

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.

We are glad to hear of the continued success of our friend, Mr. R. J. Lees, at Peckham, and hope he will soon leave behind all the difficulties that have hindered the full unfolding of his "People's League," called happily by some "The People's Home." In a circular, lately issued, we find the following:—

The People's League is a mutual society for brotherly help, with a recognised principle that a right life is much more important than any form of belief, and therefore in matters of opinion we agree to differ without prejudice to our combination of effort for the uplifting of mankind. To many it may seem a utopian scheme to attempt to work successfully upon such a broad basis, but our success up to the present has proved it to be a thoroughly practical programme. The membership cards issued are considerably more than 1,100 in ten months, and embrace men and women of such diversity of religious opinions as Catholics and Atheists, with representatives of most of the prominent denominations which lie between.

The work of the League includes a simply tremendous programme. Open Conferences, Sunday Services and Concerts, Children's Entertainments, Scientific and other Lectures, Popular Concerts, a Total Abstinence Society, Social Evenings, a "Parliament," a Political Economy Class, Ladies' Sewing Meeting, an Employment Bureau, Loan Fund, Sundry Clubs, Reading and Recreation Rooms, a Singing Class, and all the rest of it. More power to the founder of the feast, and to the army of workers and worked-for in connection with this splendid scheme!

Mr. Andrew Lang's reply to Mr. Leaf, in the "Journal of the Society for Psychological Research," is interesting beyond its immediate purpose. It hammers home the important point, that in dealing with the "odd," "queer," "occult" things (call them what we will) of ancient times or savage peoples, we are not dealing with "mere imaginative mythology," and that we know this because of the entirely undesigned coincidences of testimony from all ages and places. "The impressions made on witnesses are everywhere and always identical." That would not be so if delusion were at the back of it all. "The mental conditions of Catholic devotees, or savages, are not the mental conditions of Mr. Crookes, Mr. Hamilton Aidé, and other observers of D. D. Home:" and yet they report pretty much the same phenomena. Or if we fall back on the theory of fabling; surely "our contemporaries, if they fabled, would hardly fable exactly as the Australians fable." And yet they tell about the same stories. The only way of accounting for their telling the same stories is by agreeing that they saw the same phenomena. For this reason, the investigation of occult subjects amongst Maoris or Pawnees is legitimate and entirely useful; and "an observation among Zulus or Bushmen may explain Home or Stainton Moses."

Mr. Lang pleads for "the anthropological method." Why should not the Psychological Research Society issue "a kind of catechism on their special themes, for the use of travellers and missionaries?" Why neglect what is going on in India and in Northern Asia until we are satisfied that we can produce the phenomena in Westminster and Piccadilly? The vital point is that the stories told are told with singular uniformity, whether told in the Fiji or the British islands. What does that indicate, if it does not indicate objective reality? Well, then, does it not immensely strengthen the case for the reality of these so-called "hallucinations" if savages and savants are found telling the same stories? In other words: Is it not likely that they are telling the same stories because they have seen the same things?

Mrs. Stuart-Menteth did a bold thing when she undertook an adaptation of an Arthurian legend, very much in Tennyson's vein and aiming at his style. But her idea is her own, and there is not a little spiritual beauty in her use of the legend. If there is also much that is merely fanciful, and something that is involved or over-subtle, perhaps the subject must bear the blame. The drift of the story (the search for the spiritual Ideal) is well indicated in the introductory "Argument" in which the spiritual Spiritualist will find himself quite at home. The book is published by James Elliott and Co., Temple-chambers.

Respecting one of the burning questions of the day in relation to Art and Amusement, a very wise utterance by G. F. Genung appears in "The New World." It is as brilliant in analysis as it is profound in thought:—

It is because of its suggestion of an ideal, unearthly world that the employment of the nude in art has its justification and its necessity. The nude, when elevated by idealisation, presents pure being or action without the hindering accidents of earthly reality; it transports the mind of the observer back to some golden age, or forward to some heavenly world where personality is unembarrassed by convention, where character and intention stand out clear and undisguised. "In an age of commonplace realism like the present," says Mr. Hamerton, "it is well for the public mind that it should be occasionally invited to enter an ideal world where human life and human labour are presented in abstract forms."

But we find that, as soon as the higher, inner truth of the spirit begins to press for expression, the purely imitative arts begin to be embarrassed. . . . Just in proportion as these likenesses are pleasing with ruddy warmth in themselves, they are incapacitated for serving as symbols. The mind refuses to enter the ideal world to which they point; it stops with the symbol, and inflames itself with the emotions which the model's anachronistic freedom, coupled with its pulsing vitality, has aroused. It is flesh and blood, attempting to enter into the kingdom of God, and like the hypocrites, it neither goes in itself, nor suffers them that are entering to go in.

The October number of "Borderland" is up to the mark, in variety and vivacity—but where is "Julia"? We are very serious. We really want to follow up that brilliant clue. Mr. Stead is worse than tantalising. Here are about

a hundred large double-column pages, and more than half of them reproductions and quotations, and yet what interests us most is packed into about half an inch: here is the whole of it; "As I every day receive communications from my friends by automatic telepathic hand, it does not occur to me to say much about it in these pages, any more than it would occur to me to mention that I come up to town every day by the help of a steam engine"—and then follows an old story! Now this is tiresome. It may be all very well for Mr. Stead to begin to yawn over this wonder of the century—the "automatic telepathic hand," but he ought to think of us, to whom that hand and its miracles are not as trite as a railway journey to one's office every day.

A long and strong article on Madame Blavatsky (with the well-known portrait) is eminently readable. It is made up, to a considerable extent, with the help of Colonel Olcott's "Old Diary Leaves," published in "The Theosophist." It is no use disguising the fact that Madame Blavatsky still interests, and that no one theory concerning her will cover the facts. But why are people so anxious to sum up and ticket everybody, when even common-place people can be ethically and emotionally plural? Colonel Olcott tentatively propounds the theory that not one of her colleagues ever knew the normal H.P.B. at all, simply because she was just "an artificially animated body . . . from which the proper *jiva* (or living soul) was killed out at the battle of Mentana, when she . . . was picked out of a ditch for dead." That is a queer theory—and a gruesome; but we need queer theories, and must expect gruesome ones, when trying to reckon up such an astonishing mixture as Madame Blavatsky.

Mr. Stead, we observe, vehemently urges the publication of a list of mediums—"a Directory of Mediums," he calls it; and, for the purpose of supplying this need, he inserts in each number of "Borderland" a sheet with blank spaces to be filled up by those who can name mediums and vouch for "genuine phenomena." Experienced persons will see in this a danger which Mr. Stead may not. Certainly it partly opens the door to traffickers in occult or sham-occult things: but the danger may not outweigh the advantages. There is, no doubt, an almost painful lack of information available for inquirers. Even in London there is scarcely an open door to be found without minute inquiry and some influence. But a "Directory" will need almost supernatural care. Would not a list of persons willing to converse with or write to inquirers be healthier at present?

PROFESSOR BARRETT'S ADDRESS ON SCIENCE AND SPIRITUALISM

We are pleased to be able to inform our readers that the manuscript of the very valuable address given by Professor Barrett at the *conversazione* recently held in St. James's Hall, has now been placed in our hands, and that we propose to publish it *in extenso*, by instalments, the first of which will appear in "LIGHT" for November 10th. In consequence of this additional demand upon our space, we are compelled to intimate to the friends who have kindly favoured us of late with numerous communications of a deeply philosophical character, that we shall be unable, for the present, to accept further contributions from them after our next issue.

THE friends of Miss Mc Creadie will be glad to learn that, after a long sojourn on the Continent, she has returned to London, and will shortly resume her work.

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any new-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.

SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

BY J. PAGE HOPPS.

FOLLOWING HARD AFTER GOD.

If all that has been said concerning Atheism is true; if the real Atheism is not an intellectual opinion but a low moral and spiritual tone; if denial of God is shut out by the very fact that we know the merest film of the great Universe; if, everywhere, we see unity, persistency, apparent intention, far-reaching purpose, slowly but surely worked out; if the Universe, as we go on, becomes more glorious, mysterious, vital; then it would seem natural and reasonable for man to hope and expect, rather than to doubt and deny. We have, I think, been surely led as far, at least, as this—to see that, in such a Universe, everything great and glorious is possible—that everything great and glorious is suggested. Life and law, order and beauty, meet us everywhere, as we pass on, and in forms more manifold, wonderful, beautiful, and sublime. What, then, is the natural and rational conclusion, but that a Being does exist, who is wiser and greater than ourselves? In other words, what more natural than that we should lift up the inner self to the great Master Mind, and say, with the ancient Hebrew poet, "My soul followeth hard after Thee"? Is not this, in the circumstances, not only devout but rational—not only religious but natural? The Universe is too full of mystery and beauty to make entire mental suspense possible. I am drawn on and up by all these marvellous hints and signs and glimpses. I cannot be careless and I cannot rest. My soul pursues the mysterious Life-giver, and follows hard after Him.

Professor Tyndall is often reproached with something very near akin to Materialism or even Atheism, but it was from his lips that one of the most touching and devout pleas for Theism fell. Discoursing on crystalline and molecular forces, and showing some of their marvellously beautiful manifestations, he said:—

I have seen these things hundreds of times, but I never look at them without wonder. And, if you allow me a moment's diversion, I would say that I have stood in the spring-time and looked upon the sprouting foliage, the grass, and the flowers, and the general joy of opening life. And, in my ignorance of it all, I have asked myself whether there is no power, being, or thing in the universe whose knowledge of that of which I am so ignorant is greater than mine. I have asked myself, Can it be possible that man's knowledge is the greatest knowledge, that man's life is the highest life? My friends, the profession of that Atheism with which I am sometimes so lightly charged would, in my case, be an impossible answer to this question: only slightly preferable to that fierce and distorted Theism which I have had lately reason to know still reigns rampant in some minds as the survival of a more ferocious age.

Here, by the way, we have an indication of the very fact already urged—that science is not opposed to Theism, but only to those "fierce and distorted" forms of it which are "the survival of a more ferocious age." Get rid of them, and the way will be open for benign and glorious revelations of science in relation to the Great Creator. Let us remember, too, the very remarkable words of Mr. Herbert Spencer, whose writings are often cited as responsible for not a little of the cultivated unbelief of these latter days. In his "First Principles" he said:—

The consciousness of an inscrutable Power manifested to us through all phenomena has been growing ever clearer, and must eventually be freed from its imperfections. The certainty that, on the one hand, such a Power exists, while, on the other hand, its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing. To this conclusion Science inevitably arrives as it reaches its confines, while to this conclusion Religion is irresistibly driven by criticism. And, satisfying as it does the demands of the most rigorous logic, at the same time that it gives the religious sentiment the widest possible sphere of

action, it is the conclusion we are bound to accept, without reserve or qualification.

As we read these words, do we not seem to hear an echo of this very cry: "My soul followeth hard after Thee"? For what more could we wish than the confession, on the part of Science, that there is "an inscrutable Power manifested to us through all phenomena"? That is the Power we call God, in whom we live, and move, and have our being. And what wonder is it that we long to know this Power, and follow hard after It or Him?

But Mr. Spencer would say that God is "unknowable." How do we know that? If God is the unknowable, we do not know He is that. All we can say now is that He is unknown. How can we know that the unknown is unknowable? Again, it is said that knowledge is impossible. But how do we know that knowledge is impossible? Perhaps the knowing it is impossible may itself be impossible. A man, in the very act of saying, "I know that knowledge is impossible," contradicts himself, because he asserts knowledge of the unknowable: for he says that he knows it is unknowable. He, at all events, opens himself to the reply, "And, as to your knowledge that this is impossible, may not that also be impossible?" But I say we do know something; we know that we live in a world of a very marvellous nature, and that we belong to a universe, the magnitude, and glory, and mystery of which no mind can conceive; and it is in the effort to account for these that we are intellectually bound to infer God.

Everywhere do we follow hard after God. In the world of matter He seems to only just elude us. The wonder is that we do not find Him. It is easy to understand why the old thoughtful poetic Greeks—and why, indeed, all strongly-marked nations of the old world—peopled the world of matter with deities:—Gods of the wind, gods of the woods, gods of the ocean waves, gods of the harvests, of the flowers, of the lovely rivers, of the over-arching heavens. The difficulty was to exclude deity anywhere.

O Earth! thou hast not any wind that blows
Which is not music; every weed of thine
Pressed rightly flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living Word to every living thing,
Albeit it hold the Message unawares.
All shapes and sounds have something which is not
Of them; a Spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunsets and the hills.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock, on the evening of Monday, November 5th, when Mr. J. J. Morse will deliver a trance address dealing with the question of "Spirit Manifestations," distinguishing between those which are really such and those which are only such apparently. If "Tien" can enlighten us on these points he will be doing us a very considerable service.

OUR FATHER'S CHURCH.—A meeting of members and inquirers will be held at a quarter to seven on Sunday evening next, October 28th, at the Free Christian Church, Clarence-road, Kentish Town-road (kindly lent for the occasion). John Page Hopps will speak on "God's Church Beyond Man's Churches: A Message for To-day." The Free Christian Church is close to Kentish Town-road and to Camden Town and Kentish Town stations. Trams and omnibuses from many parts of London pass quite near. All seats free. Voluntary offerings will be taken to cover expenses and to help on the work of Our Father's Church.

TWENTY-FIVE YEARS OF MEDIUMSHIP.

On Friday, October 19th, Mr. J. J. Morse celebrated the twenty-fifth anniversary of his public work in the cause of Spiritualism, when a large concourse of friends met at his residence in Osnaburgh-street, Regent's Park, to do honour to the occasion. Amongst those present were the following: Mrs. and Miss Morse, Mr. and Mrs. Cole, Mr. Leigh Hunt, Mr. and Mrs. Corp, Mrs. Dixon, Miss Samuels, Mr. E. Dawson Rogers, Mr. Traill Taylor, Misses Nellie and Jessie Dixon, Mr. Aldridge, Mr. Godfrey, Mr. South, Mr. and Miss Shorter, Miss Rowan Vincent, Miss Porter, Mrs. Cook, Miss Mayhew, Mrs. Trafford, Mr. J. M. Dale, Mrs. Davis, Mrs. Symons, Mr. Westphal, Miss Dunbar, Mr. A. Hunt, Miss Appleby, Mrs. Gilbert, Mr. Thomas Blyton, Mr. Smith (of Birmingham), Mr. Brasley, Miss Day, Mr. and Mrs. Potts, Mr. Potts, jun., Mr. Donaldson, Mrs. Leuty Collins, Mrs. Bliss, Mrs. Towns, Mr. and Mrs. Hawkins, Miss Everitt, Mr. Sutton, Dr. and Mrs. Smith, Dr. Jagielski, Mr. Keats, Mr. H. Rumford, Dr. Mack, Miss Pelly, and numerous other friends. The musical portion of the proceedings was contributed by the following friends, whose talents are too well known to need comment here: Miss Samuels, Miss Alice Hunt, Miss Everitt, and Mr. Leigh Hunt.

MR. MORSE alluded to the anniversary which those present had met to celebrate, and gave some reminiscences of his labours in the early days of the movement, mentioning the names of Mr. Dawson Rogers and Mr. Shorter as amongst his earliest associates in the work.

MR. DAWSON ROGERS, in congratulating Mr. Morse upon the long period of useful work he had performed, dwelt upon the change that had come over public opinion, as reflected in the Press, during that period. The obloquy and invective which were excited by Spiritualism in the past had almost died away, and there was a suggestion in the tone now adopted by the Press that its conductors had a suspicion that Spiritualists might be right after all. He paid a high tribute not only to the quality of Mr. Morse's work, but to the unfailing courtesy and forbearance which had throughout distinguished his efforts. Mr. Morse had, with rare tact, avoided all the violent methods of partisanship and the prejudices of cliques: *in fine*, he paralleled with nobody, but laboured on broad and catholic lines.

MR. G. E. ALDRIDGE, on behalf of the workers in Sunderland, Birmingham, and Wolverhampton, felicitated Mr. Morse on the anniversary he was celebrating, and gave expression to the feelings of brotherhood and unity that animated the well-wishers of Mr. Morse and of the cause which they all desired to uphold.

MISS ROWAN VINCENT, in a few well chosen words, expressed the good feelings of those more particularly associated with Mr. Morse in his work in London, the members of his library, and of the Marylebone Association of Spiritualists.

The guests then partook of refreshments; after which "Tien Sien Tie," through the instrumentality of his medium, added his contribution to the oratory of the evening. After an appreciative allusion to the twenty-five years of faithful service rendered by the instrument he was using, "Tien" remarked that with Spiritualism there had come into the world a force subtle yet powerful, which had overborne all opposition directed against its progress, and had triumphantly vindicated itself in every land and amongst all peoples. Unheralded by any flourish of trumpets, unsustained by any order of priesthood or hierarchy, this same subtle but powerful force had raised up for its service from the common walks of life, apostles and evangelists who had carried its message into all quarters of the world. After much more of encouragement, admonition, and approving retrospect, given in his well-known manner, the "Chinese Philosopher" gave place to the "Strolling Player," who well supported his character of humorist, keeping his auditors in almost continuous merriment with quips, epigrams, and humorous allusions. Many "wise saws" were interspersed with his japes, however, and much that was valuable in the way of advice and information was imparted, each seasonable word receiving point from the quaintness which characterised its utterance.

Thus was terminated a pleasant and profitable evening, marking an anniversary upon which "LIGHT" congratulates Mr. Morse, wishing him many more years of such service in the good cause.

I AM too noble and of too high a birth to be a slave to my body, which I look upon only as a chain thrown upon the liberty of my soul.—SENECA.

WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

BY EDINA.

(Continued from p. 485.)

V.—AN ORKNEY CASE.

The case of Janet Reid, who was tried in Orkney for witchcraft in the year 1643, is one of the saddest of the whole series. This poor woman undoubtedly believed that she had the gift of healing, and appears to have exercised it with beneficial effect in some instances. The charges made against her were ten in number, and extend over a period of about twelve years; so that I have no doubt a great mass of irrelevant rubbish and trumpery elements must have been included in the evidence adduced against her at the Assize. The case was laid under an old Act of 1563, passed in the reign of Queen Mary, for the purpose of putting down sorcery and witchcraft; and the main charges against the accused were as follows: (1) Offering a man, who was building a stack of corn, some enchanted grass or moss to put in it which would make the corn more profitable; which offer was refused. (2) Drying corn with a "hot stone" and making both stone and corn fly out of the house and disappear, and which in the indictment is charged as the "offering of a sacrifice to the Devil." (3) The giving to the daughter of one, Robert Sinclair, some liquorlike water in "ane stoupe" (pitcher) for the strengthening of her father, who was in a weak and prostrate condition. This liquor or water having been two or three times put on Sinclair's meat, and he having "suppit thereof within one night, or at most two, he found himself restorit to his wountit (wonted) vigour and abilitie." (4) Robert Sinclair, in Gerssand, having married a second spouse and shortly thereafter being troubled in his sleep by apparitions of his first wife, the accused told him to go to the latter's grave, and to charge her to "lie still and trouble him no more," and thus she was guilty of witchcraft and incantation. (5) The panel was charged with the unlawful curing of one John Kirknes of a disease of the bones called "the Boneshaw," by "gripping the joints of one of his sides with her hand," and uttering certain cabalistic words which she asked the maidservant of Kirknes to repeat after her. She was also charged with charming one Elspeth Sinclair in a similar manner for the same trouble, but on this occasion, in addition to the gripping of the joints, water and "nine blue stones" were used in the process, the water being that in which the nine blue stones had been steeped, and the patient being directed to wash herself with it. The same process appears to have been used to another person affected with this bone disease, and appears to have been so effectual that, after being fourteen days bedfast, the water and stone cured him in two days. (6) The leading charge against the panel was the attempted curing of what was then denominated "heart cake," and which seems to have been a species of consumption. The cure was said to have been attempted to be effected in this manner: The accused took a pot with water in it, laid a pair of tongs athwart on the top of the pot, put a codfish on the top of the tongs, and set the afflicted child above the fish. Thereafter, a sieve was put on the child's head on which a pitcher full of water was placed. She then poured molten lead thrice through a comb, or a pair of scissors, resting on the mouth of the pitcher of water, and, from the appearance of the lead after it was taken out of the water, divined whether the child would or would not recover; and the report states, "but as yet the child is not." The charm, or cure, for consumption appears to have been tried on two children, with but indifferent success; and it is stated to be still one of the cures practised for disease in some parts of Ultima Thule, where ancient customs and superstitions have not yet died out.

The tenth charge against the accused was a general one of sorcery, divination, and witchcraft, including cursing and imprecation of man and beast by which much wrong was "brocht to pass, all be the power and working of the devil your master." A jury appears to have been summoned to try these ten charges, and after hearing the evidence, they were unanimously of opinion that the first nine counts in the indictment were proved, and that this unfortunate woman should be "adjudged to the death therefore," and the sentence was pronounced in conformity therewith, that she should be taken with her hands bound behind her back to the place of execution and there worried (strangled) at the stake, and burnt to ashes. The sentence was duly carried into effect, and this poor woman, who appears to have done nothing

more than make some attempts at magnetic healing by means of rubbing, combined with the use of water and some blue stones, was done to death by the malice or ignorance of her neighbours, combined with the superstition or extreme fanaticism of an Orcadian jury. She appears to have had some elementary knowledge of the bones and joints of the human frame, combined with a belief in the efficacy of water as a curative agent. Beyond that, and the extraordinary combination used by her in the attempted cure of consumption in the case of the two children, and which process seems still to linger in this outlying part of Scotland, the accused seems to have had no psychic or occult power of any kind, and her complicity with the Evil One appears to have been assumed throughout without a shred of evidence to support it. Probably had she been tortured, as was the custom in Scotland a short time prior to the trial, she would have volunteered statements similar to those previously given; but, apparently, by this time either torture had been abandoned, or the multiplicity of the charges made the guilt of the accused such a certainty in the eyes of her prosecutors that torture was deemed unnecessary; and the jury by their verdict fully justified the view of the prosecution.

THEOSOPHY AND SPIRITUALISM.

IS AN APPROACHMENT POSSIBLE?

BY QUÆSTOR VITÆ.

It is with much satisfaction that I read the expression of willingness on the part of Mr. Th. Williams, on p. 478, to reconcile the theosophical position with the claims of Spiritualists that "the manifestations of the séance room come from the dead" . . . ("at least sometimes," as Mr. Williams limits it). Nor must we forget the desire for an approach expressed by Mr. H. S. Green, another prominent Theosophist, on p. 287; and I have regretted to see that no one has come forward to welcome the friendly overtures of Mr. Sinnett, on p. 448. Rather than let this offer pass ignored, I will respond from the position of Spiritualism. There are, however, a good many inferences attached to the quotation Mr. Williams makes from a previous communication of mine, from which I hope he will allow me to say that I must dissent entirely.

While Theosophy gives definitions in its text books concerning elementals and elementaries, and while some Theosophists (and also occultists of another school) do actually see clairvoyantly what they call elementals, yet if you corner the people who do see these things, they will confess that, though terming them elementals, they do not know what "these mysterious manifestations of nature" really are. They will tell you that these things have no soul; that they are sub-human; sub-conscious; but not self-conscious. Unless Mr. Sinnett is himself in a more fortunate position and able to give us more definite information, I must submit that his claim that "theosophical teaching has, for the first time, reduced to something like a scientific shape the hints concerning these mysterious beings" is scarcely justifiable.

Now, I do not profess to know much about them either, except that they represent integrated life on the descending, or outward curve or circuit of becoming, and that they are not self-conscious; but inasmuch as they occupy planes which are relatively noumenal to man, it is evident that they can not be subservient to human will, as is claimed by occultists.

The fairies, nixies, undines, and salamanders, &c., dealt with by "the poetic imagery of mediæval writers" may have had no existence outside of the human imaginative faculty; or in other words, were thought-reflects, syrens, incubi and succubi; fleeting and not self-conscious phantoms; reflections of disordered imagination, and having no analogy with, and not to be confused with, the embryonic life on the descending circuit, above referred to, seen by occultists.

I would point out that as these embryonic integrations of life in inner degrees are not self-conscious, it is impossible to attribute to them participation in séances, as that infers self-conscious action. The whole of the manifestations at séances, however low or grotesque, yet premise self-consciousness on the part of the powers acting; consequently, I say that the manifestations, whether subjective or objective, are all produced by selves on the ascending curve of becoming; that is, ex-humans, in whom self-consciousness has been unfolded by existence on this external plane, in contact with the action and reaction of

the conflicting powers of the "pairs of opposites," by which self-consciousness is developed. This argument puts the contributive action at séances on the part of elementals entirely out of court and abolishes any such possibility.

Mr. Williams claims, however, that they may be used as intermediaries. That, I reply, is quite unnecessary, as the astral principle co-exists in man himself, and presents in mediums the necessary element of responsiveness for direct action from the astral plane.

With regard to raps, these are undoubtedly produced by the intelligent manipulation, whether from the psychical or astral plane, of polarity. We have now illustrations that inductive action can be transmitted through space without wires, even on this plane (between ocean liners). The projection and interruption of such a current acting on, and disturbing, the static distribution of any body, would probably suffice to produce the vibrations which we hear as raps.

With regard to materialisations these imply a far higher contribution of knowledge and acting intelligence than Mr. Williams infers. It is inexplicable to me to hear the way people (including Spiritualists) speak of these wonderful, these extraordinary phenomena, as being produced by a low order of intelligences! Why your occultists' magical evocations and your adepts' thought-form projections are mere baby work in comparison with these temporised human forms.

A materialisation is built up on the basis of a life-current, projected from a transcendent plane through a psychical self, absorbing thereby the quality or character of that entity, which is subsequently re-presented in objective configuration. This current is further projected through a medium, and obtains thereby its astral basis; then, by an induced polarity, life-atoms in physical state are attracted superficially to this astral image or presentation, which is thereby rendered objective.

But the real operators are true alchemists or magicians, who are above the astral and above the psychical planes, and who can manipulate life.

To come to elementaries; I would respectfully suggest that the theosophical adepts have been misled by, or have misread, what they have seen on the astral plane, and which may have led them to their conclusions in this respect. On p. 347, in referring to spirit spheres, I say that the astral (or Karmarupic) entity goes through a process of re-constitution, of re-relationship, or re-generation, if you will, on that plane; in the course of which it sheds its remaining earthy, or grosser, elements, and is re-constituted in life of psychical degree. This process of gestation entails temporary obscuration of consciousness, and an apparent (to astral perception) loss of form (in that degree); while, to psychical perception, the same process will appear as a gradual growth of form (in the latter degree). To astral perception these forms, of which the astral elements gradually disintegrate, may appear as *débris* or shells (called elementaries), while to a higher mode of perception the same scene will present a very different meaning, viz., one of evolution. This would further be confirmed by the fact that in proportion as these entities are re-constituted in psychical degree of life, they must pass out of the astral ken or perception, and, as Theosophists would say, would pass into Devachan; but as I prefer Western terms, because they are more generally understood, I say they enter into the psychical life state.

The process by which the entity is related to the physical plane by attracting life-atoms of that degree (or in that state) in the human uterus, and thus constituting a form of correlated degree (and this is done for it from above, and not by it), would appear to be a universal law, as regards the passage from one sphere of being into another. But while the law is universal, its method, though corresponding in principle, varies in mode, on different planes. Thus, once the form or configuration has been accreted on the external plane, the passage through parental forms ceases to be a requisite condition; and, while this does occur on the descending circuit, it ceases to obtain on the re-ascending curve.

Again; the law by which the physical body disintegrates when the unitary principle, or self, has indrawn from it, is but the phenomenal expression of that which obtains in noumenal or transcendent planes. The astral body or shell disintegrates in ratio as the entity re-constitutes itself in life of psychical degree. The process is not sudden, but gradual, as is evidenced in human gestation. The astral shedding or throwing off is coincident with psychical accretion. There is therefore no shell left, but only refuse; remains, and non-conscious refuse

could not assume such self-conscious action at séances as Theosophy illogically would attribute to these non-beings of its own creation.

Theosophy states that these would-be shells have a residuum or after-glow of consciousness left in them, after the permanent self indraws. This, I, again, must respectfully suggest may be a misinterpretation of a universal law, by which every atom of life absorbs or attracts (and reflects) the qualities, or character of the selves in whose organism it successively becomes integrated. While that is so as regards each particular atom, yet the organism or shell constituted by their aggregation, disintegrates when the unifying principle, or self, indraws from it. Only in this way is there any absorbing of quality; as self-consciousness cannot be divided.

And in this respect must I also traverse the theosophic doctrine of lost souls which disintegrate. Self-consciousness, once integrated, cannot be divided, inasmuch as both time and space and conditions are for consciousness and in consciousness. This theory is, therefore, inconsistent with truth; self-contradictory and self-destructive. Bodies disintegrate, yes; but not self-conscious selves; and Soul is but a term used for one of the constituent strata of consciousness, or life-degrees, of the self.

Therefore, I say that the theosophical theory with regard to elementaries is all a mistake; probably arising from forming conclusions from the astral level; looking from without or below, instead of looking from within from above or a higher level or plane. And in this respect, I would call Mr. Sinnett's attention to what I said on p. 321, with regard to the varying appearances presented, according to the degree of perception functioning.

With regard to Mr. Sinnett's question as to "how such communications affect their spiritual progress," I would point out that many of the social residuum, who have lived a life differing in little from that of animals, when indrawn into the astral plane lose all recollection of their earth lives; as by separation from the body, or sense-relations, the earth and the material aspect of the universe, disappear from the perception of the spirit, who finds itself in relation with the astral aspect, or plane, which is to it an unknown world; they cease therefore to know who they were, and consequently what they then are. The first requisite for the awakening of higher aspirations, is for them to realise who and what they were; then only can a desire for progress arise. In order to awaken that knowledge, such beings are guided by higher intelligences, unseen to themselves (they being discredited), to conditions through which they may be brought into relation with their past states and the recollections thereof re-awakened. These conditions are presented by mediums, who are related with the astral on one side of the spectrum of their consciousness, and with the physical on the other by sense-relations. However unpleasant such experiences may be sometimes, they constitute a beneficent work. The re-awakening of earth recollections with co-incident regret and sorrow entailed, also generates aspiration towards a higher state by re-action of consciousness (and, it is thus, throughout life, that self-consciousness is generated; by re-action within opposites); only then can the process of re-constitution (which is the sole reality of re-generation) in psychical life be initiated.

It will be seen that in condemning the séance room and spiritual controls Theosophy would set itself to prevent the progress of these unfortunate ex-human selves. Theosophy professes, and desires, to assist human beings by bringing to them such light as is at its disposal (with much unintentional admixture of error). Yet it sets itself up as an antagonistic barrier to prevent the progress of ex-human beings. But it is not within its power to stay the beneficent action which guides the evolution of Being. Its errors can only ultimately react on itself.

I would refer Mr. Sinnett to the admirable letters of "A Practical Spiritualist," on pp. 465 and 503, as confirmatory evidence of my position in this respect, and many other Spiritualists could testify to similar experiences. It is evident that not only are spirits enabled to progress by such contact, but Spiritualists gain knowledge, wisdom, thereby; while also the highest quality of man's character, viz., unselfish beneficent affection or love is unfolded. Instead, however, of coming to the study of these phenomena in the true, disinterested, scientific spirit of independent research, Theosophy unfortunately brings its preconceived notions or teachings, into which it endeavours to make the facts fit as best it can; even as orthodoxy does with the facts of "evolution."

(To be continued.)

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Assisted by a Staff of able Contributors.

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ANXIOUS ANGELS.

A few days ago the German Emperor, at "the blessing of the colours" of four battalions, said: "May my royal forefathers look down protectingly from above upon the new colours, with God for the King and the Fatherland!"—a good Spiritualist's wish, barring the fighter's natural desire to link his life with the unseen powers. And yet, after all, how natural! In truth, if we frankly follow up the thought, how likely to be true! If the ancestors of the German Emperor are living in the spirit-world, and if they know what is taking place here, what more likely than this—that they are really interested in the fortunes of this vigorous young Emperor and of the great nation he rules?

What follows? How few will venture to think it out! If the ancestors of the German Emperor are actively engaged on his behalf, why not the ancestors of the Czar? why not the old French Republicans? why not the predecessors of the Pope? why not the fathers and mothers, and brothers and sisters, of all the battling myriads who fight the battle of life in German, Russian, French, and Italian streets and lanes? Get that picture sharply impressed upon the mind: and then suddenly turn from it and look upon the conventional picture of the churches, with their upper and lower compartments of Heaven and Hell; and then ask whether it is possible that both can be true. There is only one answer, and that answer is no more open to doubt than the statement that 3 and 2 equal 5.

After all these centuries, it is certainly curious that the truth or otherwise of the old conventional picture of Heaven and Hell should turn upon this one point, whether these ancestors of the German Emperor really know anything or care anything about his flags. But that is the fact. Grant the ancestors and their active interest: all the rest follows.

For instance: If these ancestors belong to the heavenly host—a stretch of charity, but still just imaginable—are we to suppose that they make excursions from Paradise to see how this most interesting and enterprising young Emperor is progressing? Or if some of them are tenants of the "Pit," can we come to the conclusion that holidays are arranged for their benefit, or as political needs may arise? We are perfectly serious, and could not possibly be more anxious to help our fellow-pilgrims to see what their opinions lead to if honestly and soberly followed up. The honest truth is that nine-tenths of the professed beliefs of Christendom have come to be entirely out of harmony with the old belief in Heaven and Hell. Our only remaining difficulty is to induce, persuade, entreat, provoke, compel people to think.

Thinking will end in one of two results—either in inducing a surrender of the old belief with its puerile

pictures of Heaven and Hell (and that is what, alas! is happening, as part of the present epidemic of Agnosticism) or in leading on to the great discovery that "death" is simply the loss of the body—no more—that by it the spirit-self is introduced into the inner spirit-sphere, its Heaven or Hell being, not a distant world, but a present and clinging condition—and that we all live in a vast ocean of spirit-forces, and are beset by a vast multitude of spirit-personalities—the mighty drama of Heaven and Hell being played out here.

We admit it is not a pleasant thought: but we never bargained to make things pleasant. We are only concerned with the truth: and yet we are confident that in the end the truth will be safest and happiest. For one thing, it is not a pleasant thought that those whom we have trained ourselves to picture as in a far-off land of light and dear home of peace are in camp on this tremendous battle-field, filled, perchance, with nameless anxieties on our behalf. "They see our suffering," we say, "they must be distressed because of our loneliness, our uncertainty, and the blinding of our eyes." Ah, yes! perhaps they are: but is that altogether a miserable thought? Is it altogether a miserable thing for the mother in the flesh to be anxious for her sick or sinful child? Is there not, for her, precious education in it? And is it not a priceless part of our own education, this very battling with hard conditions? If so, why should we be grieved to think that our beloved are in camp in that strange unseen? We have talked long of our "blessed" angels, our "happy" angels, our "peaceful" angels. Ah! now let us talk of our *anxious* angels, and find in that a new and deeper joy than all!

"Joy?" Yes: why not? If they are in camp around us, it must be so as a part of the great Order: it can be so only in harmony with the far-reaching blessed purposes of God: it is no accident: it is a part of the splendid march on "out of darkness into His marvellous light." Besides, it is only reasonable to conclude that they see many things in a very different light, and feel things in a very different way. How emancipated they are! How wise they must be! What if they can see reasons where we see none?—if they can discern the end from the beginning?—if they know that our thorns are protecting the growth of heavenly flowers? What if their camp on earth is for them at once the battle-field and the haven of progressive if not of perfect service and perfect bliss?

IN MEMORIAM—LUTHER COLBY.

The "Banner of Light" brings the sad intelligence of the decease of its principal editor, Mr. Luther Colby—sad, not for the departed, but for the hosts of friends whom he has left behind. Mr. Colby, who had been in failing health for the last two years, passed peacefully away on the morning of the 5th inst., just five days before the completion of his eightieth year. The "Banner of Light" was started in Boston in the spring of 1857, by Luther Colby and Co., and, during all the thirty-seven years which have since elapsed, Mr. Colby has courteously, consistently, and efficiently discharged the very onerous duties pertaining to the position of its editor-in-chief. Even to-day the conduct of a Spiritualistic journal is not altogether a very enviable task, but in the earlier days—when bigotry and ignorance were yet more rampant than now—its successful accomplishment required consummate tact and ability; and in our departed friend these qualifications were so marked that, long ere his labours closed, he had the satisfactory assurance that the "Banner" had attained a position of unsurpassed influence in the promotion of the cause which it was his chief delight to cherish. We hope, and we confidently believe, that that influence will be fully maintained in the years to come.

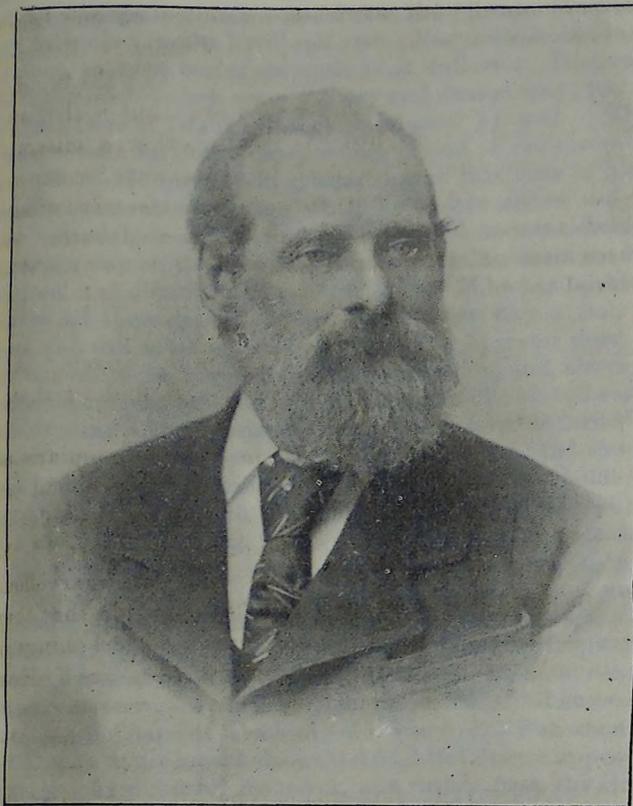
THE MYSTERIES OF MEDIUMSHIP.

DAVID DUGUID.

SPECIALLY WRITTEN FOR "LIGHT" BY MR. JAMES ROBERTSON.

David Duguid has been associated with the movement of Modern Spiritualism since its inception in Scotland. Though his name has been prominent during all these years, the man himself has kept much in the background. Modest and retiring, he would, were he to get his own way, prefer not to be drawn much into public notice; and yet, in all the history of the movement, there have been few who have revealed so many mediumistic gifts. One can scarcely mention any striking phenomenon but Mr. Duguid has been the instrument for its production.

More than one volume has been printed of Mr. Duguid's deliverances in trance, revealing a vast fund of information regarding which he, the normal man, has no external know-



MR. DAVID DUGUID.

ledge. Before I saw David Duguid I had read the volume "Hafed," which the late S. C. Hall lauded so highly, placing it beside the New Testament, which it seemed to sustain, and of which Dr. Sexton said that David Duguid, unaided, could no more have written it than he could have produced Shakespeare's plays or Bacon's "Novum Organon." I looked upon the man at a distance with a considerable amount of awe and reverence, for here in "Hafed" was the Gospel story in extended form, and here was a man through whom "miracles" like those set down in ancient story were continually said to take place. When I came in touch with him, however, I got rid of all illusions regarding his personality. I found that he made no claims, was absolutely without pretence, and, instead of a religious mystic, I had before me a man of a straight, simple mind, devoid of subtlety; his language plain and unpretentious—altogether a good specimen of an honest working man. The story of his life and his mediumistic experiences has been told in snatches in Spiritual journals. It has to be dragged out of him almost, for he cares less to speak of himself than of any other subject.

I have been a witness for eighteen years of the varied phenomena which take place through his mediumship—phenomena which seem as powerful now as in the early stages, when they were first noised abroad. I might be able to supply several papers revealing the marvels I have witnessed, but it would, perhaps, be better to tell his story in something like consecutive form as far as I have been able to gather it up, and to relate, incidentally, some of the phenomena of which I personally have been a witness.

David Duguid was born in Dunfermline, County of Fife, on February 10th, 1832, the year of the first Reform Bill, so that

he is now in his sixty-third year. Theodore Parker, in one of his glowing chapters, paints the picture of the marriage of Nero and Octavia in Rome as the event of the world, while the real item of import to future ages was the fact that Paul, the obscure tent maker, came in that year to Rome with the new religion, then a detestable superstition, the religion of a blasphemer and the latest form of infidelity, but which when established changed the course of the world. And so the advent of a man like David Duguid, gifted with powers that reveal the existence of a new world, an immortality free from fear or doubt or dread, was as important as the striking event of 1832; for the bulk of people admit—even those who stumble at the character of the evidence we offer—that the question of questions for all is that of a future life. David was reared in the doctrines of what broad-minded people would call a narrow sect. His parents were Calvinists, who took pains to instruct him strictly in all the subtleties of the Shorter Catechism, which the majority of children in Scotland have to learn by rote. He had come almost to manhood before any doubts crossed his mind as to the orthodox faith; but a discussion which he attended on Original Sin and a Universal Flood, made him drift slowly from the old moorings, until he came to the conclusion that some of the things which he had accepted as inspired truth were the mistakes of men. He was led to read books on geology, and to study the subject practically, and so Moses had to give way to Lyall. This bent of mind he now believes was largely induced by spirit people to lead him on the way to the higher knowledge. Nothing of a very special occult character occurred to him in youth. His mother and other members of the family were "ghost seers," and were remarkable dreamers, and he himself at intervals had what he calls "strange visions," and saw "people" in his waking state, which he then set down to imagination. There is a considerable amount of striking narrative as to the return of the dead to be heard all over Scotland, but the people who meet these things are often the very class who would stand aloof from Spiritualism as being in some way diabolical temptations of Satan, from which the devout-minded should seek deliverance through prayer.

David Duguid, having learned the trade of a cabinet-maker, came to Glasgow. He married there, and when about twenty-eight years of age was first brought into contact with Spiritualism. In the warehouse where he was employed a gentleman named Whittaker, a draughtsman, who had recently come from London, began to speak on the subject, and invited David and two or three others to meet with him and form a circle, and thus see for themselves the reality of the things he had been speaking of. There was much laughter amongst them, as the whole thing seemed so ridiculous, but they went to his house, nevertheless, more for diversion than for the sober investigation of a new subject. When they entered the room all looked strange to them. The floor was covered with oil-cloth, a large oak table stood in the centre of the room, surrounded by chairs, and a small table stood in the corner. The side of the wall was fitted up with glass cases; in these were placed small boxes, in each of which was a pocket-handkerchief tied up in a knot, which Mr. Whittaker said was the work of spirits. Around the wall were texts of Scripture in large letters, their burden bearing upon the return of spirits. The company numbered seven—three ladies and four gentlemen—the only person present who believed in the existence of spirits being Mr. Whittaker himself. Surprise came to all when the table moved and a bell was lifted without any hand being seen. Knocks were heard, and imitations of sawing and boring were given, and through raps they were told what money each had in his or her pocket. Not very elevating all this, perhaps, but undoubtedly real and extremely surprising. The large table could not be held by the sitters when influenced by the unseen force, but this did not satisfy them as to the existence of spirits. There might be all kinds of forces at work of which as yet they knew little; animal magnetism might account for much of it. At the second sitting there was more belief; they were satisfied as to the honesty of Mr. Whittaker, and higher phenomena occurred. Answers to mental questions were given, and direct writing took place. But the sitters were still far away from the full recognition of anything trustworthy. Soon it got noised abroad as to what was going on, and crowds became anxious to participate in the gatherings. Considerable numbers came, and received descriptions of departed friends through knockings and table movements. One incident had a striking effect on Mr. Duguid. A gentleman came one night who declared his determination to find out the truth of the thing. He said he

would hold the table himself against the devil and all his angels. The other sitters retired at once from their places, but the Intelligence insisted that David should keep his seat as he was a strong medium. He sat at the head of the table, the gentleman at the foot, reiterating his statements that he would push against the devil and his angels. David used no exertion, but the gentleman put all the weight of his body against it. For some time the table made no motion, and the gentleman began to jeer at the absurdity of the whole thing, when all at once the table made a sudden movement and pushed him right against the wall. Instead of standing and facing the devil, as he had said, he looked round for his hat and fled from the room, never asking to investigate further! This incident had a marked effect on David, knowing as he did that no conscious force was exerted by himself in the manifestation. He was convinced that there was something more in it than he had hitherto believed. From this we may date the beginning of the Spiritual movement in Glasgow; the seed had been planted.

Mr. Hay Nisbet, the well-known printer and publisher, who in after years did yeoman service to the cause, was introduced to Mr. Whittaker by David, and at once interested himself in the strange phenomena. He began a circle in his own house with David and a few other friends. A little time elapsed before anything of a very striking character occurred, but eventually some of Mr. Nisbet's daughters became mediumistic and it gradually dawned upon David, in view of his own peculiar experiences, that he himself was really a physical medium. If he put his finger on the table it would move through the room with two children sitting upon it. Even if surrounded with sitters the table would come to him, if asked mentally, although all the others were holding against it. David grew earnest on the subject, and began sittings with only one other person—Mr. Hay Nisbet, jun.—in his own house, and these sittings, begun thirty-two years ago, have been kept up continuously with various sitters until the present time. An arrangement was made between these two early enthusiasts that whatever was seen by either should be carefully set down and notes compared at the close of each séance. Almost invariably these jottings were found to agree. Black shadows were seen by both, moving around them, and figures walking backwards and forwards, while they retained their seats at the table. Mr. Nisbet used to say that he saw a tall man standing behind David's back, dressed in black velvet. Articles were moved about the room, and each saw the figure of a child suspended in mid-air, and every night as they sat down was to be seen the form dressed in black velvet, standing behind David, who was made conscious of this presence by a feeling as though a stream of icy cold were running down his spine. This spirit subsequently became one of the principal guides who have influenced his life's work.

The sittings were also continued at the house of Mr. Hay Nisbet. At one of these gatherings, Mr. Nisbet's daughter put her hand on David's to feel whether it was cold, when immediately his hand seized one of the pencils which were lying on the table and began moving backwards and forwards against his will. The sitters thought he was going to turn out a writing medium, and placed a piece of paper before him. The hand began to make sweeps and curves, and when finished a good picture of a basket of fruit was seen on the paper. The instant the young lady lifted her hand, the pencil dropped out of David's. She then put her hand on his shoulder to relieve her from the tedious position in which she had been sitting, and thereupon both of David's hands seized a pencil and began to draw faces on the paper, each pencil working quite independently. Gradually the right hand only was used, improvement taking place in the quality of the drawings as time went on. The sitters now began to notice that David seemed to be in an abnormal condition, and although his eyes were wide open it appeared that he saw nothing that was transpiring in the room. The sitters asked if he was in trance, and were told yes. To their inquiry, why his eyes were open, the controls replied, "We will soon close his eyes," and thereupon did so, and always since, when in trance condition, Mr. Duguid's eyelids have been sealed. This incident is worth recording as it marks the fact that Mr. Duguid was at the first an open-eyed medium, being wholly unconscious while his eyes were wide open. On coming to himself he would not credit the things which were told him as to what he had said or done. The spirit control was asked for his name, but refused to give it, saying he would give them something by which to find it out. Water-colours had been placed on the table, and with eyes shut there was painted a picture of a water-

fall. After it was finished an artist who was present said he surely knew the original of that picture, and that he would look at his "Dictionary of Painters" and see who was the author. He soon found that the original waterfall was by Jacob Ruysdael, and that the copy produced by Mr. Duguid was almost a facsimile, the only difference being that there were two or three figures introduced into the engraved picture which were absent from the copy done in the séance. The control being asked at the next sitting to account for the absence of figures, replied these were not done by him in the original but were the work of his friend Berghem, which on reference to the biography of Ruysdael was found to be correct.

It was indeed a wonderful surprise to those earnest truth-seekers who formed Mr. Duguid's circle, when evidence of the identity of Ruysdael was given again and again. The story of Ruysdael's life had been given some time before his personality was revealed; and when at length his identity was discovered and acknowledged by the controlling spirit, the data in

possession of the circle were found not only to coincide with what was already known to the world concerning the famous Dutch painter's life, but to consist also of interesting matter previously unpublished, and which, inferentially, was of equal reliability and importance. Then there came upon the scene (or rather behind the scene) the perhaps better known Jan Steen, revealing many of the personal characteristics which marked him in earth-life. The utmost care was taken to verify all statements made. Mr. Hay Nisbet was one of the most painstaking men, and having found satisfaction for himself and the other sitters, he sought to place on record the nature of the tests adopted. Clear, striking glimpses of eminent contemporaries of Ruysdael and Steen were obtained again and again, and search was made to get the trance statements authenticated. Names were given of which the sitters had never heard, but in every instance where investigation could be carried out they were found to accord with fact. It was made clear and palpable beyond doubt that the circle was in the atmosphere of these Dutch painters. Hints were given as to the mixture of oils, colours, and varnishes, often of a very technical kind. More than one of Ruysdael's well-known landscapes were duplicated by Mr. Duguid in trance, and, singular to state, these varied from the originals in the absence of figures, the control insisting that the figures in the originals were added by others. The portraits of Ruysdael and Steen were both painted by the medium as they presented themselves to his clairvoyant vision.

(To be continued.)

YOUR disposition will be suitable to that which you most frequently think upon, for the soul is, as it were, tinged with the colour and complexion of its own thoughts.—MARCUS ANTONINUS.

AN INCANTATION.

The following curious account of a magical incantation is from a work entitled "A Year Amongst the Persians," by Mr. Edward G. Browne, Fellow of Pembroke College, Cambridge. It is interesting as showing that faith, or confident expectation, is one of the conditions of success in such processes; and as proving that the appearances take form according to the preconceptions of the operator:—

My informant in this case was a philosopher of Isfahan, entitled Aminu 'sh-Shari'at, who came to Teheran in the company of his friend and patron, the Binanu 'l-Mulk, one of the chief Ministers of the Zillu's Sultan. I saw him on several occasions, and had long discussions with him on religion and philosophy. He spoke somewhat bitterly of the vanity of all systems. "I have tried most of them," he said; "I have been in turn Mussulman, Sufi, Sheykhi, and even Babi. At one time of my life I devoted myself to the occult sciences, and made an attempt to obtain control over the 'jinnis' (Taskhir-i-jinn), with what results I will tell you. You must know, in the first place, that the *modus operandi* is as follows: The seeker after this power chooses some solitary and dismal spot, such as the Hazar-Dere at Isfahan (the place selected by me). There he must remain for forty days, which period of retirement we call 'chille.' He spends the greater part of this time in incantations in the Arabic language, which he recites within the area of the 'mandal, or geometrical figure, which he must describe in a certain way on the ground. Besides this, he must eat very little food, and diminish the amount daily. If he has faithfully observed all these details, on the twenty-first day a lion will appear, and will enter the magic circle. The operator must not allow himself to be terrified by this apparition, and, above all, must on no account quit the mandal, else he will lose the results of all his pains. If he resists the lion, other terrible forms will come to him on subsequent days—tigers, dragons, and the like—which he must similarly withstand. If he holds his ground till the fortieth day, he has attained his object, and the 'jinnis,' having been unable to get the mastery over him, will have to become his servants, and obey all his behests. Well, I faithfully observed all the necessary conditions, and on the twenty-first day, sure enough, a lion appeared and entered the circle. I was horribly frightened, but all the same I stood my ground, although I came near to fainting with terror. Next day a tiger came, and still I succeeded in resisting the impulse which urged me to flee. But when, on the following day, a most hideous and frightful dragon appeared, I could no longer control my terror, and rushed from the circle, renouncing all further attempts at obtaining the mastery over the 'jinnis.' When some time had elapsed after this, and I had pursued my studies in philosophy further, I came to the conclusion that I had been the victim of hallucinations excited by expectation, solitude, hunger, and long vigils; and, with a view to testing the truth of this hypothesis, I again repeated the same process which I had before practised, this time in a spirit of philosophical incredulity. My expectations were justified; I saw absolutely nothing. And there is another fact which proves to my mind that the phantoms I saw on the first occasion had no existence outside my own brain. I had never seen a real lion then, and my ideas about the appearance of that animal were entirely derived from the pictures which may be seen over the doors of baths in this country. Now, the lion which I saw in this magic circle was exactly like the latter in form and colouring, and therefore, as I need hardly say, differed considerably in aspect from a real lion."

"SYMPATHY OF TWINS."—Under this title the "Daily News" publishes the following letter from the Rev. J. Lloyd James, Congregationalist minister at March, Cambridgeshire: "Sir,—An incident occurred on the 17th inst. which may prove of some interest to your readers and others. I have twin daughters, now twelve years old. While at dinner on the 17th inst. one of them jumped up and said that a dog bit her leg just above the ankle. We all laughed, knowing that there was no dog in the room nor in the house, as we keep none. An hour afterwards her sister, the other twin, went out, and a neighbour's dog bit her exactly where the other complained of being bitten whilst at dinner. That seems strange to me, and what is equally strange is, that both the twins had pain alike after the dog bit one of them, and the one that was not bitten would cry out in her sleep that a dog had bitten her. The one felt what the other suffered from, and as the one gets better the other's pain lessens. On what ground can this singular incident be explained, physical, physiological, or psychological? Perhaps one of your readers can explain. To me it seems strange."

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 Fourth Dimension.

SIR,—May I venture a few remarks on this difficult subject, not by way of clearing up the mystery, but in order to present it from a fresh point of view?

Of pure magnitude and pure quantity, the sciences are two, viz., Algebra and Geometry. They treat all such problems as depend solely upon space relations and relations of quantity, no other possible relations between things being considered. They are so closely bound together, that the study of either is never so fruitful as when pursued in conjunction with the other. In relation to their subject matter they are of different natures; the one analytic, the other synthetic: that is, in the former science, Algebra, in place of the particular magnitude under discussion, regarded as capable of continuous or discontinuous change, there are substituted (unless the subject of discussion be already of a perfectly simple nature) two or more subsidiary magnitudes, continuously varying magnitudes or quantities; and these are treated according to the fixed laws and methods of algebraical Science. If these simple magnitudes are subject to discontinuous variations, varying, that is, by steps, the sub-science of Arithmetic becomes necessary. But if the subject of thought, the original magnitude itself, is to be directly considered, then the synthetic methods of Pure Geometry are resorted to. For the purposes of research, discovery, or the examination of intricate relations, the power of analytical methods, i.e., of Algebra, is such as to be credible only to the initiated. On the other hand, for the purposes of presentation, of gathering together results and presenting them to the contemplation of the intellect, Geometry is appropriate. But, to be perfect in this beautiful science, to handle its methods with grace and freedom, is a gift of the gods. It is not given to all men to shoot with the bow of Ulysses.

To continue: Geometrical research affords a vast field for Algebraical science, and is most fruitful in results for both sciences; and, in this connection, Algebra is known as Analytical Geometry. Every problem relating to a figure in, for example, solid space, is for algebraical treatment reduced to a corresponding problem relating to the lengths of three straight lines, whose direction is fixed, but whose length and position vary from point to point of the figure. These three lengths are usually denoted by the three letters x, y, z ; and the discussion of their relations is a matter for Algebra.

To the fact that three mutually independent quantities, x, y, z , no more and no less, are absolutely necessary, and at the same time absolutely sufficient, for the discussion of all problems relating to our space, is due the term "three-dimensional," as applied to our space. But the algebraical methods and principles used for these problems do not essentially depend upon the circumstance that the quantities concerned, x, y , and z , are three in number. Whatever be the number of these quantities, or symbols, these methods remain of the same general character. Hence, all these subsidiary algebraical sciences, being essentially of the same nature, are called analytical geometries.

Now, seeing that the subject-matters—the things discussed—of Pure Geometry are matters of thought-construction; subjects, that is, for thought only; not objects to be created in the mind by the pictorial or fictive fancy, or formed on the drawing-board by the pencil of the draughtsman (though both these classes of objects are of the greatest use and of the most immediate necessity for the successful prosecution of the science itself); it is plain that, just as we parallel our Algebra, i.e., our Analytical Geometry, with our Synthetical Geometry, making one the exponent of the other, so may we equally parallel any one of the other analytical geometries, four-dimensional or otherwise, with its appropriate synthetical geometry; and may call it the geometry of four-dimensional space, &c. All these algebras and geometries are pure sciences, having only thought-constructions for their immediate subject matter. Let anyone who hesitates to accept this statement read over the definitions of the First Book of Euclid's "Elements"; and let him ask himself how he would proceed to realise any of these subjects of geometrical discussion, anywhere at all; for even the pictorial fancy, or, as some may call it, the imagination, is not adequate for the purpose.

To proceed further, and to discuss the exact relation of these geometries to the universe we inhabit, i. e., to ask such questions as whether "four-dimensional space really exists," would be a perilous declining into metaphysics.

Bournemouth.

J. W. SHARPE.

SIR.—"C.Y.L." ("LIGHT," October 20th) objects to a higher (more integral) space-determination (the "fourth dimension") that "the spatial determination of things is not their final determination, but is resolvable into the expression of their ideal unity." With that proposition I entirely agree, and am only surprised that "C.Y.L." who treats my letters with so much kind attention, should not have remarked that I implied, or, rather, substantially expressed, that very statement myself, in the letter to which he refers, in the third paragraph of the first column of p. 491 (sentence beginning "True, the conception of additional dimensions can only give us," &c., to end of paragraph). In an article of mine in the current (October) number of "The Unknown World," there are some remarks on what true objectivity (as distinguished from mere externality) denotes, which seem to me to have an important bearing on the subject, if "C.Y.L." cared to look at them.

The objection amounts to this, that for any higher (which, I must reiterate, means more integrating) consciousness than ours, the form of space is *totally* converted to relational ideality. If so, there is no discrete degree *between* our present consciousness and its perfection in universal relativity, for which alone such conversion is absolute. We can make one jump from our space to the spaceless (as also from our time to the timeless). Now if that issue is accepted by "C.Y.L." we will (if he and you, sir, please) discuss it. But if he does not accept that issue, will he tell me how, relating a higher degree of consciousness to spatial objectivity, he can bring into the latter the correspondingly greater intrinsic relativity otherwise than by denying the three-dimensional exclusiveness of space "objects" *inter se*? I have never conceived the "fourth dimension" except as an expression for a perceptual mode in which the ideality of or in nature is more apparent than it already is for us. The function of the idea is to overcome externality. My position is that "dimensional" unity or integration is the accommodation of ideality to sense, a form which ideal unity assumes in reducing sensible externality to relativity. It is thus we get our space-object. How does "C.Y.L." conceive a discretely higher objectivity—which must be one in which there is a new factor of relativity—but one still sensible? I do not care for the word "dimension"; give me a conception to which it is inappropriate, and I will readily drop it. I sometimes doubt myself whether the higher relativity of nature should not find dynamical rather than statical expression. But the two expressions seem to be more rationally conceived as correlatives than as alternatives.

Mr. Arthur Parry is quite right in supposing that my letter "was printed," at least was written, "on the chance that somebody might understand it." As it is to him wholly unmeaning, it would not be reasonable to ask him to specify any particular obscurity. Being so small a philosopher, I easily console myself by the reflection that even great philosophers have not always been understood by their peers, and that Schopenhauer, for instance, could find nothing but "senseless jargon" in Hegel. As Mr. Parry refers to the capacity of the German language "for lending the appearance of philosophic depth to a succession of utterly unmeaning phrases," probably I am in what I and many others would consider good German company. C. C. M.

Kant, the Number Three, and Three-dimensional Space.

SIR.—Mr. Arthur Parry, B.A., in "LIGHT" of October 20th, recommends to Mr. Routh—and perhaps others—"a strict course of Kant and Schopenhauer" before venturing to connect the doctrine of the ideality of space with the conception of a fourth dimension, adding that when that doctrine begins to be understood, the speculator "will know better than to say" (with Mr. Routh) "it does not appear why the number three should be the only possible number on which the ultimate conceptions of physical existence should be founded." The professorial tone of this reference to Kant can impose only on those who have *not* undergone the "strict course" of him prescribed. Whether Mr. Routh has done so I do not know, but I should infer it to be more probable than in the case of his critic, who is apparently unaware that the hypothesis of the fourth dimension was expressly entertained by Kant himself, who, moreover,

actually prefaced his consideration of it with a remark concerning numbers upon which Mr. Routh might easily have founded his own! For he tells us that after rejecting Leibnitz's deduction (of three dimensions) as an argument in a circle, he had himself first thought to arrive at the same result through the powers of numbers, because "the three first powers are quite simple, and cannot be reduced to others, whereas the fourth, the square of the square, is only a repetition of the second." But then he goes on to say that this explanation fails with the failure of the analogy, because, in geometry, the fourth power is not represented at all; and he concludes by declaring himself still unable to explain the ground of the necessity of three-dimensional space. In the following sections he proceeds to point out its probable derivation from the law of the interaction of forces in the substances of our world, and then to show that the fourth dimension is the only possible condition of an (objective) "world" other than the world of our experience.* He had already shown the metaphysical possibility and meaning of other worlds. I not only admit, but will insist on, the fact that the treatise from which the above is quoted is of very much earlier date than the "Critique of Pure Reason," seeing that the difficulty indicated by Kant in the conception of another space-world is just such as his own developed doctrine in the "Transcendental Aesthetics" tends to obviate. That difficulty, I may add, gives no countenance whatever to the objections recently urged in "LIGHT."

C. C. M.

Detachment.

SIR.—Mr. Warren asks ("LIGHT," October 20th), what I mean by "Isolation." The word is not mine, and it is not the right word. I simply quoted it from another correspondent who formulated an objection to "the method of mysticism." As every one at all versed in the literature of religious mysticism is aware, the proper word is "detachment." To Mr. Warren's question, whether I mean "merely (!) withdrawing one's desires and affections from the creatures," or "withdrawing of one's person from contact with the general run of humanity?" I reply that the first is to be regarded as the end, the second only as a means, and therefore as modifiable by circumstances in subordination to the central impulse of the spiritual demand. An end alone is absolute; its means are conditional. The genuine devotee may be trusted to discover for himself what is requisite and practicable. And religious experience proves that he discovers much to be practicable which might not seem so to others—to Mr. Warren or myself, for instance. Boehme and Swedenborg, the expository mystics adduced by Mr. Warren, with all their extraordinary illumination, were teachers rather than practical exemplifications of mystic tendency, and to neither of them, I think, can be attributed personal "sanctification" in the sense applicable to the greatest types of the religious life.

With your permission, I will deal with the letter of "Quæstor Vitæ" next week. C. C. M.

"Above and Below."

SIR.—"Quæstor Vitæ's" argument with regard to illumination seems to be that the higher cannot be coerced by the lower. Man is an instrument only, and attains to divine illumination, not through any effort of his own, but simply by the inner light choosing its own time and its own conditions, and then "illuminating all darkness." He also argues strongly against the attempt made to reach the centre "from the circumference as taught by Occultism."

This seems very reasonable, but I think I see a strong objection to it arising out of the very articles which "Quæstor Vitæ" has so ably contributed to your pages. My first objection lies in the use of the words higher and lower, centre and circumference. Your correspondent seems to me to attach much too hard and fast a meaning to these terms. If higher and lower are used in a hard and fast sense, then I agree that the latter can no more coerce the former than water can flow uphill. But is there in reality any such distinction in the spiritual basis of things as is implied in higher, lower, centre, circumference? If all states of consciousness, or planes of cosmos, are expansions or varying aspects of the Divine unity, then it follows that each plane or state must be, at heart, the full equivalent of each other plane or state.

Take the analogy of the spectrum. White light expands into the seven colours, but it is impossible to call one colour

* Kant's Works, Hartenstein's Edition, Vol. I.

"high," and another "low." They are mutually equivalent. There is no centre and no circumference.

Your correspondent quotes part of the old definition of the spiritual circle, but he omits the first half of it; the circumference is nowhere—true, but the centre is everywhere. There is no "above" and no "below." The terms are mere illusionary presentations to our limited consciousness. The "above" is everywhere; the "below" is everywhere. The physical is not lower than the astral, nor the latter higher than the physical. It is beyond my powers to define exactly in what the apparent difference between the two consists, but I look upon them as only varying aspects of a common unity.

The argument I would draw from "Quæstor Vitæ's" own teachings is this. He has frequently argued that currents of vital energy, emanating from the Divine, proceed through all kingdoms of nature and all planes of cosmos, animate and inanimate (so-called), linking one to another. This reminds one, by the bye, of the similar teaching in Dr. Anna Kingsford's "Vision of Adonai," and of the monadic life-procession from the elemental worlds to the worlds of the mineral, vegetable, animal, man, and "higher" worlds still, which has been taught by more schools than one. It follows, from this hypothesis, that a return current (to compare it with electricity) is proceeding from man towards the source from which it first started. If there is a current from the spiritual to the physical, there must be a return current from the physical to the spiritual. And what is to prevent man's consciousness being carried by that return current towards its Divine source, the ubiquitous "centre," and thus gaining illumination? This would be to proceed from the circumference to the centre, which your correspondent has argued is impossible and contrary to Divine law.

It will be understood that I am not now referring to the problem of free will, or of human will *versus* the Divine, in any way. I have merely tried to show that the hypotheses advanced by "Quæstor Vitæ" fully justify the argument of the occultist that illumination is possible by the without moving towards the within. The illumination is, of course, "from within" in any case.

With regard to the argument that the lower cannot coerce the higher: if a current pass from A to B there is always a return current from B to A, and the latter is quite as much a "coercion" as the former. When once the static condition is left, action and reaction accompany each other, ramifying and "coercing" each other with infinite complexity. H. S. G.

Spiritualism and Theosophy.

SIR,—In "LIGHT," September 1st, Mr. Edwards stated over the initials of his own signature that "an examination of the terminology of modern Theosophy showed clearly that it was taken from the writings of Paracelsus." Pressed for his evidence, we hear no more about the "showed clearly," and we are now asked to content ourselves with his allegation that it is not "clearly" but merely "mainly" as first stated!

I cannot see how the interests of truth, so dear to us all, can be served by this significant change of Mr. Edwards' original ground; however, at his request, I turn to Franz Hartmann's book, on p. 27 of which begins a tiny glossary of exactly 101 words, called by the learned biographer of Paracelsus "a complete list of his favourite terms." (p. 20.)

Questions of theosophical terminology are usually settled by reference to H.P.B.'s monumental and extraordinary work, "The Theosophical Glossary," which "purposes to give information on the principal Sanscrit, Pahlavi, Tibetan, Pali, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic, and Gnostic words, and Occult terms generally used in theosophical literature, and principally to be found in 'Isis Unveiled,' 'Esoteric Buddhism,' 'The Secret Doctrine,' 'The Key to Theosophy,' &c., and in the monthly magazines, 'The Theosophist,' 'Lucifer,' 'The Path,' &c., and other publications of the Theosophical Society."

In that book (which weighs 2lb. 10½oz.) "H.P.B. desired also to express her special indebtedness, as far as the tabulation of facts is concerned, to the Sanscrit Chinese Dictionary of Eitel, the Hindu Classical Dictionary of Dowson, the Vishnu Parana of Wilson, and the Royal Masonic Cyclopædia of Kenneth Mackenzie." (Vide preface.) To ask Mr. Edwards for evidence of Paracelsus' handiwork here, would seem to me so like using a steam hammer to smash a mouse, that I shall not make the attempt. But, I may tell him that amongst the (I suppose) many thousands of references in that great glossary I can only find *twenty-six terms* used by Paracelsus.

Page 11 of Hartmann's book shows Paracelsus to have been a Christian who "endeavoured to justify his statements" by constant references to the Bible. The glossary by "H. P. B." contains, not twenty-six, but thirty-one Hebrew references. Is our terminology, therefore, "taken" from the Bible, or the Kabala, or from both?

At the end of my "Bhagvat Gita"—Wilkins' translation, Bombay—(a sacred book ranking "with, and after," the Vedas in the Hindu mind) is a list of occult terms used therein. Fifty-three of those terms are explained in our glossary. Perhaps Mr. Edwards will exercise his genius in solving this problem for me? If twenty-six terms from Paracelsus "mainly" constitute our terminology, because it is "mainly taken," &c., how many terminologies are formed by fifty-three from "Bhagvat"? As twenty-six are to one so are fifty-three to—what?

Also if Theosophy is merely "a new superstition" will Mr. Edwards kindly tell me whether I am right in wondering how it cometh to pass that a glossary of its terms was "printed at Basel in 1526"?

J. T. CAMPBELL.

Mr. Maitland and His Critics.

SIR,—As it is advisable in all discussions, whether physical or metaphysical, that the language we use should be coherent and lucid, I crave permission to comment on two letters from Mr. Maitland which appeared in your impression of the 6th inst., in which, it appears to me, the conditions of coherence and lucidity are scarcely observed.

He tells us that certain "entities," supposed to be "poor spirits, whose souls are darkened," are not souls at all; but Mr. Maitland himself seems undecided as to what they are, as he offers us an alternative explanation that they are either "magnetic reflects," or "else consisting of the *débris*, in course of disintegration, of souls passed on." Whither? Further on we are told that persons after death may "become infested" by "the reflects of the astral" to such an extent as to be caught, as it were, in a "net."

Now these passages require a great deal of elucidation. Mr. Maitland refers us to "Mystics" of a highly cultivated order, as the only beings qualified to appreciate his expositions; but my Mystic-friends are unable to explain to me what a "magnetic reflect" is; and no dictionary furnishes me with a definition of a "reflect," as a noun.

If it is a contraction of reflection, then any peculiarities it may exhibit are entirely due to the thing reflected, whatever that may be.

Is the "reflect" itself magnetic? because if so, it must be endowed with "force"; nevertheless Mr. Maitland assures us that these "magnetic reflects" have "no positive existence, and though capable of influencing sensitives, they have no force."

We are naturally puzzled to understand how that which has no positive existence and has no force, can possibly exercise any influence whatever.

In the next paragraph we are led to believe that these ambiguous "magnetic reflects" are synonymous with "reflects from the astral," which have such a positive existence and such a decided influence, that they can "infest" the soul of a person after death, and subjugate it to such bondage from which the soul can be only "set free by a purgatorial process more or less prolonged and arduous."

This imprisonment in a net must be pretty strong work for a "reflect" to accomplish, and indicates what potent force "reflects" possess.

Mr. Maitland's alternative explanation, that these supposed "poor spirits" are "the *débris*, in course of disintegration, of souls passed on," is equally unsatisfactory. How a disintegrated soul—that is, a soul in a ruined chaotic condition—can pass on anywhere is a mystery indeed.

Mr. Maitland thinks that the teachings of himself and Mrs. Kingsford "represent something so different in kind, as well as in degree, from aught that has been put forth in modern times by other claimants to intercourse with the invisible world . . . as to require for their appreciation a faculty and a method differing from, and transcending any that is (*sic*) employed by them."

Let us courteously admit this claim with—a significant smile.

Again, Mr. Maitland says that the mysteries of the Scriptures and old religions "were reserved from general cognition by being concealed under a symbology which required

a key to unlock its meaning. And inasmuch as that key has for long ages been lost, these teachings are regarded as representing its restoration in such plenitude as to constitute a full interpretation," &c.

The great mysteries of the relation of Deity to the Universe and His dealings with humanity, will, I fear, always remain mysteries, in spite of Mr. Maitland's attempt to investigate and expound them. In fact, I prefer the mysteries in their original state as being more interesting and intelligible than his interpretation of them.

Mr. Maitland asserts that the key to these mysteries was lost long ago, and that he has discovered it.

The real key to the mysteries of creation, life, death and eternity, is Faith. This key is never lost. It is for ever hanging at the girdle of the soul, ready for use whenever we stretch out our spiritual hand to grasp it.

NEWTON CROSLAND.

VICTOR HUGO ON DEATH.

(EXTRACT FROM HIS SPEECH AT THE INTERMENT OF
MADemoiselle PUTRON, IN 1859.)

Faith in another existence comes from the ability to love ; we must not forget this in this troubled life, and that, strengthened by love, it is the heart which believes. The son counts on finding again his father, and the mother will not consent to lose her child for ever. This refusal of nothingness is the greatness of man.

Without this faith no profound gift of the heart would be possible ; to love, which is the end of man, would be torture ; this paradise would be a hell. No, let us say it proudly, a loving nature demands the immortal creature ; the heart has need of the soul.

The dead are invisible, but they are not absent. Let us render justice to death ; let us not be ungrateful to it. It is not, as some people think, a crumbling, or an ambush ; it is a mistake to think that here in the darkness of the opened tomb all is lost. Here, everything is found. The tomb is a place of restitution ; here, the soul again takes hold of the Infinite ; here, she receives her full powers ; here, she enters into possession of all her mysterious nature ; she is released from the body, released from need, released from care, released from misfortune.

Death is the greatest of freedoms. It is also the greatest of advancements. Death is the raising of all who have lived to the higher stage—ascension, splendid and holy. Each one receives an increase. All are transfigured by the light and in the light. He who has been simply honest on the earth becomes noble ; he who has been only noble becomes sublime ; he who has been but sublime becomes good.

SOCIETY WORK.

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

218, JUBILEE-STREET, MILE END, E.—Mr. Burns will give an address at Mr. Marsh's on Sunday next, at 7 p.m., prompt.—W. M.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will occupy our platform on Sunday next, and Mr. Savage will welcome inquirers on Fridays as usual. On Sunday last Mr. Allen gave an interesting address on the "Mission of Spiritualism" to a good audience.—T. MACCALLUM.

245, KENTISH TOWN-ROAD, N. W.—On Sunday and Thursday last we had full meetings. Mrs. Mason's controls gave remarkably successful clairvoyant delineations. Sunday, at 7 p.m., Mrs. Treadwell ; Thursday, at 8 p.m., séance, Mrs. Mason ; November 4th, Mr. W. E. Walker.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S. E.—On Sunday evening Messrs. H. and R. Boddington, Challis, Beel, and Payne gave short addresses, which were much appreciated. Mr. Coleman and Mrs. H. Boddington rendered solos. On Sunday next, a spirit circle, at 6.30 p.m.—C. M. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mr. J. Hector Bangs gave us some of his remarkable Spiritualistic experiences, followed by an eloquent address upon "Religion and Spiritualism," which led to an interesting discussion. Sunday next, at 7 p.m., open circle ; Tuesday, at 8

p.m., séance, Mrs. Mason ; November 4th, Mr. J. Humphries.—J. H. B.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Mrs. Ashton Bingham commenced the meeting on Thursday with a reading from Shakespeare, after which her guide gave an address, which was listened to with great interest by the friends assembled. The clairvoyance and other tests were acknowledged, and the palmistry was considered good. On Thursday evening a short lecture on palmistry will be given.—E. A. B.

13, BERKELEY-TERRACE, WHITEPOST-LANE, MANOR PARK, ESSEX.—We have had some small, but good, week-night meetings. On Sunday morning Mr. J. Allen's guide, replying to the question : "How do you control the medium?" gave us some interesting information. This was followed by some psychometry. The tea and social meeting of members and friends of the S.I.C.S. will be held as above next Sunday, October 28th, at 5 p.m. Mr. Wallace, the pioneer medium, will preside, assisted by well-known workers. Members and friends who desire to be present are requested to communicate with the secretary at once, as a number of friends have responded, and the accommodation is very limited.—J. B. R.

LONDON OCCULT SOCIETY.—Our meeting at the Athenaeum Hall, last Friday evening, passed off very well. My paper on the "Revelations of Occultism" was well received and an interesting discussion followed. We shall hold the following meetings for members and friends at 113, Edgware-road, on Tuesday evenings, at 8 o'clock :—November 6th, the subject being Astrology. November 20th, Alchemy. December 4th, Magic. December 18th, Christian Mysticism. Instead of formal lectures, the subject for each evening will be opened by a gentleman who has made it his study. We shall then invite members and friends to contribute any information they may have acquired. We trust this may be a means of going deeper into Occultism.—A. F. TINDALL, President, A.T.C.L., 15, Lanark Villas, Maida Vale.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—We had again a full meeting on Sunday. Mr. W. E. Long's address on "The Answer of Spiritualism to Science" contained some criticisms of Professor Barrett's recent lecture on "Science and Spiritualism." Mr. Long's remarks were listened to with evident interest and some questions and answers at the close brought to a conclusion a most pleasant and profitable evening. Mr. Long's earnestness and hearty enthusiasm were manifested all through his address, and we are glad to be able to announce that he will again pay us a visit this year if possible. Next Sunday, October 28th, at 7 p.m., Mr. Darby on "Hope," Mr. T. Everitt in the chair. November 4th, Mr. J. J. Morse ; November 11th, Miss Samuels ; 18th, Mr. Thomas Shorter on "Spiritual Religion." On December 16th we expect a special visit from Mr. E. W. Wallis, and a trance address. Particulars later.—L. H.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last we had the largest gathering of the year to thank the Almighty for the kindly fruits of the earth. Mrs. Bliss opened the proceedings with an appropriate prayer, and was followed by Mr. Bertram with a short address, in which he directed his hearers' attention to the spiritual aspect of harvest, "What a man sows that shall he reap," as the basis of his remarks. A solo, Gounod's "Nazareth," was effectively rendered by Mr. W. H. Blackman. Mr. Munns, in an eloquent address, then showed how plainly our Father's presence and loving care are written in every flower and fruit sent for the use of man ; and further, how Spiritualism more effectively than any other faith had taught him the immortality of the soul. Miss Young then gave a brief address under the control of her guides, illustrating in beautiful words the Father's love for His children seen in the works of Nature. Mr. Young then called for more labourers in God's field, urging it as a duty incumbent on all. "Ora pro nobis" was rendered as a solo by Mr. Blackman, after which Mrs. Bliss gave clairvoyance. Thursday, at 8 p.m., musical evening, conducted by Mr. and Mrs. Day. We hope to see many friends present. November 15th, anniversary soirée.—J. B.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Tuesday last the hall was well filled, and in the absence of the medium the evening was devoted to magnetic healing, no fewer than twenty-one patients being treated and relieved. Many strangers were present and much interest was manifested in the proceedings, especially when the controls would take the medium to utter strangers, describe their complaints, and then relieve them. Mr. Audy, Mr. Elsom, and others greatly interested the audience by relating instances within their own knowledge, as well as personal experiences, of cures by the medium. We are grateful that we are enabled to do a real spiritual work in this direction, while we regret to state that residents in the neighbourhood who undertook to support it at starting, are conspicuous only by their absence, and appear to treat Spiritualism merely as a cheap entertainment. On Sunday last Mr. Audy read an interesting paper on "The Philosophy of Spiritualism," and Mr. Edwards related personal experiences, and also gave clairvoyant descriptions from the platform. On Tuesday, at 8.30 p.m., circle, and magnetic healing by Mr. Edwards. On Sunday, at 6.45 p.m., Mr. Savage. If some of our musical friends will occasionally oblige us with solos on Sunday, it will greatly help. Communications to the secretary will be gratefully acknowledged.—W. H. E.