The Spiritual Nature," regretting the state of apathy shown to the cause of Spiritualism and calling on those who can draw assistance from "the other side" to come forward and do so, as great help is needed. On Sunday, at 7 p.m., Mr. Rodgers will give an address, when we hope to see many friends present. Thursday, Mrs. Bliss, at 8 p.m., séance. Admission by ticket only.—J. B., Sec.

HYDE PARK.—OPEN AIR WORK.—On Sunday last good meetings were held both afternoon and evening, Messrs. Emma Rodger, and Percy Smyth drawing very large audiences. Addresses explanatory of the "General Principles of Spiritualism" and "Spiritualism in its Philosophical and Scientific Aspect," were delivered. A great many questions were put by an interested audience, and satisfactory answers were given. We were pleased for the help afforded by the presence of familiar faces in the Cause. The workers desire encouragement and sympathy. A very large quantity of literature was distributed.—PERCY SMYTH.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broadway, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne, Victoria; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelhaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne Geispitz, Grand Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

MRS. SPRING.—A social gathering will be held on Monday evening, September 18th, at 84, Wilkin-street, Grafton-road, Kentish Town, N.W., commencing at 8 p.m. Tickets, one shilling each. The object is to help Mrs. Spring, a well known medium and clairvoyante, who is at the present time in urgent need owing to a sad affliction. Mrs. Spring's husband has been in hospital for four months past, suffering from paralysis of the brain, and he is quite disabled. A lady has kindly made a donation of one pound, and a friend from Noel-park has sent ten shillings, for which Mrs. Spring is truly thankful.

ERRATUM.—In the last sentence of the letter by "C. C. M." on the "Laws of Nature," in "LIGHT" of August 26th, p. 10, for "irritated" read "vitiating."