

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 669.—VOL. XIII. [Registered as a Newspaper] SATURDAY, NOVEMBER 4, 1893. [Registered as a Newspaper] PRICE TWOPENCE.

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NOTES BY THE WAY.

Whenever a cheap new journal is started, it is sure to busy itself with Spiritualism. The usual policy is to give a column to show that it is a fast-decaying superstition, the ingenious Editors not seeing, or caring to see, that a wide-spread interest in things unseen is at the bottom of their action. They know that anything about ghosts is sure to sell. There is a little print called "Homeland" which has followed this laudable custom, and Mr. Maskelyne has helped it. It does not say much for the acuteness of this "Homeland" person that he went to Mr. Maskelyne for an unprejudiced opinion, and, as a rule, it matters very little to us what that conjurer does say, but if the report in the little paper be correct, certain somewhat curious admissions were made. Naturally, we have "Farraday," Dr. Carpenter, Slade, and the rest trotted out in the usual manner. Mr. Maskelyne is good enough to believe that there is something in telepathy, and says about Annie Eva Fay that she:—

After a fair amount of success made me an offer, through her manager (here are the letters), to come to London and explain publicly, for a sum of money, how she performed her tricks, and how she humbugged the scientists. I declined her offer, however, in the belief that my own exposure of the fraud was sufficient.

Which, by the way, no more proves that there are no real phenomena than certain electropathic belts prove that there is no real electricity.

The conjurer then makes this confession:—

I may remark incidentally, as showing the marked change in public opinion on these subjects, that whereas fifteen or twenty years ago mock Spiritualistic séances created the greatest sensation, to-day I dare not give one. The public would at once tell me that they "know how it is done"; all they want is burlesque, something which will amuse them.

Mr. Maskelyne has forgotten the advice of a wise judge to his junior colleague: "Never give reasons." That mock Spiritualistic séances no longer draw is probable enough, but the change in public opinion is not in the direction Mr. Maskelyne also hints at:—

Mr. Maskelyne admits the existence of forces with which, during his scientific investigations, he has come in contact, and favours the idea of prosecuting inquiry into these.

Which is very pleasant of Mr. Maskelyne.

"Peden the Prophet," a Covenanter, to whom an article is devoted in the "National Observer" for November, must have been a charming person. He was sent a prisoner to the Bass Rock, and while there:—

A certain girl who, "mocking with loud laughter," broke his prayer, was made the subject of a "sudden surprising

judgment," and was blown, shrieking, into the sea; while a rebuke from him converted a blaspheming soldier into a most savoury Christian, who, being threatened with death for desertion, refused to go on contending against the saints.

Peden prophesied generally as well as particularly:—

He foretold the fortunes of the Royal House with a sort of angry and hungry joy. "Have at the unhappy Race of the Name of Stewart," he said; "off the Throne of Britain they shall go, if all the World would set side and shoulder to keep them on!" One night, expounding the Scripture, "he suddenly halted and hearkened and said Three times over, "What's this I hear?" and hearkened again a little Time, and clapped his Hands"; and thereupon announced the death of Charles II. He foretold the deposition of the Duke of York, as he persisted in styling the Second James. He foretold in detail the disastrous later story of the Covenant.

This is all set down in the "National Observer" as matter of history. There is no "it is said" about it anywhere.

The "Astrological Magazine" for November has the following:—

On September 21st, at about 0.45 a.m., a double murder and suicide took place at London. Leo Percy, through jealousy, shot Miss Montague and Mr. Garcia and then committed suicide. Leo was rising at the time, governing the heart, and the sun, its ruler, was in conjunction with Mars and Mercury, while Venus was detrimented in Scorpio in conjunction with Uranus. Here is a picture of the passions aroused and the great mental excitement which led to the crime.

Now, it does seem strange that this conjunction of causes should only have produced this one effect. It is presumable—and the presumption is a fair one—that others besides the unhappy Percy were that night also in a state of jealous tension. Why did they not also commit some tragic crimes? There is this perennial difficulty about astrological investigations, that the cause seems always so out of all proportion to the effect.

The "Daily Chronicle" of October 30th tells this story of Sittingbourne:—

Some sensation has been aroused amongst the residents of a locality intersected by the main line of the London, Chatham, and Dover Railway at this town by the strange story that a level crossing at that spot is haunted by ghosts. The tale goes that at the witching hour of midnight a person has appeared on the line, where the apparition is said to take its ghostly walk, heedless of passing trains. Of recent years the level crossing which used to exist at the spot has proved a death-trap to several persons, and in consequence of the numerous fatalities a foot-bridge has replaced the crossing. It is actually alleged that the spirit of one of the victims now haunts the crossing, and numbers of people who reside in the immediate vicinity may be seen out of doors at night-time, waiting for the apparition. The rumours arise, no doubt, from the fact that a few days since, as a goods train was passing the spot, at about two a.m., the driver thought he saw someone on the line, and he believed that he had run over the person. The train was brought to a standstill and a search made, but no one was to be found. Superstition was rife at once, and the driver is credited with the belief that the apparition foretells impending danger. The supposed ghostly visitations continued

from that date, and this part of the line now enjoys quite a local notoriety.

Board schools have been working now for over twenty years; the pet theories of political economists, the dogmas of religionists, even the cherished beliefs of scientists have gone one by one, but at the slightest hint that there is a ghost about, the population at once turns out! Why!

THE EVIDENCE OF SPIRIT RETURN.

The account below is taken as it stands from the current number of "Borderland," with the Editor's introductory remarks:—

The following correspondence has been sent me by Mr. Wolstenholme, a friend of mine in Blackburn, for whose good faith and integrity there is no need for me to vouch. The case is an interesting one, of a kind with which most investigators in the Spiritualistic phenomena are familiar, but it is seldom that communications of this kind come through the newspaper press. In the "Banner of Light," an American journal devoted to the study of occult phenomena, there are reported every week the communications delivered through a medium, purporting to be from this, that, or the other departed spirit. The immense majority of the communications, purporting to come from deceased Americans, are messages sent for the most part to surviving relatives. With this prefatory introduction the following correspondence explains itself. Mr. J. J. Morse, I should say, is the London correspondent to the "Banner of Light":—

26, Osnaburgh-street, Euston-road, London.
July 15th, 1893.

DEAR MR. WOLSTENHOLME,—The Editor of the "Banner of Light" has sent me the enclosed proof of a message published in his paper, asking me to hunt it up. As you are on the spot and know all about the town and district, you would greatly oblige me by making such inquiries as are needed, and then kindly report same to me at my new address as above.

Trusting you will kindly do this in the interest of our cause, I am, with best wishes to you and yours, very truly thine,
Mr. R. Wolstenholme, J. J. MORSE.
62, King-street, Blackburn.

COPY OF PROOF FROM "BANNER OF LIGHT."

Controlling spirit for Thomas S. Hornby.

Mr. Chairman, we will now speak for a few spirits who would like to influence the medium personally, but who are unable to do so.

First we will mention one who was present at our last séance and who is here again to-day. He is a man who lived about half-a-century on earth, we should judge, and his home was in Blackburn, England.

This spirit hardly knows how he happened to go out of the body; he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with mortal life and tried to gather up the threads of the past. He realises what occurred before the last half-hour of his earthly life, but around that time is clustered a confusion of elements that prevent him from grasping the true condition. It is just as well, however, as far as any benefit to himself or his friends is concerned.

He wishes us to say to his friends that in the spirit-world he is strong and sound. That is how he expresses it, and he wants us to give it in that way. He wishes them to know he realises that had he remained on earth the trouble in his head would only have increased, and it would have been very much worse for him.

We are told that his body was found in a very mutilated condition, but that the spirit had been taken away by friends on the other side before the news was brought to his people here. We also are told that the name of his wife is Charlotte, and that he has cared more for her happiness and welfare than for anything else connected with this mortal state.

We trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved thereby. We get his name as Thomas S. Hornby.

With this spirit comes an older man, short in stature and with a beard, who passed away some time previous, we think, to the first one, but who was attracted closely to his home life. We do not get the whole name, only that of Robert,

and also the name of James as belonging to another spirit who has assisted this first one to rise out of his unhappy condition. We would say the first spirit adds that he lived on the Accrington-road. He was a weaver.

The reply of R. Wolstenholme to Mr. J. J. Morse's letter—
62, King-street, Blackburn.
July 17th, 1893.

DEAR MR. MORSE,—I knew Thomas Smith Hornby intimately; he was a member of the Committee of the Blackburn Psychological Society at the time I was its President. He lived on Accrington-road, and was a weaver. He died August 27th, 1890, aged forty-nine years.

Some time prior to his death, a sum of money was left to his family, and I have my information from Hornby's sister that he signed an agreement to relinquish all claims to the estate for £150, or thereabouts. He afterwards got it into his head that he had made a mistake by thus signing, and he set off to try to remedy his blunder. For this purpose he went into Yorkshire, and from entries made in his pocket-book his friends found that he had visited no less than thirty lawyers who had had the matter in their hands at one time or another. Failure followed failure, and driven to desperation by his want of success, he at last laid himself down on the railway line at Hunslet, near Leeds, and a Midland train cut his head completely off. As stated in the "Banner of Light," his whole concern was for his wife's happiness. There is a mistake in his wife's name; instead of being Charlotte, as given by the controlling influence, it was Caroline, but he always called her by the pet name of "Carris." In the "Northern Daily Telegraph," an evening paper published in Blackburn, in the issue of August 29th, 1890, is an account of Hornby's death and the inquest held on the body. From that paper I have copied the following letter sent by Hornby to his wife:—

"MY DEAR BELOVED WIFE,—I send you with letter a pound order for a pound. I have been to all solicitors, likely and unlikely. I have had no success, so, by the time you receive this I shall be on the other side. Follow me, my darling, as soon as you can. Don't let the world see this or let them know."

The verdict of the jury was, "Suicide whilst of unsound mind."

From the "Northern Daily Telegraph" of September 4th, 1890, I have copied the following:—

"THE TRAGIC END OF A BLACKBURN MAN. SENSATIONAL SEANCE.

"Follow me, darling, as soon as you can," were the words which the man Hornby, of 349, Accrington-road, Blackburn, who committed suicide on the Midland Railway at Hunslet just a week ago, addressed to his wife in a pathetic letter he wrote her from Halifax, telling of his ill-success in money matters. His wish has now been fulfilled, for yesterday his wife Caroline was suddenly taken ill and died last night. She was attended by an unqualified medical man, but the police are unable to say until after the post-mortem examination which will be held whether it is a case of suicide or not."

"At an inquest held on the body of Caroline Hornby the jury returned a verdict of 'Suicide whilst of unsound mind.'—Northern Daily Telegraph," September 6th, 1890.

The question we now want answering is, under what circumstances was this séance held? was it one of the ordinary séances held at the "Banner of Light" office, where any spirit who can may make himself known, and whose communication is printed in the "Banner"?

A description of this séance by the Editor of the "Banner" would be useful at this point, and a statement as to whether the medium had ever known anything about Hornby before this communication was given; if the medium had no prior knowledge of the events narrated, do we by this circumstance get a clue to help us to solve the problem: Does the personality of a man continue after the dissolution of the body?—Yours faithfully,
R. WOLSTENHOLME.

PSYCHICAL RESEARCH IN VICTORIA.—According to the Melbourne "Age," of September 20th, a Society for Psychical Research has been founded there. The preliminary meeting, of which Professor H. Laurie was chairman, appears to have been well attended. It is to be hoped that this new society, for which we wish all success, will allow that some things have already been proved, and will not make the too common blunder of beginning as if they were the pioneers of investigation. The constitution of the London society seems to have been taken as the model for that of the colonial one.

THE POLTERGEIST.

Mr. Andrew Lang has been writing to the "Spectator" about the Poltergeist. He does not believe in him, for the reason, apparently, that the stories told about the Poltergeist are so similar. "The hypothesis that spirits make the disturbance is, of course, only the primitive animistic hypothesis, by which man always, at first, accounts for everything." Why "of course"? And why should the "animistic hypothesis" always be wrong? Mr. Lang finishes his letter to the "Spectator" with the following paragraph, which contains what we take to be a new theory—that of "hereditary imposture":—

I also notice that M. Richet, in writing of the Loudun affair, and Urbain Grandier, looks on the "possessed" nuns as hystero epileptic patients. He omits a curious feature. Long after Grandier was burned, the Mother Superior went on being queer. Names used to show themselves written in red on her arm. This is a common trick of mediums; but how did the Mother Superior get the trick, and did she hand it on? This is a good example of a possible system of hereditary imposture transmitted in some underground way; for the lady was of noble birth, and old in religion,—not a casual gipsy.

Mr. Lang must have been "hard up" for reasons when he wrote this. The "Spectator," we are glad to see, does not agree with Mr. Lang, and so excellent are its remarks that we gladly transcribe part of them:—

For our own parts, while we should be always suspicious of fraud in such cases—and while undoubtedly in not a few cases fraud has been proved—we should be disposed to think that wherever fraud can be disproved, what Mr. Lang calls contemptuously the "animistic hypothesis," is far the most likely. The common characteristic of all the large class of phenomena of which Mr. Andrew Lang speaks, is apparently mischievous caprice, which suggests the existence of some agency which causes alarm, without effecting what it suggests. Now, have we any experience whatever of imitative phenomena of this kind without an animistic origin? The destructive forces of nature are tremendous, but they certainly show no signs at all of playing with the fears of men. The volcano and the earthquake burst upon us with the most frightful abruptness, but they do not evince any power of feigning to be what they are not. There is, of course, a certain protective imitativeness in nature which is occasionally a powerful agent in saving animal life from extinction. Snakes which are harmless reproduce the external appearance of snakes whose bite is fatal. Butterflies which are well fitted for the food of birds take the appearance of butterflies which are disgusting to the birds, and avoid pursuit through thus feigning, as it were, to be distasteful. Insects mock the shapes of withered twigs or leaves, and so escape being devoured. But these are cases in which there is a great utility in the deception, and where the deception therefore becomes hereditary and permanent. Below the plane of mental life, we know of no imitative caprice in nature such as would account for the phenomena to which Mr. Lang refers. There is a constancy in nature up to the point at which human life—or the life of the few animals which, like the parrot and the monkey, seem to find a pleasure in counterfeiting human purpose—begins, that shows no sign of mischievous caprice. If any of these phenomena are genuine—and in many of them there can be little doubt of their genuineness—we can hardly imagine their having any origin except either half-developed or wholly developed malice of a somewhat limited and perhaps strictly bridled kind. Now, malice is inconceivable apart from mind, and ineffectual malice is inconceivable apart from finite, indeed very finite, mind. The signs of caprice in physical nature are few and far between, and we know of none which are purely spasmodic, and result only in the disturbing and alarming of human beings, except the class of phenomena with which Mr. Lang deals. It is irrelevant to the question as to their origin that in nine-tenths of these cases there was no real agitation of the things which appeared to be moved, that the crockery was not broken, that the coins were not disarranged, that the furniture was not disturbed. For the air must have been disturbed. If the air had not been disturbed, the ears of human beings could not have apprehended the vibrations which were so alarming to the hearers. Sound does not pass through a vacuum. And the power of ventiloquism in nature is very limited. Mr. Rudyard Kipling

tells an excellent story of rats producing the sound of billiard-playing, even the mockery of a "cannon," and reproducing exactly the effect of a long-ago billiard match. But no hypothesis of that kind would account for such disturbances as those which Sir Walter Scott investigated at Abbotsford, or many others which the Society for Psychological Research have recently recorded. If it be true that boisterous disturbances of the most persistent kind, but perfectly fruitless in result, except the result of alarming human beings, have been common in all ages and countries, and if these disturbances have been both capricious and spasmodic, by far the most reasonable hypothesis, animistic though it be, is surely that they have been produced by a class of beings whose nature is capricious and spasmodic—mischievous creatures of irritable and extremely limited intelligence.

Of course, the objection is that we do not see them. But that appears to be the last objection which ought to be fatal in such a world as ours. The blind do not see us, but they are perfectly capable of judging of the practical tricks which we play upon them; and it is certain that we do not see multitudes of agencies which affect us in the most powerful way. We do not see the electric currents of the earth; very few of us see the comma bacillus, and nobody ever saw it till within the last few years. We do not see malice, though we infer it from the character of a smile; or impatience and anger, though we gather them from the gesture of a familiar figure. We do not see the courage which the glance of an eye conveys to us, nor the grief which we imagine when we see an attitude of despair. Almost the whole interpretation of human actions is more or less inference to the unseen from the sound of a voice, or the colour of a cheek, or the character of a gesture. No merely negative argument is now allowed much scientific weight, and no negative argument is weaker than the argument that we cannot see the agency which produces any effect. There are exceedingly few agencies that we do really see. We do not see the will, we do not see the passions, we do not see the motives of any act. We sometimes see the instruments to which they resort in order to produce their effects. But we do not always, nor nearly always, see even these.

"WILL" AMONG THE EASTERNS.

The "Spectator" of October 28th, in an article on the late Maharajah Dhuleep Singh, makes some interesting observations on the "will" as it shows itself among the Asiatics:—

The will of an Asiatic, once fairly roused, closes on its purpose with a grip to which nothing in the mind of a European can compare, though Miss Wilkin declares that the same peculiarity exists in New England,—a grip which seems too strong for the conscience, the judgment, and even the heart. The man is like one possessed, and cannot, if he would, change his own self-appointed course. If his will is for a small thing, we call it a "whim," and wonder that a man so keen should be so childish. If it is to beat down resistance by cruelty, he becomes a tyrant capable of acts such as are attributed, perhaps falsely, to Wellington's Maharajah of Coorg. He is utterly mastered by something within himself, and will do acts which seem to Europeans evidences of insanity. A quiet Hindu trader, as respectable and ordinary as any man in Fleet-street, being moved thereto by an internal impulse, will resolve to go to Benares, and there sit a naked Sunyasee, living on alms, and will carry out that resolve for twenty years, unflinchingly, uncomplainingly, till death releases him from his sufferings. He may half disbelieve all the while; but his will has closed, and, happen what may, earthquake included, there he will sit, unmoved, until his resolve has been fulfilled. It is this potency of the will which is the first secret of all the strange penances of India—of Suttee, of sitting in dhurna, as well as of half the "wild" acts which stud the history of the native dynasties, and sometimes for Europeans take all interest out of those marvellous romances, their heroes appearing to the better-balanced minds of the West beings too unaccountable to be interesting—a whole series, as it were, of Charles the Twelfth, who was just one of their kind.

It is this which constitutes the inner perplexity of the education of the Princes of India. We may teach them as lads all we like, send them to Europe, give them European habits as second natures, turn them out apparently fit to be English

nobles; and then the tutor who has devoted his life to them will shake his head and acknowledge the presence, perhaps in his most promising pupil, of something he knows nothing about, which is stronger than all his teaching, and which will always to the end of life render the results of his devotion absolutely uncertain. The lad who seems so like an Etonian may turn out a saint or a Nana. What is certain is, that if his will closes, he will obey the dictate of that will, be it what it may, and be the consequences as the Destinies shall choose. It is as if each man had, like Socrates, his demon outside himself, whom he was bound, by something stronger than himself, to obey.

It is instructive to compare certain passages in the above with other passages in Sir Edwin Arnold's address at Birmingham. Is not Sir Edwin right, and is not this so-called "will power" an obsession?

GLEANINGS FROM THE FOREIGN PRESS.

THE BERLIN SEANCES.

From "Psychische Studien":—On Monday evening, September 18th, the second of these séances was held under somewhat less favourable conditions than on the previous Saturday evening. When Dr. Gr. C. Wittig, the representative of Herr Aksakow, entered the room in company with Madame Wittig, there was a large number already assembled and seated. Dr. Wittig says: "My wife and I were this time seated in the middle, opposite the medium. On my left sat Herr Nordmark, the President of the Gothenburg Society, who had come with us, and on whose left sat Dr. Egbert Müller. After a considerable amount of harmonica playing and of singing, the materialising forms did not venture far in front of the curtain. On this occasion it was to be dark, and the medium had in consequence donned a bright toilet, but she was also only barely recognisable on her chair by means of an exceedingly weak light. Still, during the appearance of the forms, I heard her several times talk with Mr. Fidler and Herr Rahn, who sat at her right hand. The apparitions moved at first around the medium, and hardly ever ventured farther than to a distance of about three paces from the surrounding sitters. The total distance of the half-circle from the medium was something like six paces. Some of those sitting to our right received, it is true, a few handshakes, as also did my wife once from a warm, life-like hand, but they were of transient duration and I personally had no experience of them. Herr Nordmark, beside me, had some flowers in his hand, from which he took a rose and repeatedly offered it to a form which came near to us, but she drew slowly back, although he several times begged her to take it. She did not come close to us, but remained in the middle, between the medium and the sitters. Thereupon Herr Nordmark got up and approached the feebly glimmering shape—which kept moving to and fro the free portions of her veil—and pressed into her hand the rose, which she now accepted, whereupon its outline was plainly seen relieved against the white, shimmering bosom of her dress; and she at once withdrew behind the left side curtain, but immediately reappeared to the medium's right, and gave the rose to Herr Rahn, who was heartily grateful for this distinction. In the intervals of playing and singing new shapes constantly appeared before us, but they were very timid, and their visits of brief duration, though once, to our right, there were three little ones quite close together. Later, a female form, of medium height, appeared and danced before us, keeping good time to the harmonica music, and waving her veil about in a graceful manner. At the same time I heard the medium speaking in her place with Mr. Fidler and Herr Rahn. A subsequent shape, which, however, I did not see approaching us, quite unexpectedly threw a black veil over my wife's head and face from behind forwards, the head having been first touched by a hand. This enabled my wife to realise quite plainly that the veil was of a fine soft texture, but neither before it was placed over her nor after its removal did she perceive any form in front; and immediately afterwards a white handkerchief was flung in my face over my glasses, and fell before me to the floor. I instantly stooped for it, thinking in that way to reach the invisible form that threw it. But I found neither the handkerchief nor any shape before me, although as I rose, a long sort of veil was over my head, and a lady and gentleman behind touched the ends of it and held them. They were, however, requested to release it, and as the invisible being drew it away over my head I felt the fine material disturbing my hair, when, with my right hand, I seized it, and plainly realised its soft muslin

texture as if folded together. An soon as I let it go it was swiftly drawn away. In spite of all my efforts I could perceive nothing in front of me. Immediately thereafter a discussion arose on our right as to whether a piece of the material might be cut off, but the medium declined to permit it. Shortly afterwards a fine kind of drizzle was driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while those present were singing a song, a light voice joining in from the background of the cabinet. A lady and gentleman were asked by the medium—who had in the meantime caused the red lamp to be lit—to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting opposite us.

"These last experiments occupied about fifteen minutes, while in the brighter light no more forms appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be quite convinced, as they had not unfortunately seen the medium sufficiently. As the singing and playing was always silenced during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad her rising up and sitting down, or her entrance and exits between the curtains of the cabinet, could not fail to be noticed. Those who know the lady more intimately than the doubters are far removed from any kind of suspicion, and those who saw, as I did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. Further, I saw, and many others with me, several forms before us at the same moment of time."

MATERIALISATIONS IN CHRISTIANIA.

From the Italian journal "Annali dello Spiritismo," we extract the following portion of an account of a séance in the above town. On June 12th, at half-past seven, about fifteen ladies and gentlemen of the Psychological Society were present by invitation, but the total number of the sitters amounted to about thirty. The conditions were not particularly favourable in consequence of some discontent manifested by a portion of the company with regard to the positions which were assigned to them. The sitting was opened with a hymn sung by four voices, but the medium, who sat outside the cabinet, was slightly upset. Now and again various long white shapes seemed to project from it, but their efforts to leave it entirely were futile. Observing this, it was proposed to diminish the light, which was done, though still leaving quite sufficient to enable almost everyone present to watch the medium. The writer of the article never, in fact, lost sight of her for a moment, and could also distinguish everyone in the room. Many shapes manifested, and developing after the manner of apparitions, slowly opened the curtain from the inside as if to make us understand their inability to get outside. Several of us heard a creaking sound within the cabinet and fancied the spirits meant in that fashion to signify their annoyance at being unable to act in conformity with their own wishes. The medium suggested that the light should be turned up and the sitters rearranged, which was done, with very satisfactory results. Several forms appeared at both sides of the medium, but they still kept in the vicinity of the cabinet and had a vaporous appearance, while some seemed to dematerialise and vanish into the floor. Suddenly, and to our surprise, a tall and well-developed form stepped from the cabinet to the right of the medium. She raised her right arm, and all those sitting near her saw under the white veil that it was a woman's arm, perfectly formed and revealed from the shoulder downward, the fingers being long and jewelled. She shook hands with some and touched others, and then re-entered the cabinet, only to reappear, however, almost immediately, when she advanced three paces and stopped, moving her arm up and down under her veil. She once more returned to the cabinet, but came out again almost instantly, and this time a very rare occurrence is recorded. The apparition went straight to one of the sitters, who is called Mr. E., and this gentleman's account of what happened to him is given in his own words: "When the spirit came out of the cabinet for the third time she came hastily towards me, seized my hands, and made me rise from my chair, drawing me into the open space in the middle of the circle. During this incident I observed that the form was almost of my own height, and I am above the medium stature. She then placed her hands on my shoulders, a movement

which enabled me to see very clearly under the rich drapery of the veil that her arms were round and perfectly normal. In my turn I extended my hands towards the spirit, and found that the form was solid and completely materialised. She then slightly drew back, still keeping her hands on my shoulders, while with some force she obliged me to kneel on the floor, and pressed, for a few moments, her hands on my head, beginning afterwards to magnetise me with some light passes over my head and arms. I experienced that peculiar sensation which at other times I have felt under the action of an energetic hypnotist, namely, a singular impression of cold which prevailed over all the upper part of my body. The form now took me again by the hand, and raised me, an act which caused a portion of the large veil to open and enabled me to see that she was clothed in another white garment. I also saw at the same time a pale face, but I could not make out the features. At length the apparition hastily retired, and I returned to my seat. During the whole of this manifestation the medium was visible resting solidly on her seat, as many of those present, and with whom I have since spoken, have assured me." The writer of the article in the "Annali" confirms the accuracy of the above report of this circumstance so far as concerns the movements of Mr. E., and adds that he was himself talking to the medium during the whole time, and could not understand at first why the gentleman was kneeling. One of the most obstinately sceptical members of the Psychical Society of Christiania was at this séance completely convinced of the genuineness of these phenomena, and declared himself fully satisfied as to their reality. The name of the writer is Mr. Carlo J. Sjøstedt, of Christiania.

INFLUENCE OF MR. W. STAINTON MOSES ON THE CONTINENT.

"Le Messager" of Liège prints about six columns extracted from "Higher Aspects of Spiritualism," and dealing chiefly with the dangers to which mediums are exposed. It promises more in its next issue.

MOVEMENT OF MATERIAL OBJECTS WITHOUT CONTACT.

Dr. and Mrs. Elliott Coues presented a paper on this subject to the Chicago Congress. They gave an account of various phenomena which they had witnessed, the phenomena being of the usual kind. The following is an example:—

The table-tipping and table-rapping which we have witnessed have by no means been confined to the single piece of furniture with which we usually experimented. We had a very light side-table, the use of which, however, we soon gave up, because it became unmanageable. Its contortions were as tiresome and meaningless as the wanderings of a planchette usually are. It would simply rock till it upset, and then be too weak to stand up. But it so happens that the dining-room table is an unusually, we may say remarkably, heavy one—too heavy for anyone to lift off the floor. It is of solid English oak, with a large leg at each of its four corners. When closed, without the extra leaves, it seats eight persons easily in large arm chairs, two on each side; when fully extended, with all the leaves in, it seats twenty persons comfortably. This massive object began last winter to show signs of active interest in psychic research, by various tremors and jarrings, and ultimately became expert. All that was necessary to its effect seemed to be that, towards the close of dinner, after the servant had brought the fruit, nuts, and coffee, and disappeared in the nether regions, those at the table should push their chairs a little back, keep their hands off, and be still a few moments. Then the raps would begin, and the performance generally ended with a sudden violent lurch of the table in one direction or another, for a distance varying from a few inches to a foot or more.

To explain these phenomena, the authors start with the hypothesis that all action of matter on matter is action at a distance, "inasmuch as, so far as is known, no two particles of matter in the universe are in absolute contact, and, therefore, if these act at all on one another it must be at some distance, even though the actual distance be infinitesimally little and quite inappreciable to our senses." This being assumed, Dr. and Mrs. Coues go on to give the three possible explanations in the following terms:—

1. The Spiritualistic. The straight-out Spiritualistic explanation is, that ghosts move the table. The table is taken

hold of by disembodied human intelligences, who of their own volition move it about as we might do ourselves, lift it and hold it in the air, tip it so that its motion shall convey intelligence by a concerted system of signalling, and otherwise manifest their presence and their pleasure. There is no *a priori* impossibility that such is the true explanation; if true, it would fully account for the facts; whether it is true or not is another question.

2. The Telekinetic Theory. This is opposed to the purely Spiritualistic theory, and it is equally opposed to the purely mechanical theory. The word telekinesis, lately coined from Greek words meaning "afar" and "motion," is exactly equivalent in sense to the heading of this paper, that is, it implies motion at a distance, that is, motion without mechanical contact; the force which causes the movement of an inanimate object in directions contrary to the usual action of gravity being applied to the object from a distance and not by the means of any known mechanical principle, or the use of any physical device. In the case of the ordinary table-turning or table lifting, the telekinetic theory supposes that motion is communicated to the object by or through the living persons who are near it at the time, but do not touch it; or, if they touch it, do not, consciously or unconsciously, exert any muscular power upon it, adequate to the observed result. We may add here, though we are not here criticising any of the three theories, that the telekinetic theory is the one to which psychical researchers mainly incline, and that telekinesis is believed to be a fact in nature by many of them, who do not pretend to explain the fact.

3. The Mechanical Theory, otherwise known as the theory of unconscious muscular action. This is the natural and easy refuge of most physicists and physiologists who have been forced to admit the fact of table-turning, but who, knowing little, if anything, of psychics, are instantly brought to their wits end to hide their ignorance.

And the conclusions arrived at are thus given:—

1. The mechanical explanation is absurd and out of the question.

2. The telekinetic explanation is not absurd, is clearly in question, is moderate and sober, and extremely probable.

3. The Spiritualistic explanation is not absurd, is fairly to be brought into consideration, is extremely radical, and while less probable than the telekinetic, is by no means impossible.

As between the telekinetic view of the case and the Spiritualistic, we incline to the former, for the simple reason that it is more nearly in line with ordinary human experiences, and that it seems to be desirable that we should utterly exhaust the possibilities and potentialities of the embodied human spirit before transferring our hypothesis to the possible potencies of our deceased friends. We ought not to jump at the latter conclusion just because it is so simple, so easy and so adequate.

We submit with regard to the fundamental hypothesis, namely, that all action of matter on matter is at a distance, that it requires some further explanation. If "action at a distance" means that there is no contact visible to the undeveloped human eye, then the proposition is doubtless true, but where then is the universal ether in which everything happens? Unless this or something like it is present we get back to nothingness, or absolute "void," and can that be? But if there is not this "void" then there is no action at a distance, for the force is transmitted through the ether or its equivalent.

And is there not after all another hypothesis, which in all these addresses seems to be overlooked, and that is, that there is no such thing as matter—that what we call matter is only one of the presentations of spirit? The main difficulty always is the presence of this "matter," which is differentiated from spirit in such a way as to preclude any possibility of explanation. Yet if spirit can act on spirit, surely half the difficulty goes, without reference to so curious a theory as that of telekinesis.

This paper by Dr. and Mrs. Coues is one of the most thoughtful among those which were read before the Congress, and we are grateful to the "Religio-Philosophical Journal" for printing it.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, LONDON, W.C.

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Light:

EDITED BY "M. A., LOND."

SATURDAY, NOVEMBER 4th, 1893.

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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PROGRESS OF THE INDIVIDUAL.

Mr. Morse's address, stripped of its rhetoric, may be taken to represent the material aspect of Spiritualistic progress. What he describes as going on in the various places he visits is instructive, and if properly guided the outcome of it may be valuable. A clear perception of the continuance of life beyond the change called death must have considerable effect in one direction or another on those who have that perception. Nevertheless, it must be remembered that a very sincere belief in a life after death has not hindered men from committing actions of abominable wickedness. Familiarity with another state of existence may even breed a kind of contempt for that state unless some strong safeguards are provided. But even this danger is slight compared with the facilities which a widespread Spiritualism, if not armed with proper knowledge, will give to the inroads of the adversaries. Spiritualism—thereby meaning the belief in independent intelligences—is, after all, only a help towards spirituality, and it is spirituality, an ever looking onward, and reaching forward to that which is higher and better, that must never be lost sight of. Otherwise it is only a throwing open of the gates. And what throwing open the gates may come to mean, let those tell who are acquainted with the secret workings of religious revivalism.

It is, however, with the individual that real progress has most to do, and if such progress be made by the individual the community must itself benefit in the long run. And what is the duty of each of us in the position that our new psychic knowledge opens out to us? Little else at present, probably, than to fight. To fight, nevertheless, so as to be at last victorious. The optimism which made shipwreck of all the best teachings of Christianity found an easy reflection in the beliefs and suppositions which accompanied the revival of a knowledge of the Unseen. Nor was that unnatural. The world had lain for so long in a lethargy, produced by evangelical materialism on the one hand and by the pseudo-spirituality of sacerdotalism on the other, that it was not to be wondered at that men, always hoping in a dim way for a life hereafter that should be pleasanter than this, readily, too readily, imagined that paradise was now found to be near and very real. That the enemy was prowling about was not realised, and so disaster but too often fell upon mediums, and folly was the share of believers. We have now got beyond that, and begin

to know but too well that an entrance into the Unseen means an entrance into a new country, a country of whose inhabitants we know but little, except that those we meet are quite as likely to be hostile to us as not. We should, perhaps, say "more likely," for the Prince of the Power of the Air, the Dweller on the Threshold, is real, whether he be one or a legion. To fight and to conquer these agencies is part of the duty of every one who enters the realm of the Unseen. The legendary stories of the old romancists, the killing of monsters, and the terrible dangers of enchanted woods, may have been, very probably were, misty recollections of a time when this knowledge was clearer than when the encrustations of the ages had eventually obliterated it. And be it remembered that he who won was invariably a knight without fear and without reproach. So with us now, the same qualifications are necessary, for the pure in heart alone can see God, they alone can beat down the enemies who would hinder their advance onward to the central Holiness.

But to each there come the appropriate enemies. If grossness of temptation would shock, more subtle and delicate means are used, the fuller flavoured measures being adopted only where they will not cause revulsion. It was not without knowledge that Satan's transformatory powers were asserted.

The Spiritualist who haunts the séance-room is peculiarly liable to onslaught, for he puts himself at once into a region which is peculiarly that of the adversary. And if his object has not been perfectly pure, if he has endeavoured to get mundane information in an earthy way, he has played into the hands of those whose sole object is to make shipwreck of his soul and stay his progress onward.

Now it is certain that these attacks can be made only in the phase of existence in which the enemies are, and it is equally certain that man can gradually raise himself, even while here, through and beyond that stage. Not, indeed, by fleshly mortification, or by any of the ways which make the body weak and give the adversaries more power; but by the continual stretching up to God, God the generic name for Essential Holiness—trying to win that "discrete degree" which has been so argued about in "LIGHT." And this can be done, but only by forgetting self; so the intuition will come, and the enemy will be powerless; for his country will be left behind.

LONDON SPIRITUALIST ALLIANCE.

A Meeting of the Members and Friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock on the evening of *Monday next*, when Mr. A. Glendinning will give an address on "Spirit Photography and other Psychic Phenomena." Mr. Glendinning has, we believe, had some unique experiences in Spirit Photography, which will impart to anything he may have to say a very special interest.

MEMORIAL EDITION OF "SPIRIT TEACHINGS."

NOTICE.

The Subscription List will be closed at the end of the present month. Orders received before the 30th inst. will be executed at the rate of 2s. 6d. for each copy, exclusive of the cost of carriage. After that date the charge will be increased to 4s. 6d. Orders should be addressed to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C. Remittances should not be forwarded until the receipt of an intimation that copies are ready for delivery.

TRUE DIGNITY.—Happy the man who, amid the seduction of wealth and all the blandishments of fortune, can keep his heart and mind in the healthy exercise of its warm affections and its generous impulses. But still happier he whose wealth, the native purity of his heart, can limit his desires to his means, and untrammelled by ambition, undeterred by fear of failure, treads the lowly but peaceful path in life, neither aspiring to be great nor fearing to be humble.

"ASPECTS OF LIFE."

Sir Edwin Arnold delivered his inaugural address as President of the Birmingham and Midland Institute on October 10th. This address has been reproduced in "Longman's Magazine" for November. It was a remarkable performance, though the title, "Aspects of Life," hardly conveys the full significance of Sir Edwin Arnold's lecture. It was really an assertion of the continuance of life after death, as the necessary consequence of the great cosmic process which Professor Huxley recently condemned as immaterial, thereby admitting a spiritual evolution distinct from the material. Sir Edwin Arnold takes up a different line, and argues that cosmic evolution has produced all that is beautiful and good in the world. Says Sir Edwin :—

Nature hoodwinks her children everywhere. When she has trained a bird to feed on butterflies, she teaches the butterfly to look like the dead leaf of a tree; when she has given the fish-hawk his keen vision, she makes his food—the fish—take on the colours of the weeds and river-stones to escape him. She has put man to school here with death and pain and want to his stern teachers; but possibly it is only because we are children that we think our instructors merciless. Deeper down we evidently know better than to be afraid of them.

But Sir Edwin is no materialist, for he tells the hard-headed people of Birmingham, speaking of the mysteries of life and death, that :—

As to this aspect of the question, Asia—from which you have derived all your past religious ideas and from which you have many more to learn—is far in advance of our West. St. Paul's great declaration, "the things seen are temporal; the things not seen are eternal"—accepted timidly here by the Gnostics, but regarded as a mere phrase by materialists—is in India a commonplace of daily certainty. Nobody there doubts the continuity of life, any more than he doubts that the setting sun will rise again, the same orb, to-morrow. I have heard a Madratta woman, while chiding her child for spilling milk, exclaim, "You must have been a very bad girl in your last life!" The popular reason why Hindu widows do not remarry is because the loss of a betrothed or wedded husband is looked upon as the fatal expiation for some extreme offence in a previous existence, to be borne with patient continence in this one; on which condition the family of the deceased husband will faithfully maintain the widow, as still belonging to the dead man, and to be surely re-united with him. This was the basis of the heroic though tragical custom of "Sati," or widow-burning, one of the grandest defiances ever known by human faith and love at the face of the doctrine of annihilation. The respect for the animal world, general in Hindu and Buddhist societies, is founded, with the tenet of transmigration, on the same fixed belief in the endurance and unending advance of every individual being. No spot is empty of life to the Indian mind. A Deccani or Bengali labourer, at his meal in the jungle, throws behind him fragments of his despoiled for the invisible Bhuts and Prets to eat. In India, as in Japan, festivals (*shraddhas*) are made for the dead with scrupulous regularity, at which their seats are duly set. The East is saturated with the mental and social results of this universal acceptance of the notion that individual life is inexhaustible.

Sir Edwin then told his audience that it is "this present existence which India regards as the illusion, the *Maya*." And later on, with considerable eloquence, he said :—

To what point, then, have I to-day ventured to lead you? To this. I say aloud to my age, "*Sursum corda!*" Lift up your hearts! I say that it seems time for enlightened minds to lay aside misdoubt regarding the continuity of individual life, wholly contrary to the balance of evidence; to taste the easy pleasure of trust in the cosmic process, as gradually justifying itself; to become partners in the objects of that process by active help, earnest rejoicing, goodwill to all that live, and so to pass at last out of the rudimentary stage where fear and uncertainty have been necessary and natural.

As to "Why it all is," Sir Edwin says we must put that question aside.

It is certainly a sign of very great change that such an address should, nay *could*, be delivered in Birmingham.

Quite as remarkable in its way as that lecture of Professor Huxley's which in fact it was Sir Edwin's intention to combat. Things move silently, but sometimes very quickly, and nothing has moved more quickly and yet quite silently than this change of opinion as to the continuance of life beyond the grave.

AUTOMATIC WRITING AND MR. STEAD.

Mr. Stead must be gratified by the attention paid him by the journal which he so long directed, for the "Pall Mall Gazette" has devoted a column and a half to Automatic Writing and to himself. The article is interesting from several points of view, but from none more than from that got by studying the effect of a few new words on the common or journalistic mind. The writer of the article has somehow heard of "auto-suggestion," and, as "*Mesopotamia*" was to the old lady, it is a blessed word to him. Take "auto-suggestion" and "fixed idea" in equal parts, mix well, and all is solved. Says the "Pall Mall Gazette" scribe :—

In sleep our will is numbed and paralysed, it is taken unguarded, auto-suggestions and fancies enter into the brain, uncontrolled by the will, they are powerfully realised, and become positive and real facts, feelings, and sensations.

What an amazing farrago of words is this! To say that the will is "numbed" would be enough for an ordinary person, but "paralysed" is too good a word to be left out, inappropriate and silly as it is. Then "auto-suggestions" and "fancies" enter the brain. Given "auto-suggestion," itself a word without meaning if the will is paralysed, what is a "fancy"? And then to see them all going into the brain like the animals into the Noah's Ark of our childhood!

But omniscience is not so much the "foible" as the "forte" of the "Pall Mall" writer. When Mr. Stead, "to prove the existence of an outside force," asserts that he "writes sometimes unconsciously things he knows nothing about in his conscious state," the scribe at once cries out triumphantly :—

This also can be explained. As we have stated above, there is in the innermost recesses of our brain an immense store of the actions produced by external things, impressions, experiences, souvenirs, acquired knowledge, &c., of which we know little about in our conscious state. We could give numerous instances of this accumulated treasure of knowledge in our unconscious self. An English officer in Africa was hypnotised by Hansen, and suddenly began to speak a strange language. This turned out to be Welsh, which he had learnt twenty years ago as a child, but had completely forgotten. A number of things return to our memory in our dreams, although when awake we know nothing about them. Thus an automatic writer may write things he believes he knows nothing about when in a conscious state, but they are nevertheless innate in him.

What are the innermost recesses of our brain? And how are these things "stored"?

The writer signs himself "*Hypnos*"—and the signature is appropriate. How curious and interesting it is to note the shifting of the reasons for phenomena which the Philistine mind cannot explain. "*Electricity*" is played out, and so "auto-suggestion" takes its place. Such people as "*Hypnos*" would know as much of one as of the other, but they *must* write!

SPRIT-TONICS.—A fruitful source of low spirits is the unwise apportionment of our daily work. Too much labour, especially if united with care, is sure to produce gloom; and the weary man who returns to his family at night to sadden them by his funereal aspect and catalogue of woes should leave off claiming sympathy for what only deserves criticism. On the other hand, nothing is more fatal to a cheerful spirit than idleness. To have nothing that we must do, or, having it, to neglect it, will throw a shadow over the lightest heart and the most sunny countenance. Regular congenial labour, in moderation, and the consciousness of faithful performance and growing ability are tonics to the spirits that no one can afford to dispense with.

"A QUEER EXPERIENCE."

There is a curious tale of mesmeric influence in the October number of the "Theosophist." It is signed "Perceval Graham," and professes to be from the manuscript of a young officer who fell at Abu Klea. This officer, who is called "Clearlake," was fond of studying Occultism, as he found it in India, and an Indian master of the science it was that mesmerised him. They were sitting in a verandah by the sea, when the Indian wizard asked him (as he thought) to go to a neighbouring ruined temple. He did not go in the body, but in the spirit; and this is how he tells his story:—

We stepped from the verandah out into the glorious night, and after a few minutes' walk arrived at the ruined temple in question. It stood apart from its companions, and was the nearest to the sea of any of them. We entered in silence, and my companion indicated to me a small side chamber in which was a roughly carved seat of stone. He requested me to seat myself there, which I did. On no account, he instructed me, was I to move from the seat, nor to utter any sound, whatever happened. The breaking of either of these conditions, I was informed, would be fatal to the success of his experiment.

My companion then asked permission to retire for a few minutes, which I granted, laughingly calling out to him not to leave me for long, as I was nervous about ghosts. He smiled and withdrew, and I was alone.

I know not how long it had been there. I had forgotten even how long I had been seated on that stone bench. And yet I had not been asleep, had not even closed my eyes. I had been listening to the dull roar of the surf on the beach below, and it seemed but a minute or two since the horrid, long-drawn scream of the jackals had broken in on the silence that surrounded me. And yet now, all in a moment, my entering the ruined shrine seemed to be but a dim memory, had become, as it were, but a mere incident of my past life. I repeated to myself—"I am in a ruined temple at M—. I came here at nine this evening. Yes, at nine. I am seated on a stone—on a stone, and I am waiting for my professor of magic to return." I remembered it all; and yet that strange remoteness of these events, that fearful feeling that they had nothing to do with me—that I was passing away from them. No, I was not sleepy, not in the least drowsy, every faculty was awake, and concentrating now on that thing opposite; but it scarcely seemed that I was the same man who had entered the place, as I believed, an hour or two ago.

When had it come there? I had not seen it. Was it there when I came? Why, in God's name, should I take so much interest in it—a common toad? And yet I sat there and looked at it and it looked at me, or rather seemed to. It would be more accurate to say—it looked through me or past me. I have said it was an ordinary toad, so it appeared to me; and yet, in my present state, it seemed to me an intruder. What had it to do there, and why should it look at me with its cold, glassy eyes? Perhaps it resented my intrusion. Well, it would have to stop there all night if it meant to stare me away. These and similar thoughts flitted through my mind.

No doubt it will appear absurd and difficult to realise that I could sit there on that stone seat in the middle of the night and speculate about a toad; but such was the case. That animal seemed for the time being to fill my entire horizon. "How ridiculous," I exclaimed, "how positively ridiculous to think about that animal, that wretched crawling creature!" I would drive it away, I thought, with a stone. I turned round, but none was within my reach and I was not supposed to rise. I still believed in my magician sufficiently to obey his injunction, and moreover I was really disinclined to do anything. I thought of rising for a stone, but the idea grew vague on the instant. I found myself wondering *why* I was to throw a stone. "A stone, a stone, why a stone?" I repeated, and I laughed. "What did I want a stone for?"

I turned to my former position. The toad was still there; coldly malignant it seemed me, an entity of evil without definite purpose. It revolted me. What right had such a creature to live? What beauty was there in it? What purpose could it possibly fulfil? It was a common toad, I assured myself again, and yet, veritably, it seemed a ghastly thing. It seemed to fill the place with an evil presence, a presence essentially, eternally,

evil. My disgust gradually turned to horror, and yet I was still incensed with the reptile, I still felt a positive hatred, a desire to kill, to annihilate, at any cost, a thing so misshapen, so hideous!

It slowly raised itself and moved forward and rested again. The action invested it in my eyes with a life that before I had scarcely attributed to it. Before it was potentially evil, passively malicious. Now it seemed to me a positively malignant force. "I must kill it," I murmured. But no; I could not. I passively thought of its death. Of its mangled form, of the cold wicked eye glazing in death—and I shuddered. And still it continued to look at me.

Through my mind flitted sundry verses and stray lines of poetry bearing on the subject of reptiles, and as I repeated them to myself, the creature opposite seemed to move its head in a ghastly accompaniment. This thing was grotesquely horrible. I found myself laughing, laughing a strained, high pitched laugh, as I repeated Poe's weird lines:—

And see amid the mimic rout
A crawling shape intrude—
A blood-red thing that writhes from out
The scenic solitude!
It writhes! it writhes! with mortal pangs
The mimes become its food,
And the angels sob at vermin fangs
In human gore imbued.

"It writhes! it writhes!" I repeated, and the loathsome thing opposite slowly swayed its body as if in appreciation of the idea.

And it moved nearer. "If it leaps now," I thought, "I can easily find a resting place on my knees." A cold perspiration broke out on my forehead. Bad enough to see this evil thing, to be poisoned by its presence, but contact with it! It had increased in size too, or I fancied it had. When I first saw it, there was something deprecatory in its air, something which suggested an apology for its intrusion. But now there was confidence in its movements, self-assurance in the swaying of its body, which it still continued. It would surely move further. How could I prevent it?

A noise made me turn my head. It was only a dusky being that wheeled into the cave and as rapidly whirled out. I watched it for a second, and then—I could not turn my head. I knew it was there, seated on my knees, venomous and observant.

With a desperate effort I looked round. Yes, I was right; it was seated on my knees. How ghastly! how irredeemably evil it looked! No longer suggestively, potentially bad, but loathsomely, glaringly wicked! A revulsion of feeling shook my frame. Ha! If it was evil so was I; but ten thousand times more. I gloried in this fancied badness of mine. I recalled every evil act of my life, every scene of passion or violence I had ever witnessed. I exaggerated them a thousandfold. I remembered every wicked deed preserved in history and tradition. I identified myself with the actors in those blood-stained dramas. I triumphed over all. I was myself a millionfold more wicked, more abandoned than the worst of them. I was fast losing my self-control.

I thought that accursed thing on my knees, evil though it was, would assuredly shrink in terror before a being so immeasurably worse than itself, that it would fall back stricken down, blasted out of life by the presence of an evil power resistless in its intensity. I know myself to be evil. Through my brain coursed the suggestion of every possible crime that human fiendishness has ever committed, and I added to them. I filled in details. I improved on them all. I realised with awful intensity the capability in myself for unheard-of wickedness, and yet I gloried, or seemed to glory, in it all.

And that horrible thing distended itself—it did not creep, it grew—till its hideous face was on a level with my own. It seemed to wrap me round with its presence. I no longer seemed to have an individuality of my own. I had become, as it were, a mere centre of force, and that force was surging through my whole being and bearing me away with it. I felt myself falling, falling, falling. And with me fell thousands of ghastly crawling things, evil too, with malicious grinning faces. I realised now that within me had been the potentiality for all this evil. And suddenly as this thought arose in me, came one that brought a dim consciousness of a higher nature in myself, and in an instant my whole being seemed to be rent in two. With a desperate cry I broke from the surrounding host of evil things. A hand was stretched to me, I could see it even in the darkness, for around it shone a bright light. I grasped the hand

vidently and was drawn up. A cool hand was placed on my forehead. I opened my eyes. I felt I was saved.

The hallucinations, or whatever they were, then took other forms, and eventually the officer regained his normal consciousness, and found himself still seated in the verandah.

HAMPTON COURT GHOSTS.

The Hampton Court Ghosts have inspired the "Globe" with material for a "turnover" on Haunted Houses. There is a whole column of the usual kind of writing—Amy Robsart, the White Lady of the Hohenzollerns, and so forth. The latter part of the article is amusing and instructive: amusing because of the evident difficulty of the writer in trying to deal with the subject, and instructive because of Lady Burton's story:—

There is a fascination for everyone in tales of the supernatural, and ghost stories, whether of the old-fashioned Christmas type or of the modern psychical kind, always find attentive audiences, interested, if not credulous. This universal readiness to hearken, to believe, may explain many of the "well-authenticated" tales of apparitions. There is an undercurrent of credence in the minds of even professed sceptics regarding haunted houses which readily strengthens. Unusual cases, optical delusions, all appeal to an imagination prepared to behold some supernatural vision. Probably few persons would be sufficiently strong-minded to pass a solitary night in a room said to be haunted without experiencing some disagreeable nerve shocks. Lady Burton tells a story of a friend of hers (Winwood Reade, the author), who put this fact to the test. Reade was a man of strong nerves and undoubted courage, "so brave that he could afford to tell this story," is Lady Burton's comment. While travelling, either in Africa or India (Lady Burton is uncertain about the exact locality), Reade was told that a certain bungalow was uninhabitable, as it was haunted by the ghosts of three surgeons who had died there of cholera, and who, each midnight, entered one of the rooms (which had glass doors opening out into the compound), arrayed in their winding sheets. Wishing to test the truth of this story the author took up his abode in the haunted room one night, armed with a gun, and plenty of light and books. His native servant absolutely refused to enter the bungalow with him, but consented to remain outside on the roof, also armed with a gun. Reade occupied himself with his books, and all was quiet until the stroke of twelve, when "with a loud noise, the glass flew open, and three figures, in white shrouds, stepped into the room." On Lady Burton's inquiring if the spectator had tested if the apparitions were practical jokes or supernatural visitors, Reade candidly replied, "To tell you the truth, I fainted dead off, and dropped my gun; and as soon as I came to myself, I called the boy down from the roof, and made off as fast as I could."

Captain Marryat is said to have similarly "interviewed" a ghost at a country house, and to have been equally reluctant to press for its further acquaintance. As a rule it is generally from the lips of persons who begin by stating that "they are not at all superstitious, and do not believe in ghosts," that one hears the most thrilling tales of haunted houses and supernatural appearances. For centuries such stories have exercised a universal fascination, and the French authoress expressed a very general opinion when she remarked, *Les revenants—je ne les crois pas, mais je les crains.*

ERRATUM.—In the heading of Professor Lodge's Chicago address, for "Mental Activity," read "Mental Inactivity."

PURITY of thought, word, and deed, sought at first from a knowledge of its righteousness, comes at last to be the natural air which the spirit loves to breathe. Thus, duty of every kind, containing within it the germs of delight and beauty, will, if cherished, develop the sweetest flowers and richest fruits, and the good and the beautiful thus clasp hands and claim kinship for ever.

FEELING does not depend upon ourselves—only will; and even our will cannot be measured; we cannot take it up like a glove, and say, here it is. You love your son without perpetually worrying yourself to feel your love, as you worry yourself to feel your love of God. It is enough that we will to love, and act as best we can accordingly in the spirit of such love. God has no touchy sensitiveness as we have. Let us go straight to Him, and that will do.

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.]

Idealism and Time.

SIR,—Any correction of my brief representation of Idealism—though it is indeed more Professor Caird's than my own—by so competent a metaphysician as Mr. E. Douglas Fawcett must command respectful attention. I am now studying his book, but am not yet able to offer an opinion whether the "Metacosmic," as conceived by him, contributes to a better definition of Idealism than the system known as Panlogism. I hope philosophical criticism will do full justice to Mr. Fawcett's views, but perhaps this journal is hardly the place in which to initiate a thorough discussion of them. At present I cannot agree that "Panlogism" is "in a bad way." Passing over "difficulties of an epistemological character,* I will advert as briefly as I can to the question of "the priority of a world to consciousness." Now, the first remark to be made on this is that, from the standpoint of Idealism, we must say of temporal "priority" just what we must say of spatial externality, viz., it is *for* consciousness, not *to* consciousness. Time is itself resolved by Hegel in the Nature-philosophy into its logical expression or equivalent. But its non-reality for Hegel, in the absolute or independent or irrelative sense, is even more simply apparent from his solution of the category of causality into that of reciprocity, the "after" being just as determinative of the "before," the "effect" of its "cause," as *vice versa*. As Mr. Fawcett well knows, the Nature-philosophy is a "system within a system"; it belongs to the dialectic of the Idea, as a particular moment of that, and the dialectic is logical, not temporal. The Nature-philosophy represents, logically, those ideal relations which, for a consciousness not adequate to the total Idea, are temporality and change, succession and evolution. I think the distinction may be succinctly expressed in a couple of sentences: There is a world "prior to consciousness" *logically*; and *for* consciousness (our consciousness) this priority is temporal. To the general reader this may well seem obscure, and it would take more than another supplement to "LIGHT" to make it much clearer. I would recommend anyone asking for "more light" on the subject, but without leisure for the systematic pursuit of it, to carefully study the 184 pages of Mr. W. Wallace's "Prolegomena" to his translation, "The Logic of Hegel," or Professor Caird's little volume "Hegel" in Blackwood's Philosophical Classics.

C. C. M.

"C.C.M." and Re-incarnation.

SIR,—Like "C.C.M.," I am rather glad for this discussion to terminate. It has been obvious to me for some time that the contest was like that between an elephant and a whale; where the difficulty for the combatants is to get at one another.

Each of us has presented arguments which he thought strong and convincing, and the other has quietly ignored them, regarding them no doubt as irrelevant and showing lack of attention to the subject. Still the value of a discussion is in the promotion and stimulation of thought rather than in the conversion of anyone from one view to another. If it has had this effect in even a slight degree, I, and, I am sure, "C.C.M." will be gratified. It has enabled "C.C.M." to present what arguments there are in favour of Re-incarnation, and I have been privileged to present the philosophic Spiritualists' view. Both views are theoretical, and are as likely as not to be wholly wrong. However, everyone is bound to accept *now* the theory that for the time commends itself to his reason. To wait until absolute knowledge and certainty is assured, is to wait endlessly, for if man is to progress continuously, he can only do so intellectually by discarding old views and adopting newer and better ones. If he never had the old ones he is not so likely to have the new.

As regards the accusation of having sneered at "C.C.M.'s" goodness of character, which I thought was reflected in his letters, permit me to say that it was no sneer at all. I meant what I wrote, and would not desire to alter it. Another personal explanation: In one of my letters, I think the second, I said I could not give the welcome to "C.C.M.'s" letter that he had given to mine, and went on to say that the reason was that his

* Epistemology, so far as understood in opposition to the Idealism in question, is itself on its defence. So understood, it raises the whole question of the legitimacy of its own development from the standpoint of Kant. See Professor H. Jones's article, "Idealism and Epistemology," in the current (October) number of "Mind."

reply took up more of the space of "LIGHT" than the subject merited. The editor struck out the reason, leaving the other part of the sentence, which then appeared distinctly discourteous, contrary to my intention. I wanted to get "C.C.M." to condense his letters into a smaller space, and so get a larger number of readers to take an interest in them. But the peculiar kind of language common to most Re-incarnationists, Theosophists, and Occultists is a great barrier to concentration. Uncommon and often obsolete words are used, and then there has to come a long explanation of the sense in which they are used, to avoid misinterpretation by the ordinary reader; when a few Anglo-Saxon words at first, instead of one long and strange one, would have saved much space and made the average reader clearer as to the meaning intended. I am sure that "C.C.M." will take in good part what I have said on this point.

R. DONALDSON.

[We regret very much if, inadvertently, anything apologetic or explanatory has been struck out of Mr. Donaldson's letters. That certainly was not the intention. We are quite sure that "C.C.M.," like Mr. Donaldson, has had no personal feeling during this long and important discussion.—ED. "LIGHT."]

Telepathy—or What?

SIR.—In my letter of last week re New Zealand experiences, I find you note a discrepancy. There is really none; only I failed to make my meaning clear, and your printer left out one word.

I wrote: "I felt very much as if I would be entranced as I was that time at breakfast": meaning as she was when, while at breakfast, she became entranced for the first time. I should have put "had been," and the meaning would then have been clearer. The sending and receipt of message both occurred in the evening.

VIR.

Evolution in Religion and in Man's Thoughts.

SIR.—The "Christian World," some time ago, narrated the following incident:—

On Sunday evening last, during the great Communion Service at the Metropolitan Tabernacle, a Memorandum was read to the following effect: "A female member of the church, residing next door, lies in dying circumstances. She can hear you sing and desires your prayers." A few minutes later Dr. Pierson, the officiating minister, rose and suggested that "we send her our Christian love, together with a request that when she should meet and see the beloved pastor, C. H. Spurgeon, she would communicate (as she will without doubt be able to do) the loving greetings of the church." This was agreed to, all rising from their seats in response and confirmation of the message.

As a comment on the above passage, Mr. R. K. Strang, of Glasgow, in "The Faith," of October, 1893, remarks: "Such a proceeding was quite as unscriptural as any of the Spiritualistic communications." And here is marked a grand disjunction in the churches, as well as a slur on Spiritualism and the New Testament also. Whence this cause? It all hinges on evolution. And where lies the evolution? Mr. Strang believes, if I mistake not, that of the millions of human beings that have been born since the world began, the souls of all, with the exception of the Lord Jesus Christ, will remain in utter oblivious inactivity until we shall all be changed in a moment when the trumpet shall sound and the dead shall be raised. Dr. Pierson thinks differently. Which is the evolutionist?

The following from a sermon of the Bishop of Salisbury, one of the thoughtful men of the day, may help us to an answer to the above question, for the advantage of those who are not Spiritualists. He said, in a sermon, not long ago, speaking of the Epistle to the Hebrews, the last Epistle written by St. Paul, therefore liable to an evolution of ideas: "There is no book in the Bible that has so strong an individuality and so thorough and distinct a purpose running through it as that epistle. He gleaned from it a positive meaning; they were to seek to live as citizens of an eternal and abiding city, looking forward to their second life, a life in which men would not be isolated one from another, but in close society and have frequent intercourse—a life in which they would be seeing new faces, making new friends, receiving fresh impressions of character, and having many opportunities of helping one another." But, above all, the Bishop reminded his hearers of "some of the steps which led up to almost the last words in the Epistle, and which gave it a practical meaning." And surely it was a wide step in evolution when, instead of the deadly sleep of ages in the next world, St. Paul tells us in the Epistle to the Hebrews, of "the clouds of witnesses," by which

we are now encompassed, not *will be* encompassed after a general resurrection; those witnesses having been men who had dwelt on earth, and were at that moment not in a dead sleep, but, among their other occupations, such as the Bishop of Salisbury points out, watching the living. This seems the teaching also of Dr. Pierson. It would be fortunate if the Church of England, in some near future, should be permitted to read, from choice, at the burial service, portions of the eleventh and twelfth chapters of the Hebrews instead of the fifteenth chapter of the First of the Corinthians, although the general tenour of that chapter is primarily so grand. Such a change would be wise also, we cannot but think, now that evolution is showing itself so manifestly in a wider scope of communion between the two worlds than humanity has ever before experienced.

W. R. TOMLINSON, M.A.

Of Magnetism.

SIR.—With regard to your remarks on "Magnetism" in your issue of October 21st, would you take scientific objection to the expression "Magnetic Condition"? The very common place remarks made by Dr. Juliet H. Severance scarcely, I think, merit criticism, being, as you say, simply "Dr. Fell with variations."

People talk so glibly about "magnetic relations" now-a-days, and you do right to say it is a kind of talk which disgusts many thinkers.

However, to my point. Readers of the "Perfect Way" may remember at the end of the book (1st edition) some diagrams that always merited careful note. One is that of a man in ideally perfect health of "body, soul, and spirit." The molecules comprising his body were all polarised centrally, the magnetic conditions being in perfect order.

The other diagram represents a man in an unhealthy condition of body, soul, and spirit. It shows an entirely different magnetic condition, and disorder and confusion reign.

Now, this synthetic delineation of a stupendously important matter may seem fanciful and unscientific to many. It does not to me, but I am not scientifically able to explain why, but only as it seems to me, and this I write under correction.

I believe few people, very few, ever attain to the perfectly polarised condition represented in the diagram, but some people approach it. That is, they have perfect bodily health, a cultured intellect, and a spiritual comprehension of what is called "religion." In this case, such people are composed and tranquil in mind, and the molecules in their bodies, each revolving in order and within its own sphere, have small space for the intrusion of foreign bodies, no cavities caused by the disease or death of a molecule—in other words, no foreign microbes or bacilli can gain access—no warfare but the legitimate one common to all earthly matter goes on. The magnetic condition is "in order," and the outside entities, the mischievous messengers of evil powers, can find no place, for disorder works through disorder. If a person is weak in spirit, the demon of Fear enters! We know how a panic will cause a crowd to disperse. Equally "fear" drives the blood from the heart, disturbs the order of the body, the magnetic condition is altered, and the enemy, the much talked of microbe or bacillus, enters, and a physical disease may be "caught" in the body; or if the "Fear" is especially mental the disease will be on the astral plane or spirit body, or nervous system, and the results will follow on the plane more especially "disturbed first," though they will work out probably on to the physical later on.

Fear is to my mind one of the greatest evils that oppress humanity. By fear I mean also undue "apprehension" and dread of coming events, and I can but think we are in our present civilisation tending to increase the power of these demons. The microbe is a fact, no doubt, and a large number of persons who had not imagination enough to conceive of disease contagion in an abstract manner are now panic-stricken by the realised horror of the powerful microbe. We do wisely to adopt every possible hygienic measure, but the fear of the microbe and magnetism (as taught by the professors of Dr. Juliet H. Severance's school) will quite overcome the belief in hygienic protection, if we do not also teach some other protective condition.

We have already had hints as to what fearfully selfish results can ensue when fear of the "microbe" once gains entrance to the undisciplined mind. A general *sauve qui peut* ensues. It is a truism that fear is not only contagious but that it causes contagious diseases to be caught; but it is not because other people's "magnetisms are diseased" that we take moral or physical

diseases, but because our own magnetic conditions are not rightly polarised.

Astronomical laws all point to order, and harmonious revolution round or towards a central point; erratic cometic movements seem to belong to other systems. The laws of the microcosm appear to be those of the macrocosm, and it seems to me, if a person's own magnetic condition be right, there is little to fear from other people's "diseased" magnetism. It would be a cruel and hateful thing to go about the world talking of this trifling knowledge of a great subject.

The way to get rid of the demons of "Fear" and "Apprehension," and the way to get one's "molecules" polarised rightly, and the way to get oneself in a healthy magnetic condition, is the way to Regeneration. We can most of us try—some few attain, but it means much. The diagram points out that all the molecules—and each molecule contains a nucleolus (I believe scientifically as well as spiritually true)—should polarise to the centre, so we may think rightly in our brain and be highly cultured, but the moral ideas and the physical functions may not be polarised. The body may be healthy, but the intellect dormant—and so forth. The whole man requires to be in order, and then there will be no room for "microbes" on any plane.

I observed an able notice taken from the "British Medical Journal" ("Public Opinion," October 20th): "The problem of contagion, then, is no longer a matter of isolation and antiseptics, but of improved surroundings and better conditions of life." Lift the "better conditions of life" to higher planes of man's being as well as his physical and we have the true remedy for "evil magnetism."

When a human being is in harmonious magnetic condition, the state of things spoken about in Mrs. Boole's valuable letter of September 23rd comes into action.

The true magnetic thrill, the perfect felt response of the soul through the completed vibratory action of the orderly condition of things, can only be known to the perfected human being. This also causes the excessive pain that the "pilgrim on the road" feels at the sight of cruelty and wickedness. While the molecules are arranging themselves, they thrill to pain rather than joy.

People who have nothing of this vibratory thrilling are still in the disorderly condition, which dulls them to all things. In modern education there is undoubtedly a strain on the brain centres which weakens their strength, and the physical cannot respond to the spiritual, and therefore conveys neither the joys of the noble emotions nor the pains of the ignoble ones. A dulled mediocrity ensues. Competitive education must lower the power of vibratory thrill.

I wish to say that through the symbols of "Fear" and "Apprehension," &c., I mean that the "Adversaries" are at work, and that they are stern realities, as much so as that our physical bodies are stern realities on this, the physical plane, or that our astral bodies are tangible "realities" on the astral plane; each plane being only real or sensible on its own conditions, the reality becoming infinitely more real as it approaches the centre of all Reality, our faculties of self-consciousness enormously increasing in ratio as the realities of each plane—in order—open to us. There are "adversaries" that haunt each plane—or state of consciousness, if the word "plane" be objected to.

ISABEL DE STEIGER, F.T.S.

Professor Lodge's Chicago Address.

SIR.—The above article in "LIGHT" must commend itself to all clear thinkers, but let none of us forget that incredulity and ignorance of cultured mediumship will never "hew out the road to progress." The former may, and does propagate itself. Logic-chopping can disestablish the most stupendous truth, neither can the "subliminal consciousness" theory ever stand for or explain direct scientific communion with spiritual entities. What about the thousand and one of the manifestations of spirit? the seeing, hearing, sensing not only of "portents," but of protective, defensive, and helpful spirits, such as myself, for example, and thousands of other mediums, have enjoyed for years. We have no doubts. We need not faith. We are aware of spirit influence by knowledge direct and exact.

Next to the psychic temperament, non-dogmatism with humility constitutes the grandest preparation for this holy inheritance. I have a brief experience which in this connection may be useful. I know a medium who in the normal condition is a scientific Rationalist, popular religious beliefs being

repulsive to his method of thought. While in the state of trance I have been present and heard a control use his brain to teach in hideous idioms the doctrine of a sulphurous hell equal to the gloomiest Calvinism. I had to convince this strong-willed ignorant infestation of its incapacity to teach; and used my influence in the way of exorcism. Could such be the impinging of the "subliminal consciousness?" I think not.

Newcastle-on-Tyne.

W. H. ROBINSON.

The Discrete Degree.

SIR,—Readers of "C. C. M.'s" letter on this question will no doubt be of the opinion that it is an exceptional privilege to have so pregnant and suggestive an essay presented to us. Being at one with the general argument formulated, perhaps "C. C. M." will allow me to point out, in order to reconcile, an appearance of a duality of position in some passages.

The leading argument advanced appears in the following: "The Spirit-Soul is prior in order to the conversion or regeneration of individual souls, whereby the mystical body is constituted. The individual consciousness becomes the reflection of the Universal at an organic point. The will is the Universal will, infallibly informing the executive or functional intelligence in the operative sphere of the latter. The entrance on this phase . . . is this preparatory reduction of our resistance to a relatively passive degree. It is resignation. 'Thy will, not mine, be done.' All substances become assimilated to the substance of an existing higher order, only by subjection or submission to the action of the latter; the unifying principle always antecedent and effecting the integration."

On the other hand, some of the arguments used might be interpreted as attributing a validity to effort on the part of the rational mind, to bind the antecedent and superior principle above indicated. I feel confident that this would be contrary to the intention of "C. C. M.," and will therefore interpret them in that light.

"We go to that nature on which we meditate." But transferring consciousness in meditation to the other end of the chain which links the unit to its proximate Universal, and dwelling there in contemplation, does not carry it through into that next state: into that discrete degree. It still remains outside, regarding the door, till that door opens and light streams out and illuminates it. But the door is opened from within and not forced from beneath, from without.

"Consciousness must go entirely over to the object of devotion." But unfortunately the permanent retention of the inward direction of consciousness, towards its proximate Universal, is not possible in this external world. We are continually related outwards to the "otherness" aspect of Being; to people, to phenomena, to the sensations thrust upon us by the multitude of cells, or lives constituting our organism.

"The negation of the separate self is only achieved by a positive and exclusive affirmation of the Universal Self." "The total transition of consciousness to the Divine object is the act of self-surrender." It is necessary to recollect, as "C.C.M." indicates elsewhere, that at-one-ment with a higher aspect of Being is not attainable by the efforts of a lower principle. The kingdom of heaven is not taken by force. The superior is not bound by the inferior. The use of the words affirmation and transition in this connection may mislead. The rational principle is interpenetrated by the superior soul-principle, which radiates through it from within the astro-mental; which latter remains ever circumferential to it. The external, inferior, rational principle cannot bind or overcome or interpenetrate the soul-principle.

But it appears to me that "C.C.M." has not dealt with the distinction which I endeavoured to indicate, as between the theoretic apperception of a possible higher mode of consciousness: discrete degree, and actual functioning in that mode. The implicit recognition of a transcendent ideal, as equivalent to true personality, does yet not carry with it conscious participation in that ideal state; does not entail perception from that altitude, or conscious functioning of cognition in that aspect of our Being. The mental principle has to postulate that ideal state, which ever slides behind the regarding mind; to which it remains theoretic, speculative. Hence also the will of the personality cannot achieve identic-union with its proximate Universal. Nor does the positive affirmation of the Universal by the rational mind carry conscious participation therein. Nor can the mental self-consciousness "go over" to the higher principle. It is infilled by that higher principle which is central to its circumferential mode. I will endeavour to show

in a subsequent letter that this is a necessity of our occult constitution. The intellectual faculty is a function of the astral-Ruech principle of our Being, while consciously participating in a state of identic union implies conscious functioning in the Neschamah, or soul principle.

That I agree with "C.C.M." as regards the precedence of the determining element to the resultant, or mystical, body, appears at the commencement of this letter; but might it not be more complete to state that the One Determinator of the Divine Humanity as spirit, or consciousness, is prior in order to that conversion or regeneration of individual souls, whereby the mystical body is constituted, and to view humanity as the process of that determination in becoming, with Divine Humanity as its fulfilment.

With regard to the distinction between integration and identification, "C.C.M." will remember that I asked for enlightenment myself on that very question. I am inclined to think that integration may pertain more specially to substance and identification to spirit. While both are integrated in higher modes, the identification of spirit must ever be more direct than that of substance, which must remain relatively mediate. This distinction appears to me to be somewhat akin to that which he suggests to Mr. Maitland, and may possibly carry the implication of an alternative theory of Re-incarnation.

I would suggest that the definition of discrete degrees as "distinct stages of integral self-consciousness" may perhaps not sufficiently embrace the possibilities. It may be that the self-consciousness of the soul is as distinct from self-consciousness of the mind as that is to instinct; or, again, as the latter is to vegetable life states or sub-consciousness. It may be that a true definition of what is involved in a transcendent or discrete degree of consciousness would entail and include a definition of Angelic mode of Being, in which our soul-consciousness might be functionally participant consciously to itself, yet unconsciously as regards the external rational principle *per se*, until the latter is interpenetrated, illumined by the radiation of the former. In this respect "C.C.M.'s" references to more direct vital centres, with mediate or derivative individualities, synthesised therewith in dependent subordinate functions, are extremely suggestive and valuable; carrying the analogy of the organism, with its solidarity of function, as Divine Archetype, into possible higher planes of related expression, in cosmic individualities or planetary spirits, who again may be integrated as functionally participant in a Solar-angelic state.

If that possibility exists, it will be the resultant of the unfolding of the inherent principles of identity, which will relate and identify us with those states. These principles must now constitute a portion, or aspect, of our being. Consequently we are actually now related to those states, though the functioning of those principles or aspects of our Being is not unfolded. That these principles will unfold in man, in the course of cycles of evolution, I do believe. Man will then, even while yet on earth, become consciously aware of his Being from centre to circumference; he will realise the unity of the various aspects of his Being and his identic relation to the whole. The unity of the Universe will cease to be speculatively apperceived, but will be consciously conceived, experienced.

CHERCHEUR.

Idealism.

SIE.—I desire to thank "C.C.M." and Mr. Fawcett for their respective answers to my queries. From them I conclude, and I should be glad of correction if I am wrong, that anyone who holds that the "modality of the representation" of the world in consciousness varies with the subjective conditions of the percipient being, independently of the question whether consciousness is a necessary element in Reality, has a right to call himself an Idealist.

I should like here to say that I am one—probably there are many among your readers—who regards "C.C.M.'s" recent contributions on the subject of Re-incarnation as very valuable corroboration, from a scientific and analogical point of view, of what many subjectively recognise as the actual history of the soul.

C.Y.I.

It is worthy the observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of death, and therefore death is no such terrible enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it; fear pre-occupateth it; nay, we read after Otho the emperor had slain himself, pity (which is the tenderest of affections) provoked many to die out of mere compassion to their sovereign, and as the truest sort of followers.—BACON.

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKING HALL, WEST HAM-LANE, STRATFORD, E. Meetings on every Sunday, at 6.45 for 7 o'clock. Speaker for Sunday next, Mrs. Stanley. The committee tender their thanks to all speakers who have assisted the cause with us during the past month. J. RAINBOW, Hon. Sec.

14, ORCHARD-ROAD, ARKEW-ROAD, SHEPHERD'S BUSH, W. On Sunday last we had a good meeting, many strangers being present. Mr. Bradley's guides delivered an excellent discourse upon "Spiritualism: What is it? And why has it not more quickly spread?" Sunday, at 7 p.m., Mr. Pursey; Tuesday, at 8 p.m., séance, Mrs. Mason. Sunday, November 12th, Mr. W. O. Drake. J. H. B., Hon. Sec.

23, DEVONSHIRE ROAD, FOREST HILL. On Sunday last Mr. Elphick gave a reading, followed by an address from Mr. F. Vaughan, on the various conditions of Spiritualism, pointing special stress upon the necessity of Spiritualists who attend spiritual circles giving their help and sympathy towards the undeveloped spirits who come, so as to enable them to rise to a higher state. On Sunday, Mr. W. Edwards will give an address on "Mesmerism and Magnetism," at 7 p.m. Thursday, at 8 p.m. circle; Mrs. Bliss, medium. Admission by ticket only.—J. H. B.

311, CAMBERWELL NEW-ROAD. — Wednesday, inquiry meeting at 8.15 p.m. Sunday, séance at 11.30 a.m.; meeting at 7 p.m. On Tuesday, November 14th, the monthly social gathering will be held at 8 p.m. A hearty welcome will be given to all. Tickets, 6d. each. A conference will be held at 3 p.m. on November 19th, to consider the best means to advance the cause in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea will be served at 5.30; tickets 6d. each. At 7 p.m. (by special request) "Douglas" will narrate his "Experiences in a Haunted House; or A Conflict with Evil Spirits."—CHARLES M. PAYNE, Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W. Mrs. Treadwell, although disclaiming any pretensions to being a public speaker, delighted a full audience by her plain, straightforward narrative of many of her remarkable experiences during twenty years of Spiritualism. Her long experience as a trance and clairvoyant medium has served to deepen the reverence with which she regards the truths that she has laboured so long and with such great success to disseminate. Next Sunday, at 7 p.m., Mr. J. Watmore will deliver an address on "Progressive Spiritualism." On November 12th, Mr. E. W. Wallis (editor of "The Two Worlds"), at 11 a.m., on "The Onward March of Man," and at 7 p.m. on "The Distinctive Features of Spiritualism." November 19th, Dr. W. T. Reynolds.—L. H. R.

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. Junior Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-platz, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelander, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, R. Torestonson, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozorski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Ryehill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 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.

REPUTATION AND CHARACTER.—Contentment with reputation instead of character is one of the commonest, as well as one of the most fatal, faults of modern life. Many causes have contributed to its creation. Unbelief and the divorce of religion from morality prepare the way for it. The craving for wealth, and the vain-glory which the possession of wealth often inspires, give strength to it when once in existence. The publicity now given to the sacred privacies of life, and the new function of the personal interviewer, all prompt to keep up appearances, to make a fair show for the eyes of others, whatever may be the real state of the inner man and his private life. To suppose that publicity of life will ensure transparency of character, or to have all eyes turned on one will compel sincerity of heart, is to suppose what neither good sense nor experience warrants. The fact is that the temptation to put on appearances, to build up an imposing pasteboard front, will be strong just in proportion to the need there is for appearing well in the eyes of men. No man needs more to fight and watch against the demon of pretence than he who courts reputation, or who seeks some boon dependent on the good will of others.—PRESIDENT ROBINSON.