

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	73	Mr. F. W. H. Myers on Stainton	
Gerald Massey as Mystic	74	Moses	79
Psychic Photography	76	A Spirit's View of Death	80
Phantoms	76	"The Sepher Yetzirah"	80
American Mediums	77	Re-Incarnation	81
Evidence of Identity	77	Letters to the Editor	82-83
Science and a Future Life	78	Society Work	84

NOTES BY THE WAY.

"What is it: fashion or faith? It does not matter much: it is here." That is one's first reflection after reading such a story as "The Last Drink," in this month's "Idler"—so like, in tone, to a dozen other contributions in Magazine, Journal, Review. Every Spiritualist knows all about it; and under every one of these tales, sketches, poems, &c., might be written Tennyson's strong line:—

The dead are not dead but alive.

The story? Two hard-drinking cronies drink themselves dead. One goes first; the other is just conscious enough to understand that his companion is dead, and then, after a physical and mental struggle, shakes himself free, and, seized with a strong desire to see his old mate, makes for his grave, where he finds him, seated on the mound and fingering the mould. After a long talk, a coffin is seen approaching, evidently coming their way—coming to that very grave. The two men move a little aside. "The same grave for the same drunk," said the sexton, as he jabbed his spade savagely into the mould which had been so lately put in place. They lived together, drank together, died together, and now they can lie together. I warrant you their souls are together now—if such people have souls. Jim Hanson's box goes top of Tom Reycraft's box.' During his speech, Jim Hanson, as in a trance, stood staring at the sexton. Turning quickly to Reycraft, he clutched him by the arm: 'Tom! Tom! am I dead?' Reycraft smiled his well-known smile: 'We are both dead, Jim,' he said."

The "Idler" is on the right tack.

Mr. A. P. Sinnett's Addresses on "The Pyramids and Stonehenge," appearing as No. 19 of the "Transactions" of the London Lodge of the Theosophical Society, are decidedly interesting, though the enormous majority of persons who, as he says, "disbelieve in clairvoyance from A to Z," would, if they noticed him, only wonder at his crazy assurances and monstrous dates; for Mr. Sinnett goes back 800,000 years! But even that is comparatively modern, marking as it does the commencement of the melting away of the mighty (now lost) Atlantean continent. Mr. Sinnett claims that occult experiments have led to the opening up of enormous possibilities in relation to the history of this planet. Out of these experiments, he says, has grown the theory that during the gradual submergence of the old Atlantean continent "the most spiritually enlightened and advanced representatives of the race" (*adepts*, he calls them) emigrated and settled in the western regions of our present Europe, as well as in many parts of the Eastern world. "On ground which is now part of our own British Islands, though it had not at that time separated itself from the main continent, Atlantean adepts

left traces of their presence, some of which survive to the present epoch. In Stonehenge we possess a memorial of the Atlantean dispersion, though that structure is of more recent date than the pyramids of Egypt." The traditional "Divine Kings of Egypt" were these adepts. All this, says Mr. Sinnett, is occult history, obtained by a kind of clairvoyance through what has been called "the Memory of Nature." Why should we endorse or deny? Enough that we wish well to all seekers after truth, in any direction, by any path, to any end.

"Freedom" (Boston, U.S.), referring to our late papers on "The Higher Ego," has a shrewd reflection concerning the subject which may help the merely "practical" man over the stile. The editor, Helen Wilmans, says:—

The very name of these articles is suggestive. "Is there not a higher Ego?" When an author writes an article clear above his own head (as it were) and only comes into a full comprehension of the article after a year, or years, of development, are we necessarily to take it for granted that some advanced spirit guided him in the writing of it?—or may we not believe that he temporarily ascended into his own higher brain and wrote from the ideal faculties, wrote from a lofty point in his own development which his ordinary, every-day faculties had not yet reached, but which they did reach in time, so that he could then fully comprehend his own article without being lifted in order to do so?

It seems to me that thought has its mountainous altitudes to which we sometimes lift ourselves on the wings of the imagination, and from which we catch glorious outlooks stretching far and wide. And then we descend again in order to bring every force of our whole nature up with us, and begin to climb to this same height so slowly and laboriously that it often takes years to reach the top, where the magnificence of the view becomes ours permanently.

That suggests a very useful working theory for those who find it difficult to believe that they are two or three persons in one.

The phrase, "The communion of saints," in the Apostles' Creed, has been a sore trouble to the critics in every age since that spurious but most influential document came into existence. Who are the "saints"? Many have held that they were the congregation upon earth—the Church, in fact; but others have as firmly held that the phrase indicated those who had passed into the Unseen, whose presence and ministry upon earth were a precious reality. The "Literary Digest," in a very candid little article on the subject, says:—

Both Zahn and Kattenbusch say that the expression was in use about the year 400. Kattenbusch says that about the year 400 the expression had a two-fold meaning: "Worthy of special attention is the addition which in the German text runs, *die Gemeine der Heiligen*. Whether the Latin expression (*Communio Sanctorum*) can be so translated, may remain undecided. In the oldest documents in which we meet the expression (they belong to about the year 400) we find there and subsequently a double meaning. Either is it here to be understood as stating more certainly the right of saint-worship, in which sense the expression is to be translated 'Communion with the Saints' (namely, those in heaven); or it is to be understood as an allu-

sion to the fulness of the Sacraments of the Church, which stands open to the 'believer.'

But, whatever may be the meaning of the phrase in the so-called Apostles' Creed, it is certain that in the early Christian Church the realisation of the presence of saints or angels was universal. In the "Recognitions of Clement" (probably written early in the third century), there is a chapter on Guardian Angels, in which their intercourse with human beings in the flesh is assumed.

The chapter on Guardian Angels is interesting from several points of view. The writer says that "the name God is applied in three ways"—to God Himself, to him whom the Almighty sends, and for God's glory in His messengers. Not only is the reality of spiritual appearances assumed, but the writer says that, when an angel appears, the wise man asks his name and the sender of him. Then he goes on to say that "every nation has an angel to whom God has committed the government of that nation," and even specifically declares that "the Most High God, who alone holds the power of all things, has divided all the nations of the earth into seventy-two parts, and over these He has appointed angels as princes." This, of course, may be mere speculation and romancing—and there was plenty of that in the early days of the Christian Church—but it indicates the undoubted fact that the first Christians were saturated with faith in "the communion of saints," though fully alive to the existence and power of evil spirits too.

Many good people fortify themselves in some of their peculiar beliefs by literal quotations from the Authorised Version of the Scriptures. So, the words in Acts xvi. 7, "They essayed to go into Bithynia, but the Spirit suffered them not," have been understood to mean that the Apostles were hindered in their purpose by the Third Person in the Trinity. But the alteration in this verse, which appears in the Revised Version, is a very instructive one. Instead of "the Spirit suffered them not," we have "the spirit of Jesus suffered them not." The inference is inevitable that in some way it was believed that Jesus, from his spirit-plane, could instruct and guide the apostles. Dean Alford, in his revision of the New Testament, made the same alteration, and noted that this was in accordance with all the ancient manuscripts. In fact, there is far more Spiritualism in the New Testament than conventional readers have ever imagined.

A correspondent asks: "We boast of our modern civilisation; but is it worth the price? Is not the misery of great cities—and even their sin—greater than the misery and the sin of many so-called 'savage' communities?" The question points to a very complex and subtle problem. It may be admitted that when we think of the lives of tens of thousands in London and Liverpool—and elsewhere—the life of a healthy Zulu, or of a Matabele (before he became acquainted with Christian "Maxims"), is, animally, much to be preferred. But the point is, what is civilisation doing? It may all turn upon considerations of profit and loss. But, even so, we must look all round. Think of the thousand forms of delight and goodness which grow out of civilisation—out of the very complexity and subtlety of it. Think of art, music, literature, science; and of the deep and varied draughts of joy connected with them. But, apart from that—apart from any present results of joy or goodness—the processes of civilisation are creating a more complex kind of creature, ready for the immense unfoldings of the future, on earth and in the Unseen. If we ponder that and bring it into the account, the result will be seen to be well worth the price.

I LOVE little children, and it is not a slight thing when they, who are fresh from God, love us.—CHARLES DICKENS.

GERALD MASSEY AS MYSTIC.

Under this title the "Arena" gives a very appreciative notice of Gerald Massey; and as Gerald Massey holds a high place in the affectionate esteem of his brother Spiritualists, we think our readers will be glad to see the following extracts which we venture to cull from the "Arena" article:—

In Gerald Massey, as in Whittier, we find the union of the prophet, reformer, and mystic. We have seen [in preceding articles] with what superb courage he has assailed entrenched wrongs and popular injustice. We have noted his lofty faith, and caught glimpses of the future triumph of right through the mirror of his soul. We now pass to notice the poet as a mystic. In the following lines we have a great thought beautifully expressed:—

God hath been gradually forming man
In His own image since the world began,
And is forever working on the soul,
Like sculptor on his statue, till the whole
Expression of the upward life be wrought
Into some semblance of the Eternal thought.
Race after race hath caught its likeness of
The Maker as the eyes grew large with love.

Here is a companion thought:—

What you call matter is but as the sheath,
Shaped, even as bubbles are, by the spirit-breath.
The mountains are but firmer clouds of earth,
Still changing to the breath that gave them birth.
Spirit aye shapeth matter into view,
As music wears the form it passes through.
Spirit is lord of substance, matter's sole
First cause, formative power, and final goal.

It will be seen that the poet, while discarding the crude ideas and conceptions of creation which were born in the childhood of the human race, opposes the views popular among certain thinkers, who hold that the human brain is merely an expression of psychical evolution, and that the law-governed universe, with art, design, and intelligence visible in its every phenomenon, is merely the result of force, working blindly and without intelligence. The wonderful facts demonstrated through hypnotism, and the results which have crowned the painstaking and careful research of leading scientists in the fields of psychical phenomena, have by external evidence and incontrovertible facts greatly strengthened the position arrived at by the mystic through the intuitional power and acute interior perception.

Mr. Massey believes that the tree is to be judged by its fruit; that according as you have performed the will of the Infinite One, or expressed the best and truest in your life, you shall be rewarded—or, rather, that every good deed bears the doer upward, every real sin lowers the soul. He teaches the high and wholesome morality that, precisely as we help lift and benefit our fellow-men, our souls blossom into the likeness of divinity; that it is by *deeds of service that the spirit is made royal*. His teaching touching the future of the soul is thus clearly set forth:—

Both Heaven and hell are from the human race,
And every soul projects its future place;
Long shadows of ourselves are thrown before,
To wait our coming on the eternal shore.
These either clothe us with eclipse and night,
Or, as we enter them, are lost in light.

Mr. Massey, while holding that law runs through the universe and that sin brings its own punishment, does not hold to the frightful old-time doctrine that man, envired by sin and surrounded by temptation, having only a few fleeting years in which to obtain wisdom, is nevertheless doomed to be lost for eternity if he fall by the wayside. Such a belief is abhorrent to so broad, tender, and noble a nature as his. On this point he says:—

I think Heaven will not shut for evermore,
Without a knocker left upon the door,
Lest some belated traveller should come
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.
I think there will be watchmen through the night,
Lest any, far off, turn them to the light;
That He who loved us into life must be
A Father infinitely fatherly,
And, groping for Him, these shall find their way
From outer dark, through twilight, into day.

I could not sing the song of harvest home,
Thinking of those poor souls that never come;
I could not joy for harvest gathered in,

If any souls, like tares and twitch of sin,
Were flung out by the farmer to the fire,
Whose smoke of torment, rising higher and higher,
Should fill the universe for evermore.

Our science grasps with its transforming hand,
Makes real half the tales of wonder-land.
We turn the deathliest fetor to perfume ;
We give decay new life and rosy bloom ;
Change filthy rags to paper, virgin white ;
Make pure in spirit what was foul to sight.
Even dead, recoiling force, to a fairy gift
Of help is turned, and taught to deftly lift.
How can we think God hath no crucible
Save some black country of a burning hell ?
Or the great ocean of Almighty power,
No scope to take the life stream from our shore,
Muddy and dark, and make it pure once more ?

Dear God, it seems to me that love must be
The missionary of eternity !
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save ;
Gather the jewels that flash Godward in
The dark, down-trodden, toad-like head of sin ;
That all divergent lines at length will meet,
To make the clasping round of love complete ;
The rift 'twixt sense and spirit will be healed,
Before creation's work is crowned and sealed ;
The discords cease, and all their strife shall be
Resolved in one vast peaceful harmony.

Another truth which Mr. Massey frequently expresses is the presence of the Infinite One here and now, in opposition to the narrow view that God spake to His children only in ancient times. Like Whittier, he ever teaches that God is with us now and here, and that none of the glory of other days is absent from our own. In one notable poem he thus sings :—

There is no gleam of glory gone,
For those who read in nature's book ;
No lack of triumph in their look
Who stand in her eternal dawn.

Few poets have ever thrown into simple words a more beautiful conception of man's relation to God, or God's broad love and sympathy for His children, who through past ages have been struggling upward toward the light, than is found in these lines of Mr. Massey's :—

This human life is no mere looking-glass,
In which God sees His shadows as you pass.
He did not start the pendulum of time,
To go by law with one great swing sublime,
Resting Himself in lonely joy apart ;
But to each pulse of life His beating heart,
And, as a parent sensitive, is stirred
By falling sparrow, or heart-winged word.

As the babe's life within the mother's, dim
And deaf, you dwell in God, a dream of Him.
Ye stir, and put forth feelers which are clasped
By airy hands, and higher life is grasped
As yet but darkly. Life is in the root,
And looking heavenward, from the ladder-foot,
Wingless as worms, with earthliness fast bound,
Up which ye mount but slowly, round on round,
Long climbing brings ye to the Father's knee ;
Ye open glad some eyes at last to see
That face of love ye felt so inwardly,

In this vast universe of worlds no waif,
No spirit, looks to Him but floateth safe ;
No prayer so lowly but is heard on high ;
And if a soul should sigh, and lift an eye,
That soul is kept from sinking with a sigh.

All life, down to the worm beneath the sod,
Hath spiritual relationship to God—
The Life of Life, the love of all, in all ;
Lord of the large and infinitely small.

In these lines our poet gives expression to the new religion which is taking possession of the most exalted minds of our day. It is all very well to say that God is so much more than the finest expression of the divine in man that we cannot comprehend Him ; but we cannot use this reasonable assumption to bolster up the unreasonable and impossible one that God's attributes are not in alignment with the most perfect ideal which haunts the noblest brains of the best civilisation. There are certain eternal verities, the highest and most splendid of which is love. These verities are immutable and unchanging ; they form a constellation upon which the eyes of the noblest and most truly divine in all ages have been fastened. And as humanity in her slow ascent rises to higher altitudes of civilisation, a greater number come to appreciate the supreme truth that it is only that which is divine in essence which can yield enduring happiness and spiritual peace. The Golden Rule is not peculiar to any one religion. It has been taught in spirit by philosophers, poets, and sages throughout the ages. There are certain fundamental principles in ethics which, by common consent, the highest and purest souls of all lands and periods have regarded as divine ;

and in proportion as man has given expression to the godlike attributes in his life has he approached earth's highest dream of divinity. The lofty ideal which this dream embodies runs like a thread of gold through every civilisation. It was taught by Zoroaster and Confucius, by Gaudama and Pythagoras, by the prophets of Israel, and the Stoics of Greece and Rome ; it found glorious expression in the life and teaching of Jesus. God, compared with earth's noblest man, may be as the ocean to the rivulet, as the Himalayas to the ant mound ; but His nature must, if He is the incarnation of what humanity holds as highest, sweetest, and truest, be all that the most divine expression of manhood is, and inconceivably more than this in the expression of the divine attributes. He must be the infinite reservoir of all those virtues which make manhood divine ; and being this, He could not do things which would be abhorrent to the noblest man. If, at any point throughout the cycle of eternity, He should draw the dead line across which even the weakest of the children He has called into an eternal existence might not fly from darkness and pain into the light, purity, and love of a better life, He would be guilty of a crime so abhorrent to an exalted and humane earthly parent that the parent himself would rather die than condemn his offspring to such a fate. This supreme truth, that God must be better than the best man instead of worse than the most cruel savage, is the keynote of the new evangel which our nineteenth-century prophets and mystics have given the children of men.

The idea of the Eternal Goodness, in varying phraseology, has been presented by almost all the great poets and prophets of our own time. Gerald Massey, in one of his terse sentences, says : " Any God who demands the worship of fear is unworthy the service of love." The new religion goes out in love to all life. It binds up the bruises of him who has fallen by the way-side. It extends the hand to the sinking. It calls aloud for justice for the weak and oppressed. It denounces tyranny, injustice, and whatsoever lowers manhood or degrades womanhood. It demands that the rights of the child and those of the mother be sacredly and inviolably kept. It whispers hope and love to the despairing. It gives voice to the words which come from above in the most exalted songs of our time. It teaches the kinship of man to God in such a way that the old-time nightmare disappears. And as the child, with open arms and joyous cry, rushes to meet the loved parent, so do earth's children go to the Father above for that sustaining power and holy peace which through all past time sages have drawn from the Infinite. This thought is beautifully set forth by Mr. Massey in the following lines :—

There is no pathway man hath ever trod,
By faith or seeking sight, but ends in God.
Yet 'tis in vain ye look without to find
The inner secrets of the eternal mind,
Or meet the King on His external throne.
But when ye kneel at heart, and feel so lone,
Perchance behind the veil you get the grip
And spirit-sign of secret fellowship ;
Silently as the gathering of a tear
The human want will bring the Helper near :
The very weakness that is utterest need
Of God, will draw Him down with strength indeed.

In the province of religious thought, Mr. Massey has been a herald of the new day. His utterances are deeply spiritual, yet charmingly rational. While recognising the interior self as the true ego, and fully appreciating the spiritual forces underlying creation, he abhors superstition, and is filled with a holy passion for a more complete knowledge of life. He cannot understand why men should place prejudice above truth, and believes it to be the sacred duty of every man, woman, and child to use the divine torch of reason to guide his steps. He is a thorough believer in evolution, and hails modern science as the handmaid of progress. In a word, Gerald Massey is a child of the dawn.

THE DOCTRINE OF ANNIHILATION.—With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is as the consideration of the views now held by most physicists—namely, that the sun with all the planets will in time grow too cold for life, unless, indeed, some great body dashes into the sun, and thus gives it fresh life. Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.—DARWIN

PSYCHIC PHOTOGRAPHY.

The "Agnostic Journal" is a fine pattern of impartiality. Working on altogether different lines from ourselves, it nevertheless has frequently a very kindly reference to "Light," and it opens its columns freely to communications written from an avowedly Spiritualist point of view. In a recent issue appeared an excellent article on "Psychic Photography" from the pen of our old friend Mr. Desmond G. Fitzgerald, reviewing Mr. Glendinning's recently published book "The Veil Lifted." Having spoken of Mr. Crookes' photographs of "Katie King," the writer says:—

The lengthy paper from which I have taken these extracts was written by an investigator and discoverer of world-wide reputation—William Crookes, F.R.S., past President of the Chemical Society and of the Institution of Electrical Engineers. It will not be denied that such statements from such a man challenge, *prima facie*, the earnest attention of every intelligent human being. It may be suggested—it has been suggested—that when the illustrious discoverer of *Thallium* penned the above, his great intellectual powers must have been on the wane. But, as though to negative this assumption, some of his most splendid achievements, notably those in connection with molecular physics in high vacua, were accomplished almost simultaneously with, and subsequently to, his "Researches in the Phenomena called Spiritual." It might be surmised—it has been surmised—that in the course of twenty years, and especially since his medium was "caught tricking" by Sir G. Sitwell, this investigator may have found reason to considerably modify, if not to reject, his former conclusions. This surmise is disproved by a letter from William Crookes to Professor Elliott Coues, dated July 27th, 1893, from which I extract the following: "If you hear any rumours that I have backed out of the subject because I have found that I was taken in, or in some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request—to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of Spiritualism, I hold the same belief about them now that I did at the time I wrote."

On December 20th, 1875, I had the honour of presiding at a meeting specially convened to consider the subject of spirit photography. On this occasion the author of the principal paper in the book now before me ("The Veil Lifted")—Mr. J. Traill Taylor, then, as now, Editor of the "British Journal of Photography"—was present and spoke. The statement that had then recently been made by Mr. F. M. Parkes, to the effect that no lens is necessary in obtaining spirit photographs, was referred to by him; and the theory that spirit friends materialise themselves sufficiently to reflect the ultra-violet rays of the spectrum, and so impress their images upon the sensitive plate of the photographer, while themselves remaining invisible, was discussed at some length. Mr. George King, a nephew of Sir W. Thomson—now Lord Kelvin—made the very pertinent observation that spirit photographs are apparently of two kinds, in one of which a materialised spirit is photographed in the ordinary way, while in the other the lens and the light seem to have nothing to do with the result. At the same meeting Mr. George Tapp referred to a spirit photograph that had been obtained by relatives of the present writer. A reproduction of the photograph in question faces p. 78 in the work under review.

After the lapse of twenty years, and the death of my cousin who obtained the test, there can, I think, be no objection to my stating that the original was a recognisable portrait of the late Sir William Baynes. My cousin in question had obtained at our private sésances evidence which satisfied her that the communicating intelligence was really her father, and she arranged with him to go to a certain photographer, on a certain day, to obtain a certain test of a very conclusive character. While my cousin was on her way to the photographer (with whom she was to meet my mother and my wife) her daughter suggested to her that the test—whatever it might be—would be more satisfactory and conclusive if it were communicated beforehand to a trustworthy third party. Whereupon my cousin informed her daughter that the test which had been silently arranged and agreed upon at the sésance table was that Sir William should appear on the photographic plate in the old black skull-cap which he wore during the long illness which preceded his

decease. And this test—communicated to no one excepting the daughter—was obtained to my cousin's complete satisfaction.

The interest of the present work resides not so much in the novelty of the results and considerations brought forward as in the stringent nature of the test conditions under which the photographic appearances described and illustrated were obtained. The high character of those concerned in the investigation—of my old friend, Andrew Glendinning, with whom it is impossible to associate the suspicion of anything dishonourable or disingenuous; of the medium, David Duguid, of Glasgow; and of Mr. J. Traill Taylor, an expert in photographic chemistry, optical research, and photographic manipulation—is a most satisfactory condition; but it is one we are scarcely called upon to take into account in considering the experimental evidence put before us. . . . "Here is the point," says Mr. Taylor: "not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development. Pictorially they are vile; but how came they there?"

In the words of Humboldt, I may say: "The facts are undeniable; to science belongs the explanation."

PHANTOMS.

The following narratives are from "The Story of Two Noble Lives," being Memorials of Charlotte Countess Canning and Louisa Marchioness of Waterford, by Augustus J. C. Hare, Vol. III. :—

September 11th, 1869.—We have all been to luncheon (says Mr. Hare) at Carham (sixteen miles from Ford Castle, the seat of Louisa Marchioness of Waterford). Carham is one of the well-known haunted houses. The "Carham Light" is celebrated, and is constantly seen. We asked old Mrs. Compton, who lives there now, about the supernatural sights of Carham. "Och," she said, "and have ye niver heard of the phantom carriage? We've just heerd it this very morning; when we were waiting for you we heerd it drive up." We are quite used to it now. A carriage drives quickly up to the door with great rattling noise, and when it stops the horses seem to paw and tear up the gravel. Strange servants are terribly frightened by it. One day when I was at luncheon I heard a carriage drive up quickly to the door; there was no doubt of it. I told the servant to go and see who it was. He came back pale as ashes and said: "It is only just the phantom coach!" And then there is the "Carham Light." That is just beautiful! It is a large globe of fire in the shape of a full moon! I have seen it hundreds of times. It moves about in the woods, and sometimes settles in one place. The first time I saw it was driving home from Kelso, and I saw a great ball of fire. I said to the driver: "What is that?" "Oh! it's just the Carham Light," he said. When Dick (Mrs. Compton's son-in-law, Mr. Hodgson Hinde) came in, he said he did not believe it; he had never seen it; and that night it came as bright as ever. All the gentlemen went out in the woods to examine it; but it moved before them. They all saw it, and they were quite convinced; it has never been explained.

It was Lady Ashburton's brother (says Lady Waterford), Stewart Mackenzie, who had that strange adventure at school. He was in bed in a long dormitory with the boys in rows of beds on each side. In the night he awoke and saw a little old woman come into the room, and round her neck was slung a sort of satchel filled with carpenter's instruments—a mallet, chisel, hammer, nails, &c. He saw her go up to one of the sleeping boys, look at him, bend over him, examine him very carefully, and then take out a nail, seize the hammer, and seem about to knock the nail into his forehead; then suddenly, just at the last moment, to change her mind, and pass on. Into the foreheads of some of the boys she seemed to strike the nail and then to change her mind. Finally, with horror he felt her approaching his own bed; she took out a nail, seemed coming near, and then suddenly passed on. In the morning young Mackenzie was very ill, very feverish, and said: "Oh! I have had such a dreadful dream"; and he told what he had seen. The master said: "Can you remember which the boys were into whose foreheads she struck the nail?" "Oh! certainly I can"; and

the master wrote down the names in a pocket-book. Very soon after, a terrible fever broke out in the school. All those boys died. The boys the old woman looked at and finally turned away from had the fever, but recovered; the boys she passed by altogether, escaped entirely.

Lady Jane Ellice says (writes Mr. Hare) that at Harewood there is one of the most splendid collections of china—quantities of it. Formerly it used to be kept in the gallery in which the family live, on bureaux, tables, &c. One evening it was left in its usual place, and next morning the whole collection—everything quite unbroken—was found on the ground. There was never the least explanation. The china has since been kept in cases.

AMERICAN MEDIUMS.

Many phenomena of a very striking character are recorded as having occurred in the presence of psychics residing on the other side of the Atlantic. Among these, not the least in importance are those related by M. Clémens in his account of a tour through the States, last year. With Mrs. Aspinwall he saw some most remarkable manifestations, and was permitted to convince himself of their reality in a fashion which recalls a memorable séance described by Mr. W. Crookes, F.R.S., in that deeply interesting series of experiments which the latter gentleman published in his work entitled "Spiritualism in the Light of Modern Science." Those who took part with M. Clémens as inquirers at this sitting were all known to him, and not one of them, he says, would have lent himself or herself to the crime of fraud.

The first apparition was that of a young lady with blue eyes and golden hair, and as Mrs. Aspinwall is of dark complexion, and has deep brown eyes, and hair almost black, it clearly could not be she. This young lady's apparition very graciously allowed M. Clémens to salute her, and he declares that his lips can bear witness that they were not in contact with pasteboard, or with any other substance of a less inviting character than that yielded by the pretty face which smiled upon him, while he at the same time heard Mrs. Aspinwall breathing and coughing. One of his friends, a Colonel S—, had held séances with the gifted medium about thrice a week for a period of eight months, the circle being composed of the Colonel's own tried and competent friends, and always the same persons. M. Clémens personally guarantees the perfect honour of the gallant officer, who has informed him that the spirits appeared with extraordinary facility and in great perfection. He had numerous conversations with his own children and with his friends. His old comrades, and soldiers formerly under his command, and who died on the field of battle, came and showed him their wounds and spoke of their death during the war. He affirms that at these séances it sometimes happened that spirits left the cabinet along with the medium, or came out while she was in front of the curtain, and even invited some of those present to enter the cabinet sufficiently to see the medium, whom they pointed out quietly sitting behind the hangings.

This officer and a lady accompanied M. Clémens to a sitting with Mrs. Aspinwall, and their presence seemed to facilitate the phenomena. One of the spirits having come in evening dress the Colonel at once recognised in him an officer, and asked, "Where is your military costume this evening?" Then M. Clémens saw a very strange thing. The spirit did not reply, but began to make passes over his own chest, and, little by little, his regimental coat, of a deep blue colour, with brass buttons on it, was formed. Another pass, and under his hand was seen his sword-belt. In less than twenty seconds, standing before them and without changing his place, this apparition was completely transformed from the appearance of a gentleman in evening dress to that of an officer in his military costume. And then, with permission given, M. Clémens approached this spirit, touched his hand and saw his face and his black beard quite clearly. The golden-haired and blue-eyed young lady before mentioned had perished in a fire which occurred in the town where M. Clémens' brother resided, and the latter had been instrumental in procuring employment for her previous to this catastrophe. Her family was of excellent and honourable character, but had fallen into straitened circumstances, and a feeling of gratitude to her benefactor had induced her to return to earth for the purpose of convincing him of the reality of existence beyond the tomb. She explained that the sense of gratitude facilitated her return. In one of these séances, the

spirits told the narrator that when they have become accustomed by frequent sittings, to the use for a few instants of these materialised bodies, they can come in person, but that very often apparitions are familiar spirits, who personify friends of the sitters and respond for them.

UNEXPECTED EVIDENCE OF IDENTITY.

Herr E. Schlochauer, writing in "Die Uebersinnliche Welt" an account of his experiences with some of the American mediums, gives a very interesting narrative of a séance with Mrs. Jennie Moore, during which he received what appears to him to be a somewhat unexpected corroboration of the genuineness of a materialisation. The lady is a paid medium and the arrangements are carried out in business fashion. On this occasion, in the presence of three lady sitters, she undressed in a room adjoining the séance chamber and then entered the latter clothed in a light gown of dark woollen stuff, speedily distributed the members of the circle in their various seats after they had made an exhaustive examination of all the surroundings, including the cabinet, and then the séance began. Herr Schlochauer's position was exactly in front of the cabinet, into which, as soon as preliminaries were adjusted, Mrs. Moore stepped, after having closed her eyes for a few seconds as if in meditation. The leader of the circle—a relative of the medium—gave out during the whole séance, hymns and songs to be sung by those present, and also directions as to general behaviour and deportment—sitting with one leg thrown over the other being specially forbidden. Very soon raps were audible in the cabinet. "First row?" queried the leader. No, it was the third row. In the next moment the head of an old woman appeared in the upper half of the curtain-opening and a gentleman in the third row cried out "Mother!" to which the spirit head replied "Yes, it is I," whereupon followed a conversation between mother and son. Many other forms appeared, but the chief interest rests with the experience of Herr Schlochauer himself. On one occasion when the raps came, and the leader began as usual, "First row," three short taps answered "Yes." "Is it I?" asked number one of that row. "No." "Is it for me?" queried Herr Schlochauer. "Yes." Then his expectation was strained to the uttermost. He hoped to see face to face a dear relative of whom he had been thinking day after day during his stay in Chicago, and with a brother of whom he had been residing in Franklin Park. He thinks there need be small wonder at this, but instead of seeing Gustav F.—the friend referred to—he saw the bust of a pale young man with a small black moustache and short imperial, and who had his eyes closed, yet indicated by nods and signs that he was there on account of Herr Schlochauer. The latter said in German, "I don't know you." The phantom's nods continued. "Who are you?" said Herr Schlochauer, "Kindly give me your name." The apparition then opened its mouth, and in sounds, more like those of breathing than speaking, gave the name of a young Berlin doctor who had died two years before, and whom Herr Schlochauer certainly knew, but with whom he was in no way intimately acquainted. "Dr. H.?" he asked, leaning forward in order to examine the features. "Yes," replied the phantom, "I am he, and Gustav F. is also here. He led thee here and is always with thee." "Will he not also show himself to me?" Herr S. begged. "If it is possible," whispered the apparition; "shall I take any message to your wife?" "Greet her for me." Then this phantom disappeared, and the narrator avers that it bore a striking resemblance to Dr. H. as he appeared during the last years of his earthly life. The séance lasted for half-an-hour longer, but nothing more came for Herr S. At the close, however, the bust of the medium's controlling spirit appeared, and asked, "Are you all satisfied, dear friends? Can you all see me plainly?" An affirmative murmur of approval answered these queries, but Herr S. requested permission to put one question, which was granted. "Why is it that all the forms which materialised here had the eyes shut?" "Because it is extraordinarily difficult for us to materialise the glassy substance of the human eye." This spirit spoke in a voice which sounded as if the breath were inhaled instead of being exhaled. Herr S. further ventured to ask, "Will you kindly try?" Thereupon the friendly spirit opened its lids, and revealed a pair of beautiful gleaming eyes, at the same time leaning far out so that all the sitters might see, and, "bidding us farewell, disappeared."

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Light:

SATURDAY, FEBRUARY 17th, 1894.

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.

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

MR. MYERS ON SCIENCE AND A FUTURE LIFE.

The thickening haze of Agnosticism, which is one of the signs of the times, is not altogether a disturbing phenomenon. Indeed, from one point of view, it is a very hopeful one. It is the shrewd world's answer to the childish or cruel thoughts of other days. It is the answer of Science to the mere priest. Even the widespread doubt as to a life beyond the present has its root, to a large extent, in rationality getting impatient of superstition. It is the practical man's answer to the mereasserter.

What is wanted? Not new creeds but new facts: not the rubbing-in of dogma but the patient plodding through experiments. Hence the extreme value of every form of spirit-communion, from Theosophy (which distorts it or transforms it) to Psychical Research (which pins it down to demonstrations). The Spiritualist, looking over the varied and variously occupied field, may well say, "He that is not against us is for us." From this point of view, Mr. F. W. H. Myers' book, "Science and a Future Life, with other Essays," can only be regarded as eminently timely and useful. It is a measured, candid, and highly intelligent survey of the ground, now slowly but most surely, being re-occupied by the men of faith, with new reasons for their faith. Mr. Myers has several qualifications as the guide of the scientific doubter, back to the old ground: but, above all, he is profoundly serious and thorough. He has a great deal to tell the inhabitants of the scientific world, and, in a strong and yet rather cautious way, in this book, he tells something of it.

On the great subject of persistence beyond the change called death, he is happily clear. He says: "It is important that a question so momentous should not be suffered to go by default. There should be an occasional stock-taking of evidence, an occasional inquiry whether, among the multifarious advances of science, any evidence has been discovered bearing on a question which, after all, is to science a question of evidence alone. It seems to me that, even during this generation—even during the last few years—discoveries have, in fact, been made which must gradually revolutionise our whole attitude towards the question of an unseen world, and of our own past, present, or future existence therein." "I claim that there is, in fact, evidence for the exercise of some kind of influence by the surviving personalities of departed men." This is very frank, but it does not stand alone. Referring to phantasms of an evidential kind, Mr. Myers says: "The study of cases of this type has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the

surviving personalities of men departed." And again, referring to automatic writing: "I cannot avoid the conviction that in some way—however dream-like and indirect—it is the departed personality which originates such messages as these." And then, generalising on the whole evidence, based upon experiments, he says: "I draw from these a double line of argument in favour of human survival." Surely this is all that the most ardent and exacting Spiritualist can ask.

Mr. Myers incidentally gives a delicious rebuke to those who scorn the "paltry" experiments and the "unworthy" phenomena. "To those who disdain the paltriness, the unspiritual character of our results, and who would fain keep alive the religious glow in humanity with no definite basis of proof, I would reply, that by small accretions sure foothold may be up-built, and that he who stands on a narrow coral island in mist and night will in the end see more than he who floats dreamily amid the splendours of sunset which illumine an evershadowing sea."

To the patient seekers, groping their way amid many difficulties, he offers the encouraging thought that the human race is only now advancing to the dawn. It is a mistake to suppose that we are only groping where others once saw clearly. "We are still in the first moment of man's awakening intelligence: we are merely opening our eyes upon the universe around us"; and certainly "the existence or nature of an unseen world around us has scarcely, thus far, been treated as a scientific question at all."

LONDON SPIRITUALIST ALLIANCE.

On the occasion of the meeting of members and friends of the Alliance, to be held at 2, Duke-street, Adelphi, at 7 p.m., on Monday next, the 19th inst., the evening will be devoted to "Talks with Mr. Morse's Controls." Friends are recommended to come with questions ready prepared.

MRS. BESANT'S REPORTED CONVERSION TO HINDUISM.

FROM THURSDAY'S "DAILY CHRONICLE."

The "Statesman and Friend of India" on January 23rd published, from a local correspondent, the following account of Mrs. Besant's visit to Bankipore on the 21st ult. :—

A grand demonstration was held to-day in honour of Mrs. Besant declaring herself a Hindu. At a large gathering of Theosophists, Beharies, and representatives from almost all Bengalee houses, Mrs. Besant partook of *prosad* along with the Hindus present, all squatting in the street in Indian fashion. The Behari Hindu presented Mrs. Besant with an address in Hindee, and the Bengalees with an address in Bengalee. A separate address was presented on behalf of some Zenana ladies, who congratulated themselves and Mrs. Besant on her adopting Hinduism, and accepting her as a Hindu and a sister.

It may be pointed out in reference to this report that a few days ago, on information derived from the headquarters of the Theosophical Society in St. John's Wood, we gave a denial to a rumour that Mrs. Besant had been converted to Hinduism. It was explained that in her addresses in India Mrs. Besant had simply discussed the great lessons which underlie Hinduism.

"WHAT DOES IT MEAN?"—"Hebe" writes as follows in the "Gentlewoman": I heard such an extraordinary, but authentic story lately *à propos* of photography that I mention it, and I hope that possibly the mentioning may bring some other facts of a similar nature to light, because, as the matter stands, there is no conceivable explanation of it. The story I am going to tell is but one out of three; the other two being somewhat painful in their details, and quite as uncanny as the one I am at liberty to relate. Two women, great friends, were travelling some short time since, and one of them, having a first-rate kodak, offered to photograph the other as she sat on the bench in a large open space. There was nothing to obstruct the view, and nobody was to be seen anywhere, and yet, when the photograph appeared, two figures were seated on the bench, the second one being that of a woman utterly unknown to either the sitter or the taker of the picture. I hear that occasionally, but very seldom, something of the kind does happen, and that professional photographers are aware of it; but the question remains, how does it happen, and what does it mean?

MR. F. W. H. MYERS ON STAINTON MOSES.

The current Part (No. XXV.) of the "Proceedings" of the Society for Psychical Research consists in a large measure of the experiences of the late W. Stainton Moses, and is the most important contribution to Spiritualism that has emanated from that body of inquirers into psychology through experimental methods. The work of Stainton Moses is about to be handled by Mr. F. W. H. Myers in a complete, and we hope in an exhaustive, manner, the present instalment dealing with records of only one year, the first of the series during which the phenomena described were developing.

We have good reason for congratulation on the publication of these records in detail, and on the well-known acumen and analytical powers brought to bear upon them, which are characteristic of their Editor and are amply displayed on this occasion. It is also with the greatest satisfaction that we hail the announcement that the time has come when phenomena so passing strange should be acknowledged as veritable facts; when to turn the blind eye upon so much reality would amount to treachery against truth.

The contents of the note-books of Mr. Stainton Moses are supplemented by contemporary records of Dr. and Mrs. Speer, Mr. Charlton Speer, Mr. Percival, and others, which are pronounced by Mr. Myers to be of "evidentially capital importance"; consequently there is a searching inquiry—of a suggested "detective" nature—into the character and antecedents of Stainton Moses, which is extended to some of the more important witnesses to the phenomena. It would be carping criticism, at this time, to protest against such a spirit of investigation, especially when Mr. Myers avows that he undertakes this work "with a dispassionate coldness against which an impulse of gratitude in my heart rebels." So much for the attitude and initial of what it must be hoped will prove to be a great advance along the line of progression in science, which we know to be the aim of the able and energetic representative of psychical research.

In dealing with the controls of Stainton Moses, Mr. Myers divides them, roughly, into three classes: Group A, of personages recently deceased; B, a group belonging to generations more remote, of which Grocyn, the friend of Erasmus, may be taken as typical. And:—

C, a third group consisting of spirits who give such names as Rector, Doctor, Theophilus, and, above all, Imperator. These from time to time reveal the names which they assert to have been theirs in earth-life. These concealed names are for the most part both more illustrious, and more remote, than the names in class B,—and it is those which will here be withheld. This was the express wish of Mr. Moses himself, who justly felt that the assumption of great names is likely to diminish rather to increase the weight of the communication. He felt this in his own person; and for a long while one of his main stumbling-blocks lay in these lofty and unprovable claims. Ultimately he came to believe even in these identities, on the general ground that teachers who had given him so many proofs both of their power and of their serious interest in his welfare were not likely to have deceived him on such a point.

Some of the controls themselves asserted that when the name of some spirit long removed from earth was given it sometimes implied a stream of influence from that spirit rather than his own presence in person:—

When we first appeared to this medium, he insisted on our identifying ourselves to him. But many influences come through our name.

The Editor adds the following words in concluding his summary:—

It must be remembered that the phenomena here to be described, strange and grotesque as they often seem, cannot be called *meaningless*. The alleged operators are at pains throughout to describe what they regarded as the *end* and not merely as the means to that end. Their constantly avowed object was the promulgation through Mr. Moses of certain religious and philosophical views; and the physical manifestations are throughout described as designed merely as a proof

of power, and a basis for the authority claimed for the serious teachings.

Then follow the records from Mr. Moses' note-books *in extenso*—of very great interest. Mr. Myers does not promise to give the notes of succeeding years (some six or seven) in equal detail. But in the next instalment the Society is promised:—

Some such general view as may throw light on the difficult question of the nature and identity of the intelligences at work. Can we ascribe all the phenomena to some operation of Mr. Moses' own subliminal self? or were other intelligences engaged? and if so, did they in any sense correspond to the persons under whose names they announced themselves?

Mr. Myers next gives a brief preliminary classification of the phenomena, "which may indicate the kind of difficulties which each possible explanation of the records will have to meet." And that is followed by their division into three classes, viz:—Those consisting (1) of tricks whose mechanism is well known to the ordinary conjurer; (2) of phenomena not at present reproducible by the ordinary conjurer; (3) of rarely attested phenomena which are not imitated with any kind of plausibility by even the most accomplished conjurer. A process of elimination is entered on, in passages of pungent irony, and explanations are disposed of more or less effectively:—*e.g.* Collective hallucination?—Reply: material objects leaving permanent traces behind. Did the phenomena ever occur?—Reply: the testimony of witnesses. Were the "tricks" performed in an unconscious state in the dark?—Reply: light struck and medium found without doubt in trance when sounds were heard, scent fell, and globes of light moved about. Did Mr. Moses impose upon the other sitters?—Reply: although "the whole party were interested in watching the phenomena, and not in watching each other," that explanation can hardly be urged, since, in the earlier days, Dr. Speer was on the alert to "test conditions"; and Mr. Charlton Speer specifically states the precautions that were taken to ensure the absolute proof of the phenomena apart from any action, conscious or unconscious, of the medium.

A suggestion that Mr. Moses was in league with the Speer family is disposed of by a long statement of great interest, by Mr. Charlton Speer; and other suggestive explanations follow, conveying to the cursory or ignorant reader still more aggressive theories; but all these hypotheses of fraud or hallucination, single or collective, are evidently so many nine-pins to be knocked over, for in the concluding paragraph Mr. Myers writes:—

But the private confidence which prompts a tone of irony when the probity of trusted friends is thus under discussion will not be, and ought not to be, communicable in its fulness to other minds. I ask no immunity for Mr. Moses and his group from that jealous scrutiny to which every claim to supernormal powers should of right be subjected. No one concerned in this story would resent the most searching questions, the most extreme hypotheses.

That these "bewildering manifestations," as Mr. Myers calls them, will stand any amount of scrutiny, we are fully convinced; and we are equally confident that the issue will result in a great acquisition of knowledge to the candid investigator.

Mr. Moses is here spoken of as "a man whose inborn gifts have carried him irresistibly to a conviction on the edge of which less favoured persons must needs pause and ponder long."

There lies the essence of the problem: natural gifts transcending ordinary experience, "bewildering" to those only who have not been witnesses to their exercise, equally mysterious and unfathomable to each and all of us.

M.A.I.

JOHN TYNDALL AS A GUIDE INTO THE UNSEEN. By JOHN PAGE HOPPS. See "The Coming Day" for February and March. Threepence.—Williams and Norgate, and all book-sellers.

A SPIRIT'S VIEW OF DEATH.

Prince Wisniewski, writing to Captain Volpi, of the "Vesillo Spiritista," has sent the following communication from the spirit of the Princess, who died in 1886. For some time after her decease messages of a slightly vague character reached him through his own and others' mediumship, until he called one day on the famous French astronomer, Camille Flammarion, who suggested that the Prince should put himself in communication with Madame Andouard, a literary lady of some note, and who was also a powerful medium. This he succeeded in doing in the month of December of the same year, and through her agency he received the singularly interesting description referred to and which is given below:—

"I had been ill for a long time. When my brain was paralysed I could neither speak nor give form to my thoughts through speech, while all around me I heard them lamenting. 'She is dying,' they said, 'without bidding us adieu. She will never recover.' I said to myself, 'I am in perfect possession of all my intelligence,' and I felt deep anguish at being unable to speak to them. I should have liked to say, 'Do not weep. We shall meet again above.' At a certain moment I was enveloped in profound darkness, and believed it was annihilation. Then I was awakened from this lethargy by an intense light—a light which I cannot compare to anything with which you are acquainted. I felt myself transported as if with the rapidity of an electric current. I mounted and saw around me marvellous things, which passed before my eyes with an overwhelming velocity. I wished to see everything, and could only catch a glimpse of them as in a magic mirror. At last I arrived in the sphere corresponding to my condition, or—if you prefer it so—to the value of my soul. I saw myself surrounded by beings of superhuman beauty, who fêted me and welcomed me to this world, from which I had already been exiled. A delirious joy seized me. I recovered and recognised the spirits who had come to meet me. Human existence from that moment appeared to me like a dream, like one of those horrible nightmares which make you thankfully cry out on awaking 'It was only a dream.' Suddenly, as in a kind of mirage, I reviewed my whole life, and said to myself, 'In such a circumstance I acted well. In such another I lacked faith and courage.' When I found I had acted in accordance with Divine law, my soul experienced a nameless intoxication. At a certain time I was seized with anguish when I found myself drawn to earth. I saw my motionless body stretched on my bed. My dear husband wept and was inconsolable. I wished to speak and to tell him not to weep, but to be happy. I could not do so except by means of the interior voice—that of the soul, which every man possesses more or less developed according to his degree of progress. The sight of my earthly body, wholly pale and rigid, made a disagreeable impression upon me. I observed, with the coquetry of a pretty woman, that my spirit body, fresh and rosy, was much more beautiful, a hundred times more beautiful, than that which had been my earthly one. The spirit is right to be pleased with its beauty, since that is the fruit of goodness and perfection in the soul. Spirits who have on earth been cruel, perverse, and egotistical or wicked are clothed in dark fluid, which diffuses a disagreeable odour; the good and the pure are rosy and almost white—luminous, beside which snow, in its greatest purity, appears as if pale and grey. After having somewhat consoled my husband, whose soul is the sister of mine and with whom I had the great happiness to find myself again on earth, I mounted to my sphere. Every spirit is irresistibly drawn to the sphere which corresponds to the condition of the soul, by virtue of an admirable law of attraction which rules the material and spiritual worlds—a law to which all souls are subject. My funeral brought me back to earth, and I comforted my dear and mourning husband, at a given moment causing him to hear a song which he loved, and on which, ravished and amazed, he said, 'She is here.' My consoling mission terminated, I remounted to my sphere. It is so beautiful, so beautiful, that I cannot describe it! It is called the roseate sphere. A rose-tinted vapour surrounds everything, and everything is made of a fluid so luminous that under its influence the soul experiences a kind of insulation and becomes itself a centre of light. There, there are flowers so lovely that one falls into ecstasy while admiring them, and their perfumes cause inexpressible enjoyment. Everything brings joy, repose, gaiety. Everyone sings

a gladsome hosanna, and if you have the desire to ascend higher the law of progress compels you to go. All that one can say is, 'I am so happy that I have never, even in my most brilliant dreams, been able to imagine it.' But one must work in order to ascend higher—always higher."—GIULIETTA, Princess Wisniewski.

"THE SEPHER YETZIRAH."*

Dr. Wynn Westcott has translated the "Sepher Yetzirah," or "Book of Formation," into English, and the Theosophical Publishing Company have brought the booklet out. The "Sepher Yetzirah" is a famous Kabalistic treatise, which is regarded as supplementary to the Zohar, for the Zohar treats of celestial mysteries, while the "Sepher Yetzirah" has reference to the mysteries of this earth. Its date is uncertain, but in the opinion of experts it probably comes from the second century of our era. Tradition describes it to "Father Abraham," who is said to have composed it in order to confound the sages of Babylon, who taught the doctrine of a duality in Nature—the idea of a good and an evil Principle, which, by the way, is the root idea of Christian theology to-day. The "Sepher Yetzirah" teaches the complete Unity of the Power that underlies the Universe, and the high value placed upon that Kabalistic Scripture by our friends of the Theosophical Society probably comes from that fact; for it is hard to conceive that anyone in these days could seriously believe that truths are to be discovered by the Kabalistic process of computing the mystic value of the letters composing the words in which we happen to express our opinions—for that is substantially the Kabalistic method *par excellence*.

Dr. Westcott quotes the learned French Kabalist, Adolphe Franck's, estimate of the book as follows:—

The "Book of Formation" contains, I will not say a system of physics, but of cosmology such as could be conceived at an age and in a country where the habit of explaining all phenomena by the immediate action of the First Cause tended to check the spirit of observation, and where in consequence certain general and superficial relations perceived in the world passed for the Science of Nature.

That is an exceedingly polite way of saying that "the work was composed by fanciful men in ignorant times"; and, as such, it cannot have much more than an antiquarian or a psychological interest for the thinker of our day.

It is commonly said that the Greeks fancied that there was an occult connection between names and things because they were ignorant of any other language than their own. The ignorance of the Hebrews must have been far more profound, for they supposed that there existed an intimate mystical connection between the twenty-two letters of their alphabet and the forces of Nature, or more properly speaking, with the nature of the Divine Power. "These twenty-two letters," says the second chapter of the "Sepher Yetzirah," "which are the foundation of all things, he arranged as upon a sphere with 231 gates, and the sphere may be rotated backward or forward, whether for good or for evil." The whole of this Kabalistic treatise is concerned with the formation of the earth and man out of the Hebrew letters, or the Forces and Principles which the Kabalists mystically associated with those letters. We read, for instance, "God produced Hé, predominant in speech, crowned it, combined and formed with it Aries in the Universe, Nisan in the year, and the right foot of man. He produced Vau, predominant in mind, crowned it, combined and formed with it Taurus in the Universe, Aiar in the year, and the right kidney of man"; and so on.

The little volume before us also contains an original translation of "The Thirty-two Paths of Wisdom." Here, for instance, is what we are told about the Sixth Path: "The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the influences of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united." The other thirty-one Paths are described with equal clearness and brevity.

Dr. Westcott tells us that "the Thirty-two Paths are the ten Sephiruth and the Twenty-two letters, each supplying a type of Divine Power and attributes"; and it is quite possible that most of the readers of "LIGHT" will be satisfied to rest upon that explanation from so learned a Kabalist; for, after all, life is too short for solemn trifling.

* "The Sepher Yetzirah." Translated by Dr. WYNN WESTCOTT. Cloth 8vo. 2s. 6d. net. (London: The Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C.)

AN ALTERNATIVE VIEW OF RE-INCARNATION.

III.—ASTRAL LIFE-MODE TRANSMUTED TO SOUL LIFE-MODE :
INDIVIDUALITY.

(Continued from p. 70.)

While these planes exist in the Universe and the unit passes from one to the other, having existence in each successively, the same modes of consciousness exist in the unit, here and now, and it is only because of that fact that the unit finds itself related to those planes. But while the unit passes from plane to plane, by a process of death to the one which entails birth into the next, these several modes of consciousness which relate man to those planes, may be unfolded within him now and relate him to those planes, even while here. It is well known that some people are now so related with the astral plane, which is continuous with this. But it has been shown that the passage into the soul plane from the astral, is not similar to the passage from the physical to the astral. A similar distinction exists between the functioning of consciousness in the astro-rational mind or personality, and in the intuitional mode of the soul, or individuality.

As the soul-state, or plane, in the Universe is not known to, or cognisable from, the astral state or plane, so also in the lesser Being, the unit, the soul principle of consciousness, is not cognisable to the astral mind. As entrance to the soul-plane in the greater Universe is through the portal of a second death, so also in ordinary man, the functioning of soul-consciousness is accompanied by the unconsciousness of the astral mind, namely, during dreamless sleep, when the soul indraws its radiation, and focusses itself within itself, leaving the astral mind uncognised, and without representation from within.

Sleep is probably one of the effects pertaining to our circumferential state of life. The amount of possible activity and of necessary rest, may be related to the principle or degree of life, and consequently related plane, in which we have our existence. The higher the degree of the life integrated, the greater would be the possible activity ; and conversely, the lower the mode of life, the greater must be the inactivity, or rest, entailed. This would appear to be confirmed by the inactivity entailed on lower forms of life, such as plants, crystals, &c.

According to metaphysic, the period of dreamless sleep, not being immediately, consciously, experienced by the sleeper, does not exist for the self-consciousness of the personality. The dreamless sleeper exists only for the self-conscious observer of the sleeper. To the sleeping personality, such period can only exist by inference ; when he reawakes, or in other terms, when he is taken into relation to self-consciousness. He then concludes, or infers, that he has been asleep ; but his capacity to affirm that fact will be in inverse ratio to the dreamlessness of his past sleep.

Occultism affirms that dreamless sleep is not a cessation of self-conscious Being, but an indrawing of the effulgent soul rays, by which the astral mind is related to the ground of Being. Self-conscious Being exists, nevertheless, during that period ; and in a higher mode, which the astral, circumferential, sense-related mind, cannot cognise, being temporarily left, for the time or state, unconscious, by the indrawing of the soul rays. It remains related externally, physically in the body, inasmuch as these are modes of consciousness *for* consciousness. But the Knower, the cogniser, indraws its cognising process, temporarily, and leaves the personality without.

The soul ray being indrawn the astral mind depolarises, unfocusses. A certain after-glow of soul effulgence is left behind, which constitutes the consciousness of dreams, but the controlling focus of the reasoning and executive faculties being indrawn, these representations of the astral personality are disorderly and without control.

The soul principle is related to the sun (spiritual), and stands to the man as the sun does to the earth. The soul plane is associated with the sun, and the inflowing life of soul degree is transmitted by solar (soular) angels. It is man's sun, or soul, which reflects this life of soul degree to the lower principles of man, as the sun does to the earth. Hence in some occult schools man's Spirit-Ego goes under the mystical term of the moon, as receptor and reflector of universal life, while his soul, as the radiation of light from the spirit-ego within the man, is called his sun. There is apparently some mystical association between this reflector in man and the spiritual life inflowing from the sun. The soul withdraws its rays from the

astral mind at night, as the sun does from the earth ; the soul emits its rays to the mind again in the morning, as the earth represents itself again to the rays of the sun. Whether or not the radiation of spiritual consciousness to the mind, by the soul, is related to the directness of the reception by the latter, of inflowing life-light, of that degree, from the Elohim in the sun, I leave to others to decide. It may be some such associated idea, that accounts for the adoration of the sun by the ancient Egyptians under different god-names, according to its different positions or functions to the earth : as Hornakhu at rising ; as Ra at its zenith ; as Toum at setting ; as Kephra at its Nadir and darkness ; (Horus referred to the regenerated soul, which rises glorified from life in the darkness of matter : Christos).

It may perhaps be possible that when the soul indraws its rays from the external relations of the astral mind, and thereby transcends the limitations of time and space, it may indraw its self-conscious functioning, to its own related plane, viz. : the sun ; as similarly it does when the Ego indraws in the greater Universe, from the astral to the soul plane, in the course of the procession of the entity, through the successive planes, or modes of Being. This Ray or "River of Life" descending from the spiritual plane of Being, and on which the activity of man's soul is apparently dependent, is referred to in Genesis as the "river that went forth out of Eden (supernal Being) to water the Garden (Being in manifestation), and from thence it was parted and became into four heads (four elements or modes of Being). This law must apply to the unit as well as Universal Being. There is thus a river, or ray of life, which shines forth from man's Eden, or soul, into his garden, or mind, carrying the illuminating influence of spiritual thought. As in the Universe this life takes four modes of manifestation, so also, in the unit, does it manifest in four modes, or principles, successively. The degree of activity, of the spiritual consciousness, reflected by man's soul to his mind, must be dependent on this inflowing River of Life, from the soular (solar) angels, the Elohim.

Philosophy teaches that time and space are modes in consciousness, *for* consciousness. As a logical argument, this, while perfectly true, may not be easy for everyone to follow. Occultism confirms the principle and shows its mode. The astro-rational mind is in time and space, and is related thereto by the senses ; the organs of perception. The soul principle is itself that spiritual consciousness, in which relations of sequence are conceived and become relations of co-existence, both as regards time and space. The soul contains itself that eternal principle, or ground, which unifies the series of states of personal life, or manifold of experience, in the same identity. The soul consciousness for which time and space are modes, relates the external world to itself, takes it into itself, by projecting a ray of luminous thought into the astro-rational mind, which is related to time and space by the senses. It thus represents itself to itself, as in space, while in reality containing in itself the principle, the Knower of knowing, which makes any conception of space and time, possible.

It is the soul radiation that constitutes the bridge between the transcendent spiritual consciousness and the rational mind, by which the latter presents its sense-related perceptions, to the spiritual self-consciousness, which cognises and contains them. It is by this ray that the former presents its contents and meaning to the latter, in reflection. It is this ray that constitutes the bridge that relates events in time, with knowing as out of time, and which is the reality of what to the neo-Hegelians is merely a logical relation ; an abstract distinction. That were indeed but a slender support for the burthen it has to bear, of the manifold of experience, the flux of which it is its function to unify.

These respective descriptions of the soul principle and of the astro-rational mind principle, will have made it clear, why the rational mind can never cognise its transcendent ; why the latter must ever slide behind the regarding mind ; why it must ever remain a theoretic, inferential and speculative apperception to the mind ; why metaphysic which pertains to the rational mind will never transcend that principle and cognise the subjective identity, the ground of Being, the ultimate Reality. The unfolding of soul-consciousness in man would entail the possibility of knowing "things in themselves." The perception of the soul principle is not like that of the mind, adjectival ; it perceives the whole of the Reality present in objects ; being itself Real, it identifies the Reality present in its surroundings.

Self-consciousness is the awareness of the unit, of its own Being ; of its relations with surroundings and of the reference

entailed in knowing, or thought, to the Knower, the Reality within it, which makes cognition possible and contains it. Relatedness with surroundings entails a circumferential reaction; or interaction, between units, on the circumference of Being; which interaction, or relation, is presented to the inner ground of Being, that cognises the experience thus resulting from the inter-relations of its objectivity. The field of interaction presented to cognition will therefore be according to the circumferential principle of the Ego. While in the plane of sense relations, the reaction of consciousness will be of the circumferential mode. When the Ego indraws to the astral plane, the objective relations presented to cognition will be those of the astral mode. Only when the Ego enters the soul plane, will the reaction of consciousness occur in that principle itself. The entity existing then in a form constituted of life in soul degree, the soul principle will function to the circumference of its Being. It will cognise the whole of the Reality presented in its surroundings. It will also cognise the whole of the experiences of manifold incarnations, contained within the life constituting its own form. Some of this life was indrawn from its astral form. Some of the life therein contained must have come from the astral personality that was indrawn from the physical body, and which had been transmuted from the latter. The whole of the panorama of relations implicit therein, must then unroll before the soul cognition; which will perceive its relations thereby, with all the planes of Nature, through which the life constituting its form has evolved. The association thus stimulated will also awaken all the recollections, the memories of earth experiences of the personality, lying stored up in the inner ground of Being, though these have lain latent when surrounded and imprisoned by the astral degree of life.

QUESTOR VILE.

(To be continued.)

VALUABLE CURATIVE POWERS.

In the not very accessible island of Oléron, in the Bay of Biscay, opposite Rochefort and La Rochelle, a young farmer's lad has been discovered who possesses quite extraordinary powers of cure by means of the imposition of hands. His name is Montant, he is eighteen years old, and lives at present in the village of Boulassiers, where over a hundred people stand at the door of his dwelling daily, waiting their turn to be relieved of their physical troubles. His reputation has spread very rapidly to the mainland, and is likely to increase, as, apart from the singular success which appears to attend his ministrations, the young man makes no charge, but takes what people can give him, and accepts a poor man's humble bottle of wine with as good a grace as the larger donations of the rich. He is also credited with possession of the gift of thought-reading. His education has been only of an elementary character, and a good many snares appear to have been laid for the purpose of finding out whether or not he is an impostor, in spite of the circumstance that of the hundreds of people who have visited him all have returned declaring themselves, if not cured, to have at least had their sufferings alleviated. The traps laid for him have not been successful, as he read the thoughts of those who prepared them, and told them they were not suffering at all. M. Horace Pelletier, who communicates the information to the "Messenger" of Liége, states that people go to him from all quarters.

INDIAN CONJURERS.—A correspondent of the "Daily Chronicle"—referring to a statement of Mr. Richard Hodgson's belief that the Indian conjurers' feats are nothing but superior sleight-of-hand—writes as follows: May I ask if that gentleman has ever been in India and seen the, so-called, "tricks" performed? I have had the mango "trick" performed in a Government building, on a flagged floor, laid by the Royal Engineers, the performer naked to the waist, without a rag on him, except his cumberbund fastened tightly round his loins. I provided him with the earth and mango stone necessary, and there was a circle of thirty or forty white men standing round eager to detect trickery. The calabash was passed from hand to hand, the performer opened his, with the fingers and thumbs apart, to show he had nothing concealed in them, and then proceeded. The mango tree grew! How was it done? Hypnotic influence, or that some of the art by which certain Egyptians made serpents, to be swallowed by Aaron's serpent, is known to the conjurers, and handed down from father to son, seems the only rational conclusion.

AN INTERESTING OPERATION.

The following communication, in substance, appeared in a French medical journal entitled the "Revue Populaire," in 1887, under the signature of Dr. Edmond Fiolle. It reappears in this month's "Revue Spirite," and is perhaps worth the attention of surgeons here:—

Madame X. received a ball in her right hand from a small revolver some seven years ago. Extraction was tried without success by several doctors. Very sensitive and very excitable, the lady wished to be rid of it, but being afraid of the pain of the operation, and I on my part doubting the effect of anæsthetics, I thought of putting her into a hypnotic sleep. At the first attempt the somnambule state was produced at the end of three or four minutes, and I profited by it to free her from some severe neuralgic pains. At the same time I suggested that the extraction of the ball was indispensable. From that moment she insisted that I should do it, and I accomplished it three days later. After putting her to sleep again, I suggested that by means of a powerful anæsthetic recently discovered she would feel no pain. I then moistened the place with a little water. The operation, which was commenced immediately, lasted not less than a quarter of an hour, during which time Madame X. made no attempt to withdraw her hand. The smile remained on her face precisely as I had ordered. These results were too well known to excite my surprise, but it was different with the sequel. After the extraction of the ball, pretty abundant hemorrhage set in, probably from some collateral artery. It occurred to me to tell my patient that by means of a special liquid the flow of blood would suddenly cease, and the cicatrisation of the wound be immediate. To my great astonishment, the blood ceased to flow. The margins of the wound approximated, and after the operation was completed the patient felt no pain. Everything was done with facility, and she affirmed that she felt nothing. Nevertheless I prescribed rest for the hand, and all seemed finished. On the second day, however, the patient suffered acute pain, and fearing that in consequence of the circumstances surrounding the operation there was a little pus, I made a new incision which exuded a small quantity of liquid purulent matter, and by the same means as formerly I was able to suppress the pain and cause the hemorrhage to cease. The cicatrisation went on rapidly, and since then Madame X. has felt no pain nor inconvenience, and it is difficult to see the place where the incisions were made. This little operation, performed before witnesses, has seemed to me, because of the circumstances surrounding it, worthy of being mentioned.—(Signed) DR. EDMOND FIOLE.

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.]

"Belle and the Dragon."

SIR,—In view of the adverse criticism of Mr. Arthur Edward Waite's latest work, entitled "Belle and the Dragon," published by us, we wish to inform your readers, through the columns of "LIGHT," that we have decided to reduce the price of the book from 10s. 6d. to 4s., to enable a larger class of persons to arrive at an independent conclusion as to the justice of your notice. We need hardly say that we shall be delighted at this at a considerable loss to ourselves. Our advertisement in another column will give further particulars and Press opinions.

JAMES ELLIOTT AND CO.

Temple-chambers, Falcon-court, Fleet-street.

February 12th, 1894.

[*Quot homines tot sententia*—and the Reviewer has simply given an honest expression to his own opinions. But the columns are freely open to the opinions of those who differ.—ED. "LIGHT."]

SIR,—I am sorry to observe in the current issue of your enlightening and well-conducted journal what I regard as a leading notice of a recently published work called "Belle and the Dragon." For some inscrutable reason the reviewer sums up the book with the verdict that the characters are "commonplace," and the dialogue "poor," while, as an example of a peculiarly unliterary solecism on his own part, he observes that

"those who cannot see a deeper meaning in Mr. A. E. Waite's writings than is apparently contained in the letter of the text, are apt to think that the fancy and imagination are conspicuous chiefly by reason of their absence, for the characters seem to be very commonplace, and indulge in some very poor dialogue"—a very grotesque *non sequitur*.

Without dilating upon this curious piece of criticism, I would remark how utterly your reviewer's opinion differs from other Press notices, which pronounce the book to be full of brilliant cynicism and satire.

As a fact, the characters are, in my opinion, unique, and the dialogue racy to a degree. It may be from unavoidable causes, but your reviewer's attention to the work has evidently been of the most superficial character; few would fail in appreciating the humour of what is eminently a *fin-de-siècle* extravaganza.

D. S. M.

Esoteric Buddhism and Persian Philosophy.

SIR,—Anyone wishing to study the Eastern sources or analogies of the psychological philosophy unfolded in Mr. Sinnett's "Esoteric Buddhism," and cognate works of the modern "Theosophy," will be interested in parts of a lately published work, "A Year among the Persians," by Edward G. Browne, M.A. (London: 1893. Adam and Charles Black). The account given of the philosophy of Hájí Mullá Hádi is too long to transcribe, but the author concludes it as follows: "For the rest, many of the ideas here enunciated bear an extraordinary similarity to those set forth by Mr. Sinnett in his work entitled 'Esoteric Buddhism.' Great exception has been taken to this work, and especially it has been asserted that the ideas unfolded in it are totally foreign to Buddhism of any sort. Of this I am not in a position to judge; very possibly it is true, though even then the ideas in question may still be of Indian origin. But whatever the explanation be, no one, I feel sure, can compare the chapters in Mr. Sinnett's book, entitled respectively, 'The Constitution of Man,' 'Devachan,' and 'Kama Loca,' with what I have written of Hájí Mullá Hádi's views on the nature of Man and his Hereafter, without being much struck by the resemblance."

The resemblance is, indeed, most remarkable. The point in which it fails is in the Persian philosopher's denial of Metempsychosis or Re-incarnation.

C. C. M.

Are There Mahatmas?

SIR,—I am glad to see from your article, "Colonel Olcott and Mrs. Besant," that there is cordiality between these two hard workers. Agreeing with you, that talk by the hour and, I may add, writing by the ream, and phenomena—the least said about which the better—have not advanced us at all towards what I, for one, have asked for from Madame Blavatsky, Colonel Olcott, and Mrs. Besant—namely, reasonable assurance of the existence and authority of Mahatmas, who are, it is asserted, the teachers of Theosophy, as it has been presented to us in these latter days. Still I possess myself of my patience, not so much on account of the value of what I have learned—and I admit that I have received instruction and benefit—but because I look up to and respect, and expect much from, the laborious bravery and self-abnegation which raises Colonel Olcott and Mrs. Besant above the human conduct that the nineteenth century has accustomed us to. Nobody who knows those two great enthusiasts can hesitate to concede to them the most perfect good faith, which is indeed the motive that supports and increases their pure, unselfish endeavours; and when I consider what I am doing, and their deeds, I feel myself very humble in asking for proof, which, even if I got it, would be likely to leave me in the far back seat I must occupy on any acre of ground in which such souls as these work out their destiny. Nevertheless, I should be false to my common-sense if I did not once more, and again, and again, ask for proofs which, perhaps, may be fairly withheld from me; but without which I mean steadfastly to hold my judgment in suspense concerning the main issue on which depends the worth of "The Theosophical Society." Are there Mahatmas, and do they teach Olcott and Besant? I cannot answer that question. But nearly a quarter of a century spent in India, of active life among the natives, during which I was on the look-out for any news I might get, has done no more for me than to make me think that there are in India, and possibly elsewhere too, persons who without at all being "Great Souls" have means by which they pass themselves off as Mahatmas, easily enough on Mrs. Besant, whose knowledge of the East and its ways is not at all comparable with what Olcott's experience and sagacity have made him acquainted with. So,

relying on him very much, I hope, if these lines catch his eye, that he will find a way to help me, and some more of us, who question him as fairly and respectfully as I do. I want to say to him—"How on earth is it, Colonel Olcott, that your excellent common-sense has been so prevailed upon that you feel yourself bound to keep dark what, if it be true, the light could not hurt?" And if he reply that the light might hurt the listeners, I should say I am not content.

With the last paragraph of your article I disagree. Theosophy is not a revival of Hinduism and Buddhism. Its teaching tends to restore both to the purity which is inherent in them. It is not a means in opposition and vilification of all that is known as civilisation. Theosophy, properly studied and applied, would preclude the state of mind that makes the comparison you present. You speak of the custom of our Theosophists, and take for granted that the teaching justifies the asperities which persons calling themselves Theosophists enjoy in common with others who call themselves Spiritualists. But, sir, one of the first things taught in the East to students of Theosophy is that they are not to call themselves anything like what is meant here when someone dubs himself a Theosophist or a Spiritualist. The wise men who came from the East are not written of as scientists. Knowledge in those days was not regarded as if it were akin to the clap-trap partisanship of the times. A student must think of himself as a pupil having to achieve much to be even a candidate for discipleship. At the outset it is explained to him that if he have not natural aptitude he may strive ever so, and then be unfit for discipleship. He must not be a partisan. He may be a devotee of any religion, but he must never speak ill of other religions. Every little Buddhist is taught that. I wish a part, at least, of the teaching were insisted upon here; for, speaking personally, my greatest difficulty as a student of Theosophy has been to think of myself as if I were not a Gilbert Elliotist. I find the last sentence of your article quite to my mind. Perhaps it is still too soon to attempt such a judgment as you incline towards. But it is not too soon for Theosophists and Spiritualists and other Borderlanders to shake hands over objects of research which they have in common.

February 10th, 1894.

GILBERT ELLIOT, F.T.S.

SUSTENTATION FUND.

We gratefully acknowledge the following contributions, and hope that our friends will all give what they can, whether much or little. We respectfully suggest that their remittances should be sent without delay to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. :—

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MORNING AND EVENING STARS.

Shine, ye stars of heaven,
On a world of pain!
See old Time destroying
All our hoarded gain!

Shine, ye stars of heaven,
O'er the rolling years!
See how time, consoling,
Dries the saddest tears!

—ADELAIDE PROCTER.

My Angel Child.

STAND still, my soul, I would have speech with thee ;
Send no more tears into my foolish eyes :
Is't cause for weeping and sore lamentation,
That one more angel's born unto the skies ?

Why mourn because the Lord of that fair country
Beat to the earth and plucked another flower ?
Dost sorrow that she blooms in fadeless beauty,
While we toil on amid life's weary hour ?

Think, O my soul, one note in that vast chorus
Would lacking be had she not gone on high.
Then why make moan that all our light is darkness ?
She stands amid the sunshine of the sky.

Rise, rise, my soul ; shake free from dust thy pinions,
And keep thee white amid earth's desert wild ;
We must walk softly, thou and I, for ever,
For I am mother of an angel child.

—CLARA P. BOSS.

* * * *

Make Haste to be Kind.

LIFE is short, and we have never too much time for gladden-
ing the hearts of those who are travelling the same dark
journey with us. Oh, be swift to love, make haste to be
kind!—AMIEL.

* * * *

Duty.

TILL we understand that there is something *due* from us, till
the sense of *duty* is awakened, we have no freedom ; we are not
even in the way to become men.—F. D. MAURICE.

* * * *

The Heavenly Blue.

WHAT though the heaven be lowering now,
And look with a contracted brow !
We shall discover by-and-by
A repurgation of the sky ;
And, when those clouds away are driven,
Then will appear a cheerful heaven.

—HERRICK.

* * * *

Berries and Briers.

"SAMMY, where did you get such nice berries ?"
"Over there, sir, in the briers !"
"Won't your mother be glad to see you come home with a
basketful of such nice, ripe fruit ?"
"Yes, sir," said Sammy ; "she always seems glad when I
hold up the berries, and I don't tell anything about the briers
in my feet."

* * * *

The Inner Self.

THEN bless thy secret growth, nor catch
At noise, but thrive unseen and dumb ;
Keep clean, bear fruit, earn life, and watch
Till the white-winged reapers come.

—H. VAUGHAN.

* * * *

The True Nourishers.

THE laugh of mirth that vibrates through the heart ; the
tears that freshen the dry wastes within ; the music that brings
childhood back ; the prayer that calls the future near, the doubt
which makes us meditate ; the death which startles us with
mystery ; the hardship that forces us to struggle ; the anxiety
that ends in trust—are the true nourishment of our natural
being.—JAMES MARTINEAU.

* * * *

The Recording Angel.

THE years write their records on our hearts as they do on
trees : inner circles of growth which no eye can see.—SAXE
HOLM.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

WEST HAMPSTEAD.—A Spiritualist service is held every Sunday, at 7 p.m., at 146, Maygrove-road, West Hampstead, N.W. An interesting "specialty" will be shown and explained.—J.H.E.

NOTTINGHAM AND MIDLAND DISTRICT.—Mr. H. A. Kersley, of Newcastle-on-Tyne, has kindly consented to exhibit his astonishing collection of Art Spirit work, in paintings, drawings, writings, photographs of apparitions, Borderland scenes, &c., all presented by powerful lime-light lantern, and descriptive lecture. Further notice will be given.—BEVAN HARRIS.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening Mrs. Treadwell's guide "Sophie" spoke well on the good that spirits do by returning to the earth plane. Her remarks on "Love" showed with what earnestness and sincerity she carried on her work, and were much appreciated by all present. On Sunday next Mr. Andrew Glendinning will occupy the platform at 7 p.m., and also on February 25th, On March 4th, Miss Morse.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last there was a full meeting to welcome Mr. W. Wallace, the "Pioneer Medium," whose guides delivered a very instructive discourse upon "Man : His Life Here and Hereafter," showing how, by living a goodly life here, we can reach a blissful state in the life beyond the grave. Sunday next, at 7 p.m., Mr. T. Emms, on "Spirit Communion, the Basis of the Coming Religion." Tuesday, at 8 p.m. séance, Mrs. Mason, Sunday, February 25th, Mrs. Spring.—J.H.B., Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E.—Meetings free, every Sunday at 7 o'clock. Speaker for next Sunday, Mrs. V. Bliss. We had an open meeting on Sunday last. Mrs. J. Allen read Lizzie Doten's poem, "I Still Live." Mr. C. H. Dennis spoke on John Wesley's experiences, and claimed that modern Spiritualism was the outcome of the general progression of this century. Mr. G. Breasley gave some experiences in healing, automatic writing, &c. The president, Mr. J. Allen, expressed his willingness to help the cause at any time, and the Stratford Society in particular are grateful for his free services.—J. RAINBOW.

SOUTH LONDON SPIRITUALISTS' MISSION.—We have taken the Surrey Masonic Hall, Camberwell New-road, to carry on that most important branch of Spiritual endeavour, viz., public propaganda. The hall is very commodious, is well seated, lighted, and ventilated, and is easy of access from all parts of London, being near Camberwell New-road station (London, Chatham, and Dover Railway) and Camberwell Green. On Sunday morning last we had a visit from Mrs. Weedemeyer, and enjoyed the exercise of her Spiritual gifts. In the evening we held the first of our meetings in the above hall, and have to record a gathering unparalleled in the history of Spiritualism in South London. A great number of persons were unable to obtain admittance, and it must be confessed they had cause for disappointment, as, not only in point of numbers, but also of speaking and singing, the meeting was an unbounded success. Mr. Long presided, and Mrs. Bliss, Mr. T. Everitt, Mr. J. Veitch, Mrs. Stanley, and Mr. J. A. Butcher addressed the gathering, whilst in the vocal department Miss Everitt, Mrs. Banks, and Mr. George did their parts well. Services every Sunday, at 6.30 p.m. All heartily invited. On Sunday, February 18th, Mr. Long will speak on : "Do the Dead Return ?"—CHAS. M. PAYNE, Hon. Sec.

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 Broad-street, Philadelphia ; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne ; France, P. G. Leymarie, 1, Rue Chabanais, Paris ; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N. ; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682 ; India, Mr. T. Hatton, State Cotton Mills, Baroda ; New Zealand, Mr. Graham, Huntley, Waikato ; Norway, B. Torestonson, Advocate, Christiania ; Russia, Etienne Geispitz, Grande Belozerski, 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, Rye Hill, 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.