

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Massachusetts, or certain medical and political wire-pullers in it, should be watched just now. An attempt, and a rather vigorous attempt, is being made to set up, by law, a medical monopoly, and to put down unorthodox practitioners. Already the homœopathic physicians have been excluded from the city hospital at Springfield, and the new law is well on its way to the final stage, though a storm is rising that may stop it.

It is curious to see how the New World repeats the conservatism of the Old—and, sometimes, with added nonsensicalities. Of course it is desirable that there should be some check upon unlicensed doctors—enough of it, anyhow to make the distinction between regular and irregular perfectly clear. Beyond that it is surely unnecessary to go. If people like to be "irregular" and take their chance, why should they not? and if other people like to try what the heretical doctors can do, again why should they not? In medicine, experiment is half the battle; and, in that direction, if anywhere, we need variety.

To attempt to screw us down to one school of medicine is as tyrannical, and may be as hurtful, as the old-world attempt to screw us down to one school of dogmatist or priest. It is pretty certain that doctors are still amazingly in the dark, notwithstanding the enormous advances of the last thirty years: but that is a double reason against entrusting them with despotic powers, and especially against throttling the more adventurous and less conventional men. We want the blinds pulling up and the windows opening. It is not to be wondered at that the proposed new law is exciting strong opposition, and that such shots as the following (from the "Arena") are whizzing about:—

In the name of science, whose prophets and torch-bearers have time and again been denounced as quacks; in the name of freedom, upon whose pathway progress ever makes her most rapid strides; for the protection of the health and life of the people, and, lastly, in the name of that priceless and sacred right which when wrested from a people leaves them slaves to a degrading despotism, I urge all broad-minded, liberty-loving citizens to stand determinedly against the stealthy and dangerous encroachment of a well-organised monopoly, arrogant and intolerant as it is selfish and avaricious, which in its own interest is striking at the dearest and most sacred rights of every intelligent and free American citizen.

Canon Wilberforce has been confiding to an interviewer from the "Westminster Budget" his thoughts concerning a life beyond for "the lower animals." He seems a trifle hazy, what with his desire to be reasonable and his desire to be orthodox, but, on the main point, he gives no

uncertain sound. He is as sure of the immortality of his cat or of an omnibus horse as of his own, and he backs himself up with quotations from John Wesley and Bishop Butler. He also quotes Charles Kingsley, who, with one of his frequent exaggerations, said, "Christ lived and died and survived as much for the minutest insect sucked into the jaws of a whale as for the most intelligent of human beings." The Canon has made up his account with the Genesis story, which he regards as "the beautiful history of the origin of life on this planet," but "an allegoric epitome of the distant past of all the races." In the old Eden days, "mental communication was open between man and the animals other than man." He says:—

The bringing of the different species of animals to Adam to see what he would name them, the search amongst them for a helpmeet fit for him, the conversations recorded between the serpent and Eve, are all proofs of this open communication, not of course by vocal articulation and aural hearing, but by feelings and thoughts and intuitions there was direct communication between man and the other animals. Probably it was by the same kind of process through which animals now communicate with one another. When man was expelled from the Eden state and, in his "coat of skins"—the coarser covering of this flesh body—commenced the life of labour and education upon this earth, this mode of communication was lost; a veil of silence came between man and the lower animals, and in consequence an altered relationship ensued. Somehow and in some measure I believe that the lower animals are sharers in that which is called the "fall" of man. If, as we are told, the whole human race fell in one representative, Adam, what is there illogical in supposing that the whole animal race fell in one representative, the serpent, that deluded Eve?

All this is rather tiresome and small, but it leads on to the doctrine that if these lower animals share the curse they will share the blessing.

The crafty interviewer saw an opening for Balaam's ass, and, with becoming solemnity, he said, "What about Balaam's ass? That animal appears to have had an abnormal gift of speech." The bait took. Here is the Canon's memorable reply:—

What I understand by the "dumb ass" speaking to the prophet is simply this: that by the will of God a momentary restoration took place, both in the man and in the animal, of the mode of communication existing between them in the Eden condition. And that this should be expressed as "the dumb ass speaking with man's voice," is no more than when we say that the sun has risen, when we mean the earth has revolved. To my own mind, the utter absence of surprise on the part of Balaam is clear evidence of the momentary restoration of the Eden state—the awakening of what Professor Blackie calls "the sleeping memory of the higher celestial life."

In plain English, Balaam and the ass were both taken back to the condition when they could think together without speech. It may be so, and it may be true that "the lower animals" are as immortal as man, but we should like a few reasons that would wear better than those which seem to satisfy the Canon.

Professor Huxley, in a lately published fifth volume of his collected works, gives the key to much in his militant

life that has not been understood. He is only one of many resolute seekers after truth whose very seeking of it had to look like rebellion against it, and whose very fidelity had to bear the reproach of infidelity. In a new preface, he tells us how, on setting forth upon his journey, and whatever route he took, he was always confronted with "a tall, formidable-looking fence," concerning which, in his own masterful way, he says:—

Confident as I have been in the existence of an ancient and indefeasible right of way, before me stood a thorny barrier, with a notice-board of "No thoroughfare, by order of Moses." There seemed no way over, nor did the prospect of creeping around, as I saw some do, attract me; the only alternatives were either to give up the journey, which I was not minded to do, or break down the fence and go through it. One point became perfectly clear to me—namely: that Moses is not responsible for nine-tenths of the Pentateuch: certainly not for the legends which have been made bugbears in science. In fact, the fence turned out to be a mere heap of dry sticks and brushwood, and one might walk through it with impunity, which I did.

These strong men, Darwin, Spencer, Tyndall, Huxley, are all teaching us the same much-needed lesson:—There is no finality upon this planet, and the supremest revelation of all is the discovery of a fact. Here, at all events, the Spiritualist and Huxley can join hands.

"Medical Reprints" has a summary of an article by Dr. Ssikozy in a Russian periodical, on the very "curious psychopathic epidemic" which broke out in the Province of Kief two or three years ago. The article is noteworthy as showing how naturally these doctors of medicine infer delusion and insanity where the Spiritualist would see exaltation or contact with the spiritual forces. The originator of the movement, says Dr. Ssikozy, was "insane." He had "hallucinations of smell," he "perceived extremely pleasant perfumes." He "experienced a feeling of joy and bodily lightness, as though he were floating in the air." "He would fall into states of excitement, and improvise sermons." All this is well known and well understood here. The man was probably a strong trance-medium. His followers also "suffered from hallucinations of the sense of smell." "Some heard the voice of God, the whispering of the Holy Ghost"—spirit voices as we should call them. Ignorant and indiscriminating, these poor people undoubtedly drew wrong conclusions and drifted into crude exaggerations—a fact which only proves the desirability of paying more attention to these "manifestations of the spirit" as Paul called them. The rough explanation of "insanity" was as crude and as ignorant as anything chargeable upon these unprepared peasants.

In dealing with psychical matters the public Press is, as a rule, grossly unfair, either through ignorance or through prejudice. It is refreshing, therefore, to find the following in "The Literary World" in a notice of Mr. Glendinning's little book, "The Veil Lifted":—

Spirit photography is one of the puzzles of the age. Like many other marvels, it has doubtless its fraudulent side. It is in the power of a mere amateur in photography to produce a portrait in which one of the figures is truly ghost-like in appearance. But it is a totally different matter when an expert tells us that, after the most careful precautions, figures have developed on his plates that were not visible to the eye. "The Veil Lifted" is the latest work dealing with this subject. Its leading feature is the paper read by Mr. Traill Taylor before the Photographic Association. No one has attempted to deny Mr. Taylor's competency for his task, and no one has succeeded in detecting a flaw in his arrangements.

A statement of the case for spirit photography, so outspoken and so fair, is a credit to the paper in which it appeared.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—RUSKIN.

SPIRITUALISM AND RELIGION.

[Copy of a letter from Mr. Stainton Moses, to Mrs. A. J. Penny, written October 8th, 1883.]

MY DEAR FRIEND,—I must answer your kind letter if only to thank you for it. I quite think that further ventilation of crude conceptions of God is no use. I cannot deal with many points that arise out of your letter. But some things are clear in my mind.

1. I think that Spiritualists ought to have some definite conception on the subject. This should either supplement the orthodox idea and confirm it, or else traverse it.

2. I believe that the tendency is all against what I call anthropomorphism. That is a *human* notion, and (I believe) dependent for its birth and survival on our present environment.

3. Anything can be got out of the Bible. It must be remembered that we have no accurate report of the teaching of our Lord, only the interpretation of it which some of his disciples carried away, and wrote down long after it had circulated orally among the faithful. The accretions and changes and developments incidental to that process would be, and are, enormous. Unless you contend for a plenary inspiration of our Sacred Books this is fatal to any such argument as you put forward.

4. I do not accept or believe in any theory of verbal inspiration. God does not so deal with us. Nor do I believe our Bible to be the only revelation of Him. The question, "Is there Divine Revelation or is there not?" is, therefore, susceptible of an affirmative reply which would by no means content you. It may well be that God has revealed Himself in many ways to many minds, and that such revelation is quite compatible with a development in our knowledge and conceptions of Him. (This idea is worked out in "Spirit Teachings.")

5. I am compelled to say that I see no "waste" in any attempt, however laborious, to clear one's thoughts by constructing a definite conception of God independently. The orthodox shibboleths roll glibly off the tongue, and have, for many, lost significance. If independent reflection leads me to see more clearly what I mean by God, it is well. If it leads me to cast aside crude conceptions which, when seriously considered, are unthinkable, it is well again. I am doing good to myself any way, and I am only facing what the intellect of the world is doing all round me. If I would keep abreast of it I must needs do this; but I need not write about it. Perhaps it had been better if I had kept my pen still. But I have learned that there exists in the popular mind a large confusion. Even you do not touch the core of the question. Your mysticism, which I admire at a distance, is not popular Christianity.

6. The truth is that when minds trained in habits of exact thought come to apply to tabooed subjects the processes they use logically in daily life and its concerns, they find that many ideas—current because crystallised into dogmas—will not bear examination. If the pretensions of the Catholic Church to a defining power are admitted, or if every man's interpretation of the Bible is for him final—there is an end of it. But I don't believe either.

Try and think what you would be with a new sense added—in another state of being, e.g., four-dimensional—and you will see, I think, that most of our ideas will undergo a change, and that not in the direction of *definition* or *limitation*, when we escape from the prison house of the body. This, I find, is the case with the higher spirits. If I could get Emperor's ideas I should find them, I believe, consonant with what I dimly think out, or think that I think out, for myself. But I cannot elaborate or make them clear to others: at least not now.

I communicated with Emperor originally through automatic writing. All the messages you have seen were so given. I communicate now by the voice. I hear the voice as of a distant person, borne on a breeze, always calm and passionless, as of one not stirred by human gusts. I can, in special moods, "sense" him and his thoughts, and am conscious of a transfusion of them direct.

I revere and respect my Teacher, but I am bound to put forth what I actually did say and do in the process of my controversy with him. He is all you say, and more. *No one can judge of that conflict*, some glimpses of which alone I have given. I was by no means sure that the ordinary law applying to so many spirits—first satisfactory, then deceiving, and last betraying—did not apply to my own case. It did not, and I proved it by methods which were what came to my hand. But do not think I do not hold my instructor in all reverence.

This is written in great haste, and must go with all its imperfections. I am so sorry that you suffer. May God and His good angels sustain you. I ought to ask your forbearance, but I feel sure of it.—Your friend always,
W.S.M.

P.S.—When Imperator first came he told me that mine was a mind extremely difficult to influence—not the passive mind usually found in mediums. He said it was *worth taking trouble about*, and would come right. He let me go through all the physical mediumship, predicting its cessation when no longer required. Then the writing: then the voice: then the face to face communing which I sometimes enjoy: and, lastly, what he called normal, as distinguished from abnormal, mediumship, which is, I take it, that sometimes called inspirational. All has been as he said.

MR. SHEPARD'S INSPIRATIONAL CONCERTS.

In connection with the very interesting article which appeared in "LIGHT" of February 24th, on Mr. Shepard's marvellous musical gifts, there are certain important facts which I would like to state respecting the manner in which his concerts are given. There is no joining of hands by the persons present, because there are no physical manifestations at his concerts, and therefore the joining of hands would not only be useless but disagreeable for all present.

When Mr. Shepard played and sang at the Imperial Palace of Gatchina, in Russia, and, quite recently, at the Cumberland Palace in Austria, the performances took place in a good light, and the concerts were given precisely as other musicians give theirs.

I may mention, however, two incidents which show the interest that is being taken in mystical inspiration in the best society on the Continent. H.R.H. the Infanta Eulalia of Spain having signified an earnest desire to hear the inspired musician and singer, a concert was arranged and given at the residence of her Royal Highness, Mr. Shepard having previously consented to the admission of about twenty members of the Spanish aristocracy in Paris. Mr. Shepard had at first intended to give the concert in total darkness, as the inspiration is then more powerful, and there is no distraction for the eye, but as a large fire had been lighted in the room it was found impossible to extinguish it, and the concert took place in the light from the fire, light enough for us all to see one another. The Infanta Eulalia expressed her regret that the music could not have been heard under the proper "mystical conditions," that is to say, with less light. The remark surprised me, as I did not expect it from a source so strictly orthodox, not to say conventional.

I had also the good fortune to be present at Mr. Shepard's reception at the Cumberland Palace, and I shall not soon forget the impression made on the Royal assemblage by his music. The music-room was brilliantly lighted by lamps and candles, and H.R.H. the Duchess of Cumberland asked me if Mr. Shepard would not prefer less light; indeed, the Duchess seemed to realise, as if by intuition, that so much light would not add to the beauty of the music. Accordingly some of the many lamps were extinguished, and the concert was given with only the candles burning. I feel certain that darkness would not have been objected to on this memorable occasion, as Mr. Shepard has never been heard by a more cultured and intelligent audience. The Queen of Hanover, who was sitting beside H.R.H. the reigning Duke of Saxe-Altenburg, rose from her seat during the singing, and exclaimed: "I have never heard anything like it!" and the Queen of Denmark, who sat immediately behind Mr. Shepard, complimenting him at the close, said that the piano-playing had the effect of four hands instead of two.

I may state, however, that when it is possible, Mr. Shepard plays and sings in complete darkness. Then it is that the music rises to the plane of real occult force, the like of which has not been recorded in the history of art in any country. Our Theosophical friends have much to say about Mahatma marvels, which no one seems to be able to prove. Here are intellectual wonders, artistic miracles, taking place right in our midst, and yet Mr. Shepard claims no aid from the Eastern "Masters." Theosophists would do well to ponder over these facts.

LAURITZ WALDEMAR TONNER.

The Hague, March 8th, 1894.

Books are the true levellers; they give to all who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race.

SAINTS AND MEDIUMS.

BY C. A. PARRY, B. A.

IX.—ST. FRANCESCA OF ROME.—(Concluded.)

The business of the foundation of the new Order continued to make headway under many difficulties. Francesca had already chosen her associates, and she had her husband's consent to devote herself to the task untrammelled by the cares of household management; but she had still to find a suitable house; to get the consent of the parents of her "Oblates," where such survived; to fix definitely their rule, and to obtain the Papal sanction. Money was lacking; for Francesca had impoverished herself by her charities; but perseverance finally prevailed, and, towards the end of 1432, a house, was acquired on the spot where an old tower, the "Tor di Specchi," used to stand, directly opposite the Capitol. They at first considered this only a temporary abode; but it has been added to, and is still the central house of the Order, and has given it its name. Continued spiritual guidance did not fail. When they were framing their constitutions, and, after many deliberations, could not arrive at a conclusion, "it was agreed the matter should be laid before God in prayer. And their hope was not deceived: in a series of visions—in which St. Paul on the first occasion, and on others the Virgin and St. John the Evangelist, appeared to Francesca—directions were given her as to the rules, which were so ample and detailed that there remained no room for hesitation. The several fasts they were to observe; the times of prayer, work, and sleep; the manner in which their actions were to be performed; the vocal prayers they were to recite; their detachment from all earthly ties; the solitude, the silence, the poverty, the community of goods they were to practise; their dress; the precautions to be taken in getting the consent of parents and securing the free action of future Oblates, were all indicated with the greatest precision; and instructions were transmitted to Don Giovanni Mattiotti and his co-operators as to the guidance of the Congregation. The miraculous manner in which the saint often read their thoughts, the miracles they saw her perform, and the admirable tenour of her life, in which the most active virtues were combined with the deepest humility and supernatural favours received with profound self-abasement, warranted them of the genuineness of her revelations, which, condensed into a series of rules, are to this day observed by the Oblates of Tor di Specchi."

The first members of the little Order were ten in number. Their spiritual mother was unable at first to live with them, being tied to her own home by the increasing infirmities of her husband; so they elected as their Superior Agnese de Lellis, a relation of hers, and a woman highly distinguished for virtue and prudence. The rule of the Oblates (which remains the same to this day), was not strictly conventual; they took no vows and were bound by no obligations under pain of sin; they were not cloistered, and their dress was that worn at the time by the widows of the Roman nobles. The "religious life," however, was none the less real because it lacked some of the usual outer severities. These women were all of noble birth and accustomed to a life of comfort or luxury, some were still young, and now they consented to give up their wealth to a common stock, and, seldom seen abroad, to divide their hours between prayer, meditation, spiritual reading, and works of mercy. The little band seems, at any rate during the life of the founders, to have been an ideal of the religious community, but from its somewhat unconventional want of restraint, drew down much hostile criticism; it was neither secular nor religious, said detractors. "What could be said of a nunnery without an enclosure, without vows, without permanent revenue?" Francesca's co-operator, Mattiotti, guided only by expediency, began to be shaken by these evil reports and worldly difficulties; but the saint, secure in the certainty of her mission, after astonishing him once more by the way she read his thoughts, transmitted to him and his companions some messages of reproof and encouragement which had been received by her for them in one of her visions, and shamed them out of their timidity.

At another time a supernatural impression was the means of averting a calamity which would have been a weapon in the hands of her opponents. One of the youngest Oblates, Augustina Coluzzi, was the only child of a widow. Her mother, in surrendering her, had miscalculated the extent of the sacrifice, and now her feelings arose with terrible violence to reclaim the child without whom life presented itself as a dreary

blank. Self-reproach heightened her misery; and, at last, sinking into absolute despair, she seized a knife and was about to destroy herself, when, at that very moment, a hand arrested her own and her daughter stood by her side! She gazed at her in astonishment; for her appearance at that hour was against all rule and possibility. While the woman had been struggling with her despair, Francesca, who was at prayer, received a miraculous intimation of the danger she was in. She instantly ordered Augustine to leave what she was about, and hurry to her mother: and her mother was so impressed by this interposition that she hastened to throw herself at Francesca's feet, and declare that she was grateful for Augustine's vocation, and henceforward desired only she might remain faithful to it.

In 1436, four years after the foundation of the Order, Lorenzo Ponziano died, and Francesca went to reside with the community of Tor di Specchi. Agnese de Lellis at once resigned her authority; but the saint strenuously opposed the change until after the Oblates, despairing of bending her resolution, had had recourse to Don Mattiotti, her director, whose orders she never resisted, who began by entreating and finally commanded her to her to take the post of Superioress. She accordingly accepted, and was installed on March 25th, 1436.

From this time till her death her prophetic faculty seems to have been more frequently exercised. Several instances are given; among them, this: "The Superioress of the Sisters of the Third Order of St. Francis consulted her one day as to the admission of a young girl who sought to enter among them. Francesca had not seen or known anything of the candidate; but unhesitatingly answered that the vocation was not a real one, and recommended that she should be refused. 'She will enter another convent,' she added; 'she will remain but a short time, return to the world, and soon afterwards she will die.' It then happened exactly as the saint foretold: Francesca da Fabrica went into the convent of Casa di Cento Finistre, on the shores of the Tiber, gave up the habit before the year's end, and a sharp fever carried her off soon after her return."

The fame of her marvellous gifts continually increased, and from all parts of Rome the deaf, the lame, the pest-stricken, the victims of accidents, whoever were sick in mind or body, came and were brought to seek the prayers or the healing touch of the gentle saint. "During this same time, too, her prayers grew more and more ecstatic, more visible to all eyes the in-dwelling of the Holy Spirit in her soul, more removed from the material conditions of existence her life. At meal times, which she observed in obedience to the rule, her companions notice that she hardly ever eats, but that her face is turned to the window and her eyes fixed on the sky, while rays of light seem to play around her, and her countenance grows dazzling from the celestial brightness which overspreads it. Longer and longer become her visions; often in visiting a church, she falls into an ecstasy which lasts till night. The sublimity of her visions, the glimpse of heaven which she enjoys is sometimes exchanged for the terrific apparitions, the renewed assaults of Satan, who attacks her at times with redoubled violence now that her ultimate triumph is at hand and the crown about to descend on a brow which already shines with the mystic radiance of sanctity. The old frescoes of the original chapel of Tor di Specchi represent some of these mysterious struggles between Francesca and the evil one; and her cell bears the impress of that strange violence which Satan is permitted to exercise at certain moments. The mark of his fury is stamped on the roof of that lowly cell which is now occupied by the relics of the saint."

Francesca was now fifty-six. Her frame was worn out by labour and austerities, and latterly by frequent illness; yet her activity was unremitting. She felt, however, that her end was close at hand. "On the 3rd March, 1440, she was sent for, to her son Baptista, who was laid up with a sharp attack of fever. On arriving at the Ponziani palace, she found him already much better and able to leave his bed. She agreed to spend the day with them, the Oblate Augustina, who had accompanied her, also remaining, to return with her at night. Towards evening she grew very weak, but attempted to return to Tor di Specchi, feeling that otherwise she would never re-enter the walls that were so hallowed to her. On the way she stopped at the church of Santa Maria, in Trastevere, to ask, for the last time, the blessing of her spiritual father. Don Mattiotti, struck by her more than usual pallor and evident exhaustion, commanded her, as a matter of obedience, to return. She meekly obeyed and went back to her son's house. In the night a virulent fever came on, and in the morning she was as ill as possible. She sent for her

director and asked him to apprise her spiritual daughters of her illness. Four of them—Agnese, Rita, Catharine, and Anastasia—hurried to her side; and when they heard her entreat Don Mattiotti not to omit any of the usual precautions for her soul's welfare, they all burst into tears and understood at once that their beloved mother was about to leave them."

The news of her illness soon spread, and the house, and even her chamber of death, were beset by a mourning multitude. As many as possible were admitted to bid farewell to the dying saint, who, showing no annoyance at this oppressive testimony of affection, had a smile or look or kind word for each. She lingered for a few days, her pains cheered at times by glorious visions. At her last moment a sublime expression animated her face; her confessor asks what she sees, and she whispers: "The heavens open: the angels descend; the archangel has finished his task; he stands before me; he beckons me to follow him." A smile of indescribable brightness beams on her face, and her eyes close for ever.

Soon after death "the sweet perfume, the odour of sanctity," which expression is so often supposed to be simply metaphorical, whereas it indicates an actual physical fact, soon pervaded the room and filled it with fragrance. Francesca's face, which had recently borne the traces of age and suffering, became as beautiful again as in youth; and the bystanders gazed with wonder and awe on that unearthly loveliness."

Many miracles of healing are said to have been wrought by the sacred body before and soon after its burial: and she was canonised in the hearts of the people long before the ceremony which formally admitted her into the calendar. This was deferred till 1608.

AN ALTERNATIVE VIEW OF RE-INCARNATION.

IV.—IDENTITY.

(Continued from p. 106.)

I have shown in a previous letter that the complete entity is dual, representing the co-operation of positive and negative aspects of force, which in occultism have correlative modes in masculine and feminine, in light and life, and in thought and love; in soul and spirit. It is well known that genesis or generation can only occur by the co-operation of these two aspects of life. The spirits of God, who made man in their own image, are so represented as dual. "Elohim," says Mathers, in his "Kabbala Unveiled," "is a plural term formed from the feminine singular Alh, by adding im, a masculine plural, to the word. It gives a feminine potency, united to a masculine idea, and therefore capable of producing offspring." It is said that the "Elohim made man in their own image," consequently dual. Yet on the physical and astral plane we know that man is not dual. Hence it is to be inferred that while man, as spirit, was made dual, yet projection into manifestation entails the separation of that duality into two entities, representing separately love and wisdom, or life and light, or feminine and masculine. Mathers says, further, in his "Kabbala": "All souls are pre-existent in the world of emanations and are in their original state androgynous, but when they descend upon the earth, they become separated into male and female and inhabit different bodies." Boehme says: "Before objectivisation of life, fire (love) and light are undivided; are one. Manifestation entails the division of these into feminine and masculine. These have to be re-united to entail perfect individuality."

This duality was symbolised also in the cultus of ancient Egypt, in which Osiris represented, as supernal, the dual principles of spirit and soul in unity, till projected into manifestation, which entailed the division of these into Isis and Osiris, or Moon and Sun: feminine and masculine, which also signify spirit and soul; life and light, or love and thought. Only in the regenerated son, or re-arisen sun: Horus: the mind of wisdom, are these divided principles re-united, when the moon is absorbed into the centre of the sun.

Mr. Maitland says that the moon of man's system is his genius, his spirit-Ego; the symbol of intuition; as feminine reflector of the masculine mode of the mind: or intellect. He also says that "the soul in its highest stage polarises sufficiently to receive into itself the spirit, its Divine Life." It is evidently this re-uniting of the masculine and feminine elements of Being, that is implied in the mystic marriage of the alchemists, or marriage of the sun and the moon.

The signification of this mystical sun and moon was explained in a previous letter. It will be seen that this marriage implies

the unification of spirit and soul in a permanently equilibrated entity; in which the moon, or Isis, the spirit, is the life and love element, while the sun, or Osiris, the soul, is the light radiation of illuminating spiritual thought or wisdom. The perfectly balanced entity can only exist by the unification of these two aspects of Being. That is probably the true interpretation of the "woman clothed with the sun, with the moon at her feet." Swedenborg also has the same idea with reference to the marriage of celestial love and divine wisdom.

This duality has another mystical implication which may be referred to here; in connection with the "elixir of life." The mystical sun and moon apply also to electricity and magnetism, which are the two poles of the same life force, respectively masculine and feminine. Electricity is an outflowing life current, carried in the rays of the sun. Its reaction upon the receptive "World soul" generates the magnetism of the earth, which, it is now recognised, courses through the veins of plants and animals. Similarly with regard to man. The inflowing radiation of light from his spiritual sun, reacts upon his astral body, and generates magnetic aura, or energy. It will be seen that the permanent spiritual unification of the masculine and feminine aspects of being in one dual entity, will be the source of generation of power, such as separately would be impossible.

Mr. Maitland, in the new book he has just published, shows that he has come to believe that the dualism necessary to productiveness on the physiological plane is as indispensable on the mental plane, making the co-operation of the masculine and feminine modes of mind, the intellect and the intuition, essential to the generation of the divine child Truth. "In this view he sought for a fitting supplement and complement to his own faculty, as the condition of success in his quest, believing that from such conjunction of minds, duly attuned, would spring unbounded kingdoms of truth, goodness, and beauty." The same conception exists in alchemical schools, where a similar spiritual co-operation of effort is necessary for the production of certain alchemical results. But such spiritual co-operation, even in the rare cases where it may occur on earth, is but the shadow of the Reality as it exists after the identification and permanent unification of each other, by the two aspects of the one complete entity of Being.

The return of the Ego, to the plane whence it was ultimated as dual, must entail its re-entering into that state of duality; must entail the re-uniting of the divided aspects of the entity into the complete dual unity, in the image of its parents, the dual Elohim. This identification of each other by the two divided aspects of the same life and re-uniting of love and wisdom into a unity, must entail the tincturing of each quality by the other; the equilibration of love by wisdom, and the balancing of wisdom by love. The accentuated powers thus resulting will probably be accompanied by a parallel, but larger identification; that of the source, the hierarchy of life, whence the entity emanated, and with which consequently it is connected.

It will thus realise its own relation to the whole, while it will also realise the relation of the whole to itself, from the fact as shown previously that it is able to cognise the whole of the experiences connected with the life accreted by it into its form, and consequently, the relations of this life to all the kingdoms of nature, and to all the planes of Being.

It will even be able to trace the descent of the life it has thus accreted into its form, with the experiences inherent therein, from the original diffuse, undeterminate state, through the intervening planes, to those states from which it integrated it into its own form, and it will find itself in relation thereby with all the planes of Being, in the whole circuit of becoming, on the descending and reascending curves.

It will also consequently thereby be able to trace its own descent as an entity, from its original determination, its polarisation or nucleation, through the whole circuit of becoming. It will thus find its relation to the whole and the relation of the whole to itself.

But there is a further sense in which it will share in the whole of experience in that state. It will be able to consciously share and enter into the experiences of all the other entities by whom it will be surrounded. QUÆSTOR VITÆ.

(To be continued.)

THE golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—GEORGE ELIOT.

REMARKABLE MATERIALISATIONS.

We copy the following from the Chicago "Progressive Thinker." The narrative may be in every respect strictly correct, but it is a pity that in such a notable case the writer is not careful to tell what precautions were taken against possible deception:—

A number of friends with myself attended a séance on Thursday evening at the room of Harry Clifton, 282 W., Madison-street. More than fifty spirit forms appeared during the two hours sitting. At one time the medium laid back the curtains, and there were five spirit forms in the improvised cabinet. Two and three forms walked out into the room and greeted us. Three other forms appeared at the entrance of the cabinet and stood and sang to us. At another time, when we were all singing, "John Brown's body," &c., a deep baritone voice joined our song, so loud and deep that it could be distinctly heard above all others. At another time a tall spirit appeared and waved his hands and arms about in the air, and he seemed to gather white and red carnation flowers from somewhere, and throw them amongst the sitters: one fell in my hands. At another time a spirit came into the room, four feet from the cabinet, and moved his hands on the floor till he materialised a most beautiful length of very fine lace curtain about three yards long and forty inches wide; he pulled it up higher than his body; afterwards he dematerialised it, and then dematerialised himself while we were gazing at him. There were twenty-five or thirty sitters, and every sitter in turn was called to recognise some friend. One spirit form sat at the entrance and (I don't know how she did it) made impressions of faces on a tablet, tore off the leaf, and gave one to each sitter; some of the leaves had thirty distinct faces on them. All done in about five seconds of time.

The medium was in and out of his cabinet during the whole séance, and in nearly every case he presented the sitters to the spirit friends. But to me, best of all, was the appearance of my daughter, who passed on over four years ago, when we were in London, England. She came into the room, called her sister, who was present, put her arms around her neck, kissed her six times and then said: "Nellie, I wish you many happy returns of your birthday." Now it so happened that it was her birthday, but none of us remembered it. So substantial were her arms, that in placing them around my daughter's neck she knocked her glasses off her face. At another time two spirit forms appeared together in the centre of the room, in front of the light, so that we all might examine their forms and faces. A little girl also appeared and commenced to sing, "Rock-a-bye, baby, on the tree top," and moved her foot to the tune as though she was rocking a cradle. A tall spirit form emerged from the cabinet and placed back the curtains, so that we could distinctly see three other spirit forms in the cabinet, as well as Mr. Clifton.

To close the séance several spirits spoke and sang to us: then they told us to put up the light, and repeatedly bade us good night till the voice died away in a whisper.

Thus ended one of the most remarkable séances ever held in the city of Chicago. Mrs. Edith E. R. Nickless was one of the sitters; she stated that she had attended many séances for materialisation, but had never been in one where everything and every form was so successful.

I strongly advise those who have not attended, to take advantage of his short stay in the city and see for themselves his most wonderful gifts. Mr. Clifton is himself a most genial man, and anxious that all his patrons should be satisfied.

Our friends are not dead—no, no, a thousand times no! But they live and love, and interest themselves in all our affairs, as our beautiful Spiritual philosophy teaches us.

Chicago, Ill.

W. YATES, M.D.

ALWAYS say a kind word if you can; if only that it may come in, perhaps with singular opportuneness, entering some mournful man's darkened room like a beautiful fire-fly whose happy circumvolutions he cannot but watch, forgetting his many troubles.—FRIENDS IN COUNCIL.

SPECIAL NOTICE.

We beg to remind those Subscribers to "Light" and the London Spiritualist Alliance who have not already renewed their Subscriptions for 1894, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke Street, Adelphi, W. C.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co." orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

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

ADVERTISEMENT CHARGES.

Five lines and under 3s. One inch, 5s. Column, £2 2s. Page, 4s. A reduction made for a series of insertions.

Light:

SATURDAY, MARCH 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.

THE CITY WITHOUT A CHURCH.

The series of charming little books, by Professor Drummond, are deservedly well-known. The first, "The Greatest Thing in the World," was the most humanly personal: the latest, "The City without a Church," is the most timely, as regards Religion and the Church,—or, better still, as regards the vital social problem of the age. Well known as it is, we think it may nevertheless be very profitably studied at the present moment, when, talk as we will of Religion, Ethical Culture, or Theosophy, little else than that social problem is in our minds. In fact, the book was, and is, in the truest sense of the word, prophetic. The writer of it keenly discerned the need of the hour, and he forthtold the Gospel for it. The little book is, probably, only now being ripened. Within ten years it may be legible as a practical guide, though now it may seem only a visionary's dream.

It is an exposition of that lovely vision of the New Jerusalem, in the Book of the Revelation, and especially of the somewhat startling saying, "And I saw no temple therein"; the explanation of which simply is that there was no need for any special temple, just as there was no need for any special sun, seeing that it was all temple, in the same way that it lived in its own light. The glowing saying, "I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven," may be taken as a symbol of any city. The seer might just as well have said "London";—

Jerusalem was John's London. All the grave and sad suggestion that the word London brings up to-day to the modern reformer, the word Jerusalem recalled to him. What in his deepest hours he longed and prayed for was a new Jerusalem, a reformed Jerusalem.

What John saw, we may fairly take it, was the future of all Cities. It was the dawn of a new social order, a regenerate humanity, a purified society, an actual transformation of the Cities of the world into Cities of God. This City, then, which John saw is none other than your City, the place where you live—as it might be, and as you are to help to make it. It is London, Berlin, New York, Paris, Melbourne, Calcutta—these as they might be, and in some infinitesimal degree as they have already begun to be. In each of these, and in every City throughout the world to-day, there is a City descending out of Heaven from God.

The old Jerusalem was all temple. The mediæval Church was all temple. But the ideal of the new Jerusalem was,—no temple, but a God-inhabited society.

That is the divine social idea, a divine society, a veritable kingdom of Heaven upon earth. It may be waved

off as "impossible," "utopian," "visionary," but it cannot be denounced as a foolishness in itself. The very densest of so-called "practical" people must admit that, if we could reach it, it would indeed be an unspeakable gain. But let us see how far it is really impossible. Suppose a right-minded and right-hearted man or woman wants to make the ideal real, or wants to try for it, how can he or she set about it? The reply will startle many who have been used to separating all that concerns us into *religious* and *secular* things. This seer takes no notice of the distinction. His Kingdom of Heaven concerns itself enormously with the kingdom of earth. In fact, the Sunday and all its conventional belongings somehow are lost sight of. He says:—

You will see so much to do, so many actual things to be set right, so many merely material conditions to alter, so much striving with employers of labour, and City-councils, and trade agitators, and Boards, and Vestries and Committees; so much pure unrelieved uninspiring hard work, that you will begin to wonder whether in all this naked realism you are on holy ground at all. Do not be afraid of missing Heaven in seeking a better earth. The distinction between secular and sacred is a confusion and not a contrast.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like Heaven as you can. Begin? Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life.

Then pass out into the City. Do all to it that you have done at home. Beautify it, ventilate it, drain it. Let nothing enter it that can defile the streets, the stage, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianise capital; dignify labour. Join Councils and Committees. Provide for the poor, the sick, and the widow. So will you serve the City.

That is a wonderfully modern programme, but we are convinced it is on the right tack. The world does want saving badly enough, but it wants saving where the hurt is; and the hurt is not so much in the Church as in the world. In fact, to keep close up with the inmost thought of this book, we must push out the boundaries of the Church until it includes the world—until it claims the man who lays a drain-pipe as well as the man who administers a sacrament,—until it lifts the earning of money to the high level of human service,—until all work is ennobled by the thought of its bearing on the general good. Then would the old dream come true. The New Jerusalem would come down from Heaven, until the very mending of a road, the cleansing of a gutter, the carting away of rubbish to be converted into corn or electric light, the nailing up of ivy and vines, the mending or putting away of rags, the brightening of the mind or the cleansing of the body, and the kindly co-operation of all classes, to make all things work together for good, would be vital parts of Church-work, and of that daily psalm which earth might offer Heaven.

THE HON. ALEXANDER AKSAKOF.

We shall give in our next week's issue a full biographical notice of this distinguished exponent and defender of the cause of Spiritualism, together with a portrait reproduced from a recent photograph. As one of the oldest and ablest investigators of psychical phenomena and laws, some particulars of his life's work will, we are sure, be greatly appreciated by our readers.

Do you think that happiness is a little flash-in-the-pan when you are eighteen, and that is all? Do you not know that expanding age, like a flower, lifts itself ever into a more and more exquisite sunlight of happiness, to which Death, serene and beautiful, comes only at the last with the touch of perfect assurance?—EDWARD CARPENTER.

LONDON SPIRITUALIST ALLIANCE.

MISS ROWAN VINCENT has kindly consented to give an address to the members and friends of the Alliance, at 2, Duke-street, Adelphi, on Monday evening next, at seven o'clock, on "The Spiritualism of the Future." We hope there will be a large attendance.

"LIGHT" SUSTENTATION FUND.

"LIGHT" SUSTENTATION FUND has not been so well supported this year as we could have wished, and we have ceased the weekly publication of the list of contributors because there are no fresh accessions. The result hitherto has certainly been disappointing, but we indulge the hope that some of our friends may still be intending to remit, in which case they will oblige by addressing the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, S.E.

DEATH OF MR. G. MILNER STEPHEN.

We learn from the "Brunswick Medium" of Saturday, January 20th, just to hand, that Mr. G. Milner Stephen died at Brunswick on the Tuesday previous, and that the interment took place in the Melbourne Cemetery on the following day, when an eloquent address was given at the grave by Mr. H. Junor Browne. In the course of a brief sketch of Mr. Milner's life, the "Brunswick Medium" makes the following statement, which some of our readers may, perhaps, be able to substantiate:—"While in the strongest of his power as healer he determined to visit England; and while there cured many of various ailments; amongst his patients being many of the titled ones. During a friendly visit paid at Marlborough House, he was introduced to the Prince and Princess of Wales. As his Royal Highness was suffering from neuralgia, Mr. Stephen was offered an opportunity of practically demonstrating the efficacy of his treatment, and he succeeded in instantly relieving him."

LOWELL'S FAMULUS.

The recently published "Letters of James Russell Lowell" contains the following note of Dr. Weir Mitchell respecting a pamphlet written and sent by him to Lowell:—

"My sending the essay alluded to arose out of a long talk about ghosts, which took us deep into the night twice during the fortnight spent with us in 1889. Mr. Lowell told me that, since boyhood, he had been subject to visions, which appeared usually in the evening. Commonly he saw a figure in mediæval costume, which kept on one side of him. The last vision he had was while staying at an English country house. After dinner, in the drawing-room, he saw a figure in the dress of a mediæval scholar. The form was very distinct. It beckoned to him, and, determined to see where it would go, he followed it out on to the terrace, when of a sudden it disappeared."

PSYCHIC PHOTOGRAPHY.

We recently quoted a statement made by "Hebe" in the "Gentlewoman," to the effect that, on taking the photograph of a lady friend seated on a bench in the country, the development brought into view the picture of another lady seated on the same bench by her friend's side. "Hebe" has since contributed to the same journal the following story, sent to her by a correspondent:—

"Some friends of my father's took a house at Torquay for the benefit of a favourite daughter, dying of consumption. After her death the family sent for their photographer from town to 'take' the house and garden, with themselves in the foreground. During the operation the house was quite empty, and the blinds were drawn down. The photographer returned to town, but as after repeated applications no proofs arrived, one of the sons called to inquire the reason of the strange delay. The man handed him a copy, and in the picture (which showed the window of the dead girl's room) the gentleman saw his sister holding back the blind with one hand, and looking out on the group beneath. Those about me can vouch for the authenticity of this story."

He who can please nobody is not so much to be pitied as he whom nobody can please.

MR. FREDERIC W. H. MYERS ON THE AUTOMATIC WRITINGS OF THE LATE STAINTON MOSES.

Mr. Myers delivered a remarkable address before the Society for Psychical Research on the 9th inst., on this subject. He began with a reply to certain criticisms passed upon his last address, on the "undignified" nature of the automatic writings. In the mind of Mr. Moses they were merely means to an end, and were not held to be susceptible of scientific proof.

The twenty-four books of MS. notes contained various handwritings, some of a character similar to that of Mr. Moses, and some entirely different. The subjects treated of in those writings might be classed under the heads of ethical, personal identity, and descriptions of phenomena.

The lessons to be learnt from them were religious teachings—on natural rather than revealed religion, the latter being put out of the question altogether, divinity not being claimed in any case. Natural religion had to be reduced to scientific religion; and how to lay the foundations of natural religion was the necessary inquiry. Telepathy, as comprising a theory of wave vibrations, causing the transmission of thought between the living and dead, must be given up as inadequate. The communications belonging to the spiritual world must be independent of such purely physical means.

The teachings from telepathy were many, and were illustrated by the speaker, firstly, from facts known to science in cosmic physics. The automatic writings of Stainton Moses should be taken in conjunction with those of others. Probably 99 per cent. would have to be rejected as of no value, owing to insufficiency of observation, incompleteness of record, or want of right method. And the same may be said of so-called trance utterances. Our subliminal selves are aware of much that is not in our normal consciousness. In the cases of Swedenborg, of Judge Edmonds, of the Seeress of Prevorst, of Home, and lastly of Stainton Moses, there are confirming facts in support of the claim of independent action of outside intelligences. Next to Swedenborg there was in the experience of Mr. Moses the largest and most consistent series of teachings given to the world in this psychical manner.

The chief deductions from a knowledge of telepathy had reference, Mr. Myers was understood to say, to—1. Duty and morals. 2. Prayer. 3. Immortality. 4. God.

1. As to duty, our opinions and right conclusions were not to be formed upon those of others, least of all of Mrs. Grundy. In the next world we shall see each other as we are, freed from the trammels of the body, our true natures being manifest to all others in the same state.

2. As to prayer. Telepathic intercourse between the living and the dead means the mutual attraction of those who are most congruous. A coherent teaching as to prayer may be deduced, free from the superstitions that so often limit a true conception of that exercise.

3. As to immortality. Plato has given us the substance of the doctrine. The influence of the disembodied vicious acts on the viciously inclined, and similarly our spiritual desires are satisfied through the influence of the more exalted. Love is the great telepathic power.

4. As to God. So far as our conceptions can be expressed upon a theme so infinitely great, we might sum them up in our idea of a God as the most vigorous spirits acting telepathically on our natures.

Mr. Myers, whose utterance was rapid and eloquent, declared that he had previously shrunk from stating his views. But the time had now arrived when it appeared necessary to continue work on this line of inquiry, and he called on the members of the Society to use their utmost endeavours to obtain well-recorded cases of automatic writing. This work does not differ from other scientific pursuits: it is important for our growth in knowledge, and should be followed up both here and hereafter.

M. A. I.

EASTER HOLIDAYS.—The offices of "LIGHT" and the London Spiritualist Alliance will be closed from Friday, March 23rd, to the following Monday—both days inclusive.

"HIGHER ASPECTS OF SPIRITUALISM."—At a meeting of the Society for Psychical Research, held at the Town Hall, Westminster, on the 9th inst., Mr. F. W. H. Myers stated in the course of his remarks that he believed Mr. Stainton Moses' "Higher Aspects of Spiritualism" was out of print. This, however, is not so. A few copies remain, and can be had from the office of "LIGHT," at 2s. 9d. post free.

CARL SEXTUS'S "HYPNOTISM."*

Mr. Carl Sextus's "Hypnotism" is published in Chicago "by Carl Sextus," and it ought perhaps to have been called "Hypnotism and Carl Sextus," for there is almost as much about Carl Sextus in it as there is about Hypnotism. But in saying this we by no means intend to disparage the book. It is evidently the intention of the author to inform the public about himself, and it would be foolish to quarrel with a biography because it is biographical. The fact is that it is precisely the auto-biographical element in the work that makes it chiefly interesting, for Mr. Sextus, a young Danish professional Hypnotist, narrates his fifteen years of hypnotic experiences in a modest, straightforward way, entering into the history of Hypnotism just enough to enable the reader who is ignorant of the subject to get a bird's-eye view of it. Mr. Sextus has the courage and good sense to quote a good many interesting passages from standard authors that have frequently been quoted before, and to give long extracts from older authorities on his subject; for he is not trying to establish a literary reputation, but to really interest the public, and most particularly the medical profession, in Hypnotism, on which his own heart seems to be thoroughly and honestly set.

Mr. Sextus must be a powerful Hypnotist, and his experiences are undoubtedly valuable. At all events the reader gains the same impression of him from a perusal of the book that Dr. George Lutkin, of Copenhagen, did from personal intercourse. In a published account of his investigations, which our author quotes, Dr. Lutkin says:—"I have been acquainted with Mr. Sextus for about six months, and I was greatly pleased to find him a professional Hypnotist, with nothing of the charlatan about him." An even more telling testimonial to his powers as a Hypnotist is found in the following statement of his own:—

I am naturally fond of children, but I discovered, to my great surprise, that wherever I appeared in the streets (of Chicago) the children hurried away, stopping their play, ceasing their merry laughter, while they sought shelter in the doors and alleys. A tall boy about ten years old, who had the courage to stare at me in daring proximity, was taken into the house by his mother. Polish, Bohemian, and Italian women crossed themselves solemnly whenever I passed them during my stay in that locality. Later on I heard that I was used as a bug-a-boo by the worthy mothers; when the children preferred to cry evenings instead of sleeping, they were told to be quiet, otherwise Sextus would be called.

We do not find in Mr. Sextus's "Hypnotism" the reasoned analysis of the phenomena that we meet with in such classics as the works of Bernheim, Liégeois, Hack Tuke, Moll, and others, but in revenge we have many interesting anecdotal incidents, and some original observations suggested by the author's own experiences. For the former we must refer our readers to the work itself, and of the latter we can only give one instance here.

Mr. Sextus seems to have a remarkable power of inducing *Somnambulism*—for the results obtained by different Hypnotisers differ not only according to their method of procedure, but also by reason of some personal peculiarity, some Hypnotisers not being able to develop the clairvoyant phases of *Somnambulism* at all. Mr. Sextus's observations have led him to classify *Somnambulism* under the several degrees of apparent wakefulness, from the obviously deep sleep with closed eyes, to the apparently completely wakeful state, which can be recognised as somnambulant only by the subject's loss of memory afterwards of what he did while that condition, and by the, for him, unnatural character of the things he says and does while thus somnambulant—

for people in that state are more or less what Mr. Sextus calls "intelligent imbeciles." He says:—

Spontaneous *Somnambulism* happens very often—much more frequently than is generally supposed. A person awakens in the morning, and he is in his thoughts, and in fact in all respects, an entirely different person than his normal self—he went to sleep the night before. Let us admit that the person from the normal sleep, little by little, goes over into the somnambulant state. He awakes in the morning at the usual time without leaving the somnambulant state. His thoughts will then only occupy him with those suggestions or ideas he received in the dreaming condition the night before. Besides going from the normal sleep over into the somnambulant condition, a person may also, while in the normal awake state, go over into this peculiar state of spontaneous *Somnambulism*—even in the midst of the day.

These apparently wide-awake somnambulists are never sleep-walkers at night, which tends to mask their real condition. This condition is a truly diseased one, and liability to it seems to be connected with the hysterical diathesis. It is known as the "automatic ambulatory" stage of spontaneous *Somnambulism*, and the author defines this to mean—

That the patient, although in a state of complete somnolence, acts like an ordinary individual, and can travel, carry on a conversation, or play cards without anyone suspecting that he is asleep. On awaking he is entirely unconscious of what he has done while in that condition. . . . There are persons who are thrown into the somnambulant condition while asleep by one or other unknown cause, and who still maintain this condition even after being, seemingly, awake in the morning. They leave home and enter upon the day's business or occupation, and they seem to fill their different places satisfactorily, but they never show any special ability or intelligence.

The matters that have occupied the mind before going to sleep, or the events of the previous day, have an influence that determines a person towards this condition.

When the attack is very acute, those curious cases occur which get into the newspapers, of people suddenly disappearing from their homes, and being found months afterwards, carrying on some unwonted business in a strange town, having totally forgotten all their previous life. In less severe cases the attack of *Somnambulism* causes men or women to become "queer," "not a bit like themselves," and this state is liable to be mistaken for insanity:—

There is no doubt that many of those persons whom we believe to be insane—instead of being brought into institutions for insanity—could easily be cured of their erroneous imaginings by simply using hypnotic treatment; for we know that natural somnambulism disappears under artificial somnambulism.

If all this be true it naturally gives rise to some curious thoughts. There is plenty of "intelligent imbecility" in the world; and a good deal of the feverish activity in this "Vanity Fair" of ours might be accounted for by the hypothesis of "automatic ambulatory *Somnambulism*." One political party, for example, could account for the apparent tergiversations and lack of "any special ability" of the other party by remembering that in this peculiar state a person may say things which he afterwards entirely forgets; and that he might even be for years a prominent member of the Government or of the Opposition, without anyone suspecting that he has all the time been fast asleep. Indeed, since the loss of memory of the things that are said and done is a characteristic symptom of the disease, it may be possible that an ordinary bad memory is a sign that the person is afflicted therewith; and since all men's memories differ only in degree of badness, it may be that we are all of us continually in this "automatic ambulatory" state to some extent, and that were we wide awake, our memories would be as perfect as those of the subject in the true somnambulant state. At all events, it looks very much as if we should have to "re-interpret" our experience of wakefulness and sleeping, for Hypnotism seems to prove a

* "Hypnotism: Its Facts, Theories, and Related Phenomena, with Explanatory Anecdotes, Descriptions, and Reminiscences." By CARL SEXTUS. Illustrated with numerous original engravings. (Chicago: Published by Carl Sextus, 1893.)

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strange thing, which "Paddy" might express by saying that "We are never so wide awake as when we are fast asleep."

Mr. Sextus gives several very interesting accounts of Hypnotisation and telepathy at a distance, authenticated by names and dates, and which ought to be enough to satisfy anyone who is not fulfilling the laborious function that forms the great honour of our friends of the S.P.R., namely, the function of bringing up the rear guard of inquiry, and carrying along with it the stupid but extremely important majority, for it is that majority that decides what shall be believed, and what shall not. We must, however, refer our readers to Mr. Sextus's pages for all that.

As we lay down the book two questions rise prominently in our mind: "Are not those who, like Dr. Ernest Hart, rail against hypnotism and deny its reality, rather like the geniuses that appear occasionally on the scene, and stoutly deny that the Earth goes round the Sun? And are not such blindly prejudiced people themselves the best possible proof of the existence of the very Hypnosis, the reality of which they deny?"

TESTIMONIES TO THE TRUTH.

The following is the substance of an article which recently appeared in no less important a journal than the old "Brussels Gazette." We translate from the columns of "Le Messager" of Liège, whose conductors do not conceal their admiration for the fairness displayed in the old sheet, which is known even in British song:—

There was a time when the mere word "Spiritualism" brought an incredulous smile to almost every lip, and when people by a temporary elevation of the shoulders responded to the extraordinary stories told by the adepts in that faith. Since then we have been compelled to acknowledge that Spiritualism is not always a vain word—a charlatan's stage "prop."—and when it is now spoken of, it is no longer with indifference, but with the anxious curiosity which mysterious and occult sciences still inspire. For refined, sensitive, and impressionable minds, Spiritualistic theories have this attraction: they affirm the existence of an immaterial world, they promise survival after death, and offer consolation to all who mourn for the dearly loved. In support of these theories many writers might be cited, and not the most insignificant ones. Alexander von Humboldt said, "Spiritualistic facts are undeniable"; Victor Hugo, "We have probably another body, radiant, divine, and, so to speak, spiritual, which will be the transformation of our earthly body"; Arsène Houssaye, "Dreams prove to us that our soul is no stranger beyond the tomb not only to our loves and friendships, but also to the history of our country." If one wishes to have the opinion, not of writers or poets, but of scientists and practical men, M. Louis Figuier, seventy-four years old to-day, and who began his career in the scientific press when only twenty-four, says of death that it is merely a regular accident of our destiny, "a simple phenomenon which does not interrupt the continuity of the human being's existence."

Dealing with Dr. Gibier's experiments, the article continues:—

We are indebted to Dr. Gibier for scientific experiments in Spiritualism which are absolutely overwhelming. He has succeeded in causing ebullition in water as if it really boiled by placing above, but without touching, the receptacle which contained it, the hands of a very sensitive medium. . . . Dr. Gibier was a pupil of Pasteur's and became demonstrator in experimental and comparative pathology in the laboratory museum. He is now head of the Pasteur Institute in New York, where he has after long study obtained the phenomena referred to.

The "Gazette" further says that mediumistic power is abundant in every class of phenomena, namely, motor writing, designing, painting, hearing, seeing, speaking, materialising, healing, music, and direct writing on paper and between slates, and finally quotes the following passages from a letter written to a friend by the French dramatist, Victorien Sardou, who is himself a first rate medium:—

"I am long in replying to you. You must excuse me. I am over head and ears in work. It is a fact that I obtained very

extraordinary spirit designs about forty years ago, at a time when only the uneducated knew what the *savants* are beginning to suspect to-day, and for forty years I have wondered at the utter imbecility with which official science refuses to admit facts which, as facts, are forced upon whomsoever seriously give themselves the trouble to seek them." Victorien Sardou is now sixty-three, and is another illustration in support of a saying which has often been adduced in this connection, namely, "Once a Spiritualist always a Spiritualist."

THE HERMETIC ARCANUM.*

Dr. Wynn Westcott is editing what promises to be a very interesting series of reprints of old works on the Hermetic Philosophy. The series is called "Collectanea Hermetica," and the first volume thereof is an English translation of the "Hermetic Arcanum" of "Penes Nos Unda Tagi," the *nom de plume* of Jean d'Espagnet, who published this work in 1623. The "Hermetic Arcanum" is edited by "Sapere Aude," who uses the translation of Elias Ashmole, the famous antiquary of the seventeenth century, as his basis, and improves upon it. Of the work, the present editor says:—

"Such a work as the 'Arcanum,' written by one who knows, is not sent to print to teach the *public*, to show a cheap and easy way to wealth and luxury, or to teach coiners of spurious moneys, but is intended as a treasure-house in which those who have devoted life and love to the quest may find stored up the data and experiences of such as have trodden the Path and have borne tribulation and persecution, counting all loss to be gain in their progress to success and to the possession of that Stone of the Wise, which, when obtained, can indeed transmute the things of the material world, but does also equally work upon all higher planes, and enables an Adept to soar unheeding into worlds of joy, wisdom, and exultation, which are unseen, unknown, and inconceivable to ordinary mortals, who have chosen the alternative of physical contentment and material happiness."

It is hardly necessary to say that "Sapere Aude" does not translate the "jargon" in which the the "Arcanum" is written into comprehensible English; so he might just as well have translated the original Latin into Chinese as far as any benefit to the general public goes. An "ordinary mortal" can, however, form a pretty shrewd guess as to the nature of the work from what the editor says of the author, Jean d'Espagnet:—

"He postulated the ideal of one material universal basis, or *hyllo*, from which all varieties of matter have been evolved by stages of development, a necessary doctrine for one who taught the mutual convertibility of the so-called chemical elementary substances. He also insisted upon the importance of representing all manifestation as separable into three worlds, elementary, celestial, and archetypal; this division is related to the scheme of the Four Worlds of the Kabalists, by a concentration which is recognised by those philosophers. He taught the origin of created things from the chaos of the first matter, which, under the energetic impulse of the Divine Force, proceeds from stage to stage of development into heterogeneity."

When the natural love of Mystery becomes a love of mystification, people are very apt to imagine they understand a thing when they really do not do so, and this is a danger to which we should suppose that those would be very much exposed who agree with the sentiment expressed by the author (page 13):—

"Let a lover of truth . . . suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity; for philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely."

If my body comes from the brutes, and, though somewhat finer than their own,
I am heir, and this my kingdom, shall the royal voice be mute?
No; but if the rebel subject seek to drag me from the throne,
Hold the sceptre, human soul! and rule thy province of the brute.

—TENNYSON.

* An English translation of the "Hermetic Arcanum," of *Penes Nos Unda Tagi*, 1623, with a preface and notes by SAPERE AUDE. Fra. R.R. et A.C. (London: Theosophical Publishing Company.)

CREMATION.

The following, by Frederic Harrison, goes straight to the mark :—

All who have studied the facts of cremation know how idle are the objections on the score of propriety, decency, solemnity, or the concealment of crime. They know that cremation alone affords the absolutely safe means of bestowing the 80,000 corpses which London each year casts upon our sorrowing hands. The ordinary objections which we hear are but melancholy remnants of childish superstition. There are objections of weight which I recognise to the full ; all that repugnance which springs out of the hallowed memory of the buried remains, the local sanctity of the grave, and all its religious and beautiful associations. No one can respect these more than I do ; no one can more heartily wish to preserve them. But those who feel them have never had made real to their minds all the noble associations and resources of *urn burial*—one of the most ancient, beautiful, and religious, of all modes of disposing of the dead. Cremation, in its present form, absolutely pure, effective, simple, and dignified as it is, destroys the remotest germs of deleterious power in the loved remains ; but it does not annihilate the remains altogether. The solid ashes remain, far more pure and perfect than in any ancient cremation, the residuum of the body, purified seven times in the fire.

THE WHITE LADY OF RIANCOURT.

A goodly number of "White Ladies" are mentioned in the pages of history and romance, but the treatment which they have received from time to time is not very creditable to the chivalry of literary mankind. The genuineness of the visitations appears to have been occasionally doubted in downright honest fashion—that is, with the "downright honesty" which so frequently, and so curiously, accompanies simple lack of knowledge—but very often the genuineness of the phenomenon has not been canvassed at all. The White Lady of Folie-Riancourt is in a better case than some of her companions in whiteness, because those who have seen her are yet living, and it is not supposed that she has discontinued her appearances. A few months ago she was seen by a company of young people who were out enjoying a country excursion in the neighbourhood of Breuil-sous-Laon, near which the castle of Folie-Riancourt is situated, and one of these having published an account of the experience, a writer of no less distinction than Arsène Houssaye has sent to the "Flambeau" a narrative of his own interviews with the same spirit. M. Houssaye is a novelist of great reputation, an experienced critic, a keen observer, and as author of the "History of French Art" and the "History of Dutch and French Painting," he is not a likely person to have allowed himself to be hoodwinked by his own fancy until he came to believe that he saw this visitant more than once in broad daylight. On the first occasion he was engaged in the very prosaic operation of trying to solve the problem how to make the ruined old concern pay, and on the second he had set himself to watch, retreating behind a group of laurels the better to observe the movements of the apparition. His letter is of some length, but is, in substance, as follows :—

"I am not a visionary, quite the contrary. Towards the middle of this century, I passed the whole day, from twelve o'clock till evening, during summer, at Folie-Riancourt, a small shooting lodge in the woods between the little town of Laon and the retreat of Brugère, and about a gun-shot from the race-course. I did not know what to do with that ruined castle, whether to rebuild it or leave it alone. All that remained standing was a small wing, a last reminiscence of the Renaissance. There was still a sundial in the garden, a kind of turf hut, a mutilated statue, a mossy stone bench, and broken walls covered with ivy. Every day I went into the woods with my gun on my shoulder and a book in my pocket. On a chimney-piece in the lodge a picture—a primitive sixteenth-century sketch— attracted my attention for its simplicity, and with that the whole furniture consisted of two small easy chairs covered with Utrecht velvet. One day, as I stood thinking of the possibilities of the old place, I seemed to see something of a supernatural character in the rays of sunlight which shot through the branches of an apple tree. Little by little, as I looked, there grew before my eyes a human figure—but quite transparent, like a light cloud—which took the form of a woman. She descended the steps at the porch, and slowly and gravely advanced towards the little hut, where she disappeared. Although the apparition was thin and vapoury, I could see distinctly the wide rimmed hat and train-dress. It was a hat of the time of Louis XIII. I made straight for the hut,

but there was not a soul in it. I asked myself if I was not dazed, but I was thoroughly awake, and therefore I was not dreaming. I ran into the lodge. There was not the shadow of a shadow there, and I then continued my walk without thinking a more of the affair. Next day I had forgotten looking on the nevertheless leant on the same garden door-post. Nothing then occurred, but on the following day I did the same thing and the identical scene of the first day was repeated. I rubbed my eyes pretty hard, and opened them pretty wide, but I saw the lady descend from the vestibule and, shielded from the July sun by her large Marie Antoinette hat, walk with the same measured step towards her retreat. I would have laughed at myself, but at the instant my scepticism would not have hindered me from advancing to meet the unknown. However, after taking one step forward with that object, I took two back, seized by a feeling of respect for the dead, for the silence, for the solitude. I remained at my point of observation, almost hidden by a group of laurels with which some clematis had entwined. A quarter of an hour passed, and then the lady reappeared and returned to the lodge. Although my feet were instinctively moving I kept my station. Passing by the sundial, she stooped and looked at it, then ascended the three steps leading to the lodge porch and entered. This time I followed her immediately, but sought her in vain in the lodge itself, in the courtyard, the pigeon tower, and in the antique gardener's and huntsman's cottages. Afterwards I went to a notary to inspect the titles of the property and learnt that the last chatelaine was a Riancourt.—(Signed) ARSÈNE HOUSSAYE."

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.]

The Proper Function of Spiritualism.

SIR,—I was much interested in Mr. Richard Harte's paper which appeared in a recent issue of "LIGHT."

Speaking of the proper function of Spiritualism, it seems to me that a scientific investigation of the phenomena leads one naturally to a philosophy as argued from its facts, and thus it becomes, in turn, a true and logical religion also.

It would be useless to linger ever at the door of the séance room, unless it was to study its phenomenal claims, and seek what light this new dispensation has to throw upon the whole aspect of religious thought and human welfare. There are too many spiritists, and too few of those who endeavour to act up to the religious teachings that these grand facts have, time after time, set forth.

It is true that "the robbers" have robbed us, and are leavening old ideas and systems of thought with what is purely spiritualistic. Mr. Richard Harte advises that we should make common cause with these, and thinks that this eventually we shall be compelled to do, since we, as a body, are untrue to ourselves. Continuing, Mr. Harte contends that we shall thus convert our enemies, and Spiritualism become master of the situation. This I fail to see. The gems of hidden truth we have striven for in the face of every prejudice are already being taken from us to spiritualise exploded myths, and the religious aspect of Spiritualism, torn asunder, will in part be made to do alien duty, while all that may not be strictly orthodox will be rejected as not in accord with old tradition. Spiritualists will then find themselves a very small and select society, or, as spiritists, all that will remain to them will be scientific exploration of its facts, and this, perhaps, under what may be considered more becoming titles.

Thus, as a separate religion, Spiritualism would be a failure, although it has appeared to many as a child of sturdy promise, and the fairest evangel of pure truth the world has ever seen.

To become the sport of error is not the divine mission of Spiritualism. Its manifest duty is to stand by its facts, and combat error wherever it may be found.

Materialism has embedded its cruel fangs deep into many a heart that has been compelled by cold orthodoxy to reject the soulless aspect of popular religion.

A growing spiritual hunger has set in which refuses to assimilate anything but what intuition and reason proclaim as truth. Phenomenal spiritism is the means to an end, enlightenment, and true religion. The aspiring soul would never linger as an immovable clog of the séance room, but would press on, to apply its truths and systematise its religion with every other revealed phenomenon and fact of nature.

By the sensual man the phenomena will never be regarded favourably or understood. The spiritual faculties, intuition and

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perception, are not there to lead to acceptance. To those of finer mould, to the sensitive and receptive souls of earth, this grand truth will be illumination and light. Every word of its teaching will respond, like an echo, to the pure voice of interior reasonings, and what may be impossible to the limited conceptions of some will be to them quite clear.

I think I have made myself understood in the humble belief that Spiritualism is graded and progressive. To many the phenomena alone would convey little meaning, and there are many more, to my knowledge, who in the easy contentment of their hearts claim to have investigated Spiritualism, by being once present in some questionable séance room.

What is their opinion? Impious, strange, or fraudulent. And such men seldom give it a second thought as being a mysterious revelation of separate and intelligent spirit acting through matter.

It is to these that the teachings and philosophy should be given first, as the neophytes of old adept orders were first trained before they were allowed a strange and abrupt introduction to the mysteries.

More high-toned spiritual lectures in most of our principal towns would give rise to more earnest and searching phenomenal investigation, and at last evidence of another life would be indeed a matter of common demonstration at the private hearth of many a home. There need be no disparagement of our phenomena, but rather a more select and studious observation. Hand in hand with ardent lecturers, inspirational teachers, high-souled men and women to explain the mission of its facts, Spiritualism may once more be found surging forward in huge breaking waves, as it bade fair to do in the earlier days of this modern revelation.

Canterbury.

A. F. COLBORNE.

An Interesting Experience.

SIR,—May I ask for space enough to place on short record the extremely interesting experiences which I have had this week at Sheffield?

My attitude towards what are called "proofs of spirit identity" is already known—perhaps provokingly so—to some of your readers, and it has at least the charm of simplicity. A phenomenon, familiar or unfamiliar, "proves" itself for my inconsequential mind, and nothing more than itself. When it appeals to thought like a "scientific" experiment, it is interesting; when it appeals to feeling, like a crocus, it is entrancing; but the proof of a friend's presence, even to a Cambridge man, is not in his great coat, neither is it in the colour of his hair; it is in the sensation and feeling which these pleasant tangibilities confirm. And so, only much more so, of the mysterious "other side." When "the bar" has been crossed the one and only possible "proof of identity" is personal feeling, personal conviction—proof positive, thank God. Till the heart is awake the best phenomena are quite sure to be misinterpreted. Mr. Whistler sees in his mother an "arrangement in grey." Mr. Huxley sees in his child, "plasm." In a clairvoyant description each would find coincidence; in a "rap" they would recognise imposture. There can be no "proof" from a phenomenon. There may be, and is, the solidest support to love; the breeziest extension of sensation.

Friday evening in Mr. Hardy's room at Sheffield, where everyone was kind and simple, gave me both these good gifts. First, from two clairvoyants, came an accurate description of a friend who is nearer to me than hands and feet; and of a place that he loved well. Afterwards, in a locked room, alone with Mr. Holly Hardy and his father, a fact was presented worth all the metaphysic ever written. With each of the medium's hands tightly grasped in one of mine, and both Mr. Hardy's hands laid on my arm, we sat in the dark for a few minutes. Then a voice said: "Light and see that all is right, and that you hold the medium firmly." We did so, and I gripped the medium's hands still tighter, while Mr. Hardy increased the strength of his double pressures on my arm. Then again the voice was heard: "We are going to remove the medium's coat"; and immediately it was laid upon my left arm, an ordinary jacket well made and strongly sewn. Many other wonderful things occurred, one especially, which with your leave I hope to speak of next week; but what I have told is enough to be thankful for, enough to make the self-conscious critics of clairvoyance, and amateur conjurers, pause, if not blush, before spinning more abstract theories and crying out again, "Imposture!"

Glasgow, March 6th, 1894. JOHN CAMPBELL (B.A. Cantab.)

Successful Mesmerism.

SIR,—The following may be of interest to your readers. Six days ago a young lady, Fräulein L., from Stettin, came to me asking me for help. She told me that she had been tortured for years in a most intolerable manner by gout in the head, which almost made her mad, and from which she hardly had relief for a single day. A number of doctors had tried all sorts of things to cure her. One had pulled out all her jaw-teeth, saying that these were the cause of her suffering; another had electrified her; a third had tried to hypnotise her, but without succeeding; the fourth had given her morphia, recommended cold bath for the head, &c. I laid my right hand for about half a minute on her head, whereupon she fell asleep immediately, her whole face looked glorified, and she herself became considerably clairvoyant. In a most touching manner she then described in this state how she saw glittering stars and flames, and how I was entirely enveloped by the last. She described to some patients figures which stood near them and which were partly recognised by them as relations. When I went into another room she instantly got up and followed me, though I did nothing to effect it, not having even the wish that she should do so. When I asked her why she did so she said that she did not know, but that she felt the impulse to follow the rays of light. I have had much to do with somnambulists; mostly they remain sitting, and scarcely moving. Fräulein L., even when I was occupied with some other patient a few paces away from her, asked me very modestly if she might place herself beside me. She only wanted to be as near to the energetic irradiation as possible. The day before yesterday she suddenly said, quite in ecstasy, that her father appeared to her, and I saw how she moved her lips with a touching expression on her face, and how she seemed to converse with someone energetically, and also with a very much beloved friend of hers who—she told me—had died some time ago. One day when she was here I had her examined through my somnambulist, who said that her suffering originated in her somnambulist capacities. But these learned physicians—how they have tormented this young girl! It is needless to say more than that I made a few back strokes, and every pain was gone. Fräulein L. does not know, of course, anything of what she does or says in her somnambulist sleep; and she must not know it, either, for otherwise her extreme reserve would not allow her to come again. Fräulein von K., a patient who was once present, and who told her when she was awake that she had called me "Du," had nearly caused evil.

I should have liked to add some analogous cases, but for the present I have no more time.

Berlin, March 4th, 1894.

WILLY REICHEL,

Magnetiseur.

"Spiritual Gifts and Powers."

SIR,—Allow me to offer a few words—in suggestion—upon the remarks so clearly set forth by Mrs. Britten in her recent article with the above title.

May there not be other reasons for the "dying out" or "dissipation" of Spirit power, as some have seemed to find?

Do we strengthen ourselves sufficiently with the mighty power of prayer to Him "who sitteth above the waterfloods, and remaineth a King for ever"—pouring forth that higher soul-power which shall "take the Kingdom of Heaven violently and by force"?

Could we not create this "Force," which should bring "Angels" ("advanced spirits") around us and about us, by "assembling ourselves together" as in the olden days, with one true bond of loving devotion to this great and beautiful Truth of "Spirit Communion"? Would not that prayer of

"—the Soul's sincere desire,
Uttered or unexpressed,"

when outwardly expressed call forth

"The motion of the hidden fire
That trembles in the breast"

Could we not by the beautiful powers of united vocalisation call forth a response from those waiting to be "Ministering Spirits" which should be heard and felt and carried away by every singer and listener?

In days gone by, when they were "together in one place," there came a sound "as of a rushing mighty wind" (Acts ii. 2), and when they had prayed the "place was shaken" and they were all filled with the Holy Spirit (Acts iv. 31). And doubtless many know of the gentle breeze which "bloweth where it listeth" when sitting in séance. I, as a medium of very short, though rapid, development, can testify to the actual

magnetic force which vibrates through every nerve of the body, during "lessons" given by my guides, to sustain and strengthen the physical powers for psychical endurance. This, in unison, could once again bring "signs and wonders" among us all, for have we not all the same Father-God and Mother-Spirit? Angels and spirits are praying as well as working for us and for our continued unfoldment and greater progression. It surely must be in every sense a dual work. Let us meditate on the spirit of the words of our familiar and much loved prophet of old, who hath said, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, that they may bring forth salvation, and let her cause righteousness to spring up together. I the Lord have created it." (Isaiah xlv. 8.) "NOELLE."

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Mr. Hardingham gave an admirable address on "Spiritualism—its Bearings." Sunday next, Mr. Munns; Thursday, the 22nd, Mr. Cootes.—F. VAUGHAN, 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, Mr. J. A. Butcher. On Sunday evening last, Mrs. Stanley's guides spoke on the "Churches—Militant and Triumphant." We should take the so-called sinner by the hand and show him his good qualities, and help him to cultivate them—making our whole lives the means for the demonstration of God's eternal love. Mr. J. Veitch exhorted all to pay more regard to character than to words or creeds.—J. RAINBOW.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—The service on Sunday was well attended. Mr. Pursey delivered an instructive discourse upon "Natural Forces"; a spirit message given through the mediumship of Mrs. Pursey. Mrs. Mason's controls followed with very successful clairvoyant descriptions of spirit friends present. Sunday next at 7 p.m., Circle, Mr. H. Towns; Tuesday at 8 p.m., séance, Mrs. Mason; Sunday, March 25th, Mrs. Spring.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening Mrs. Bliss gave a short address and clairvoyant descriptions, to an audience largely composed of strangers, who appeared much interested in the various phases of mediumship and control as given by the guides of Mrs. Bliss. We should be glad if all promised subscriptions and collecting cards for the extension of the work in South London could be made payable to the secretary by the end of March. Next Sunday, at 6.30 p.m. (in answer to many inquiries), "Was Jesus God or Medium?" Solos by several ladies and gentlemen. We should be glad to receive any offers of help from Spiritualists in the musical programme of the Mission.—W. E. LONG.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening we had a full hall, and a very interesting meeting. Miss Everitt sang "Cloister Voices" in her customary finished style, which was much appreciated. Mr. Everitt followed with some very opportune remarks upon Spiritualism. Miss McCreadie's Indian control "Sunshine" interested everyone for upwards of an hour, giving very successful clairvoyance and psychometry, mostly to strangers. On more than one occasion the full name of the spirit described was obtained. We trust that Miss McCreadie may long be spared to exercise her valuable gifts. Such a meeting as that held on Sunday evening must be productive of much good. Seven out of eleven clairvoyant descriptions were fully recognised, and some of these by strangers. Of the five psychometric readings one was particularly good, three others were partly correct. Those partly correct contained some strong proofs of the truths of psychometry. Sunday evening next, at 7, Mr. J. Veitch; a good attendance hoped for. Sunday, April 1st, Mr. J. J. Morse, trance address.—L.H.R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 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.

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.

God's Angel, Grief.

Do not cheat thy heart and tell her
"Grief will pass away;
Hope for fairer times in future,
And forget to-day."
Tell her, if you will, that sorrow
Need not come in vain,
Tell her, that the lessons taught her
Far outweigh the pain.
Rather bid her go forth bravely,
And the stranger greet,
Not as foe, with spear and buckler,
But as dear friends meet.

—A. A. PROCTER.

* * * * * Baby's Call.

A LITTLE two-year-old toddler and talker stood at the foot of the stairs, calling, "Mamma, mamma!" Finally the mother inquired, "Does baby want mamma?" The answer came back, "Baby wants mamma always." O heavenly trouble!

* * * * *

The Higher Path.

DARK the night: the mists are falling;
Through the gloom are voices calling:
Guides mistaking and misleading,
Far from home and help receding;
Vain is all those voices say!—
Show me Thy Way!

Blind am I, as those who guide me;
Let me feel Thee close beside me!
Come as Light into my being!
Unto me be eyes, All-seeing!
Hear my heart's one wish, I pray!
Show me Thy Way!

Thou must lead me, and none other;
Truest Lover, Friend and Brother,
Thou art my soul's shelter, whether
Stars gleam out or tempests gather.
In Thy presence night is day:
Show me Thy Way!

—LUCY LARCOM.

* * * * *

For Father and Mother. Kindness and Love.

SHOW kindness unto parents, whether the one or both of them attain to old age, and chide them not, neither reproach them, but speak graciously to them, and lower the wing of humility towards them, out of tender affection; and say, "O Lord, have mercy on them both, for they fostered me when I was little."—MOHAMMED.

* * * * *

The Best Always Beyond.

EVERYWHERE the gate of Beauty
Fresh across the pathway swings,
As we follow truth or duty
Inward to the heart of things;
And we enter, foolish mortals,
Thinking now the heart to find—
There to gaze on vaster portals;
Still the glory lies behind.

—W. C. GANNETT.

* * * * *

Eleven Pleasant Things.

THESE things are comely and pleasant and worthy of honour from the beholder: A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courteous, a learned man humble, a child that understands the eye of its parents, a cheerful companion without vanity, a friend not changed with honours, a sick man happy, a soul departing with comfort and assurance.—BISHOP HALL.

* * * * *

The Fading Heaven.

HEAVEN lies about us in our infancy.
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows:
He sees it in his joy.
The youth who daily farther from the east
Must travel, still is Nature's Priest;
And, by the vision splendid,
Is on his way attended.
At length the man perceives it die away,
And fade into the light of common day.

—WORDSWORTH.