

Light:

A Journal of Psychical, Occult, and Mystical Research

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We have just been refreshing our memories with some notes of the Paper read by 'Miss X' last month at the Psychical Research Society. The subject was 'Some recent experiences apparently super-normal': these 'experiences' being the remarkable series of manifestations connected with Sir Richard and Lady Burton. Readers of 'Borderland' are fairly familiar with the story, but we shall look out with interest for 'Miss X's full narrative in the 'Proceedings' of this Society. As the matter stands, we are inclined to say that 'Miss X' has reduced the science of negation to an absurdity. She really is overplaying the part of 'Doubting Thomas': and, truly, proceeding on her lines, we could doubt or deny everything.

Lady Burton entirely accepted the Spiritualist explanation of the communications, but the medium herself, 'Miss X,' oddly enough, takes refuge in 'that blessed word' *thought-transference*, though she does not regard 'the hypothesis of spirit-return (as) by any means impossible.'

The communications all along very strongly professed to come from Sir Richard Burton—but 'Miss X' did not think it at all necessary to suppose that he was 'in the very least concerned in the matter.' She had never seen him, had not read one of his books, and 'had no desire for his acquaintance, living or dead,' and yet characteristic communications, claiming to be from him, poured forth from her hand: but persons present knew the facts she wrote, and, therefore, it is practically certain (she thinks) that these facts somehow filtered through her, until they emerged at her finger tips and ran along the pen, which wrote on paper beyond the range of her vision! Surely the poor Spiritualist's theory is easier to believe.

'Sir Richard,' in order to convince her, replied to all kinds of test questions, giving names of persons and places, and personal descriptions and sketches of character of persons entirely unknown to her. Lady Burton, on having all this submitted to her, verified everything, and was herself convinced of Sir Richard's identity: and still 'Miss X' thinks it may all have been the trickle of *thought-transference but without thought!*

As to one matter we agree with 'Miss X': we share her dislike to 'the super-natural,' in fact, her disbelief in it. 'Super-normal' by all means. That is much better. 'Miss X' asks for 'suspended judgment and an open mind.' Certainly: but we all know what happens to the oyster who keeps his shell open too long.

It turns out that the 'palmistry' case at Hastings was complicated with 'fortune-telling' by cards: but, all the same, the case from beginning to end shows the foolishness of legislating on such a subject at all; and we must add that the getting up of a prosecution by spies who tempt and lie has its distinctly detestable side. Spy No. 1 admitted that Spy No. 2 asked 'Do you tell fortunes by cards?' and that the prisoner replied, 'No; by hands only': but she was led on to fetch cards and use them before they went away; and upon this she was convicted.

The prisoner's counsel did his duty well, but argued in vain that palmistry was a science recognised now by many persons of repute; but the magistrates seemed to stick at the cards, and appeared to rather enjoy the enforcement of a silly bit of grandmotherly legislation of which we ought to be ashamed. It really does seem so utterly foolish to protect people against themselves in so paltry a matter.

But if the magistrates were wooden, what shall we say of the local newspaper which boasts of being 'the fashionable recorder,' 'The Hastings and St. Leonards Times'? Its 'fashionable' readers love palmistry, and here is their representative asking for their punishment! Not content with praising the old-world law which provides punishment for palmistry, it says, 'The pity of it is that the law does not go a little farther and punish also those who, in their ignorance and credulity, aid and abet the rogues in the commission of offence.' And it is so charmed with its original notion of punishing people who go to have their hands 'read' that it repeats the regret at the close—'The misfortune is that the law is not wide enough in its mesh to include in a punitive process all those who help to make the profession of fortune-telling profitable.' This sentence is absurd, to begin with. When one wants a net to catch and include more, one does not make the mesh wider but narrower: but that is a detail. The important matter is that the poor man wants to punish people for 'ignorance and credulity,' and for wanting to try experiments which he thinks superstitious or silly. Poor Hastings! We are told it is singularly free from fogs. But Nature will have it out of us somehow, and so in Hastings her fogs appear to concentrate in the human brain. Ah, well, but what a busy place Hastings would be if people were hauled up for either ignorance or credulity, or if spending half-crowns in waste or on deleterious things subjected residents or visitors to 'a punitive process.'

But even 'the fashionable recorder,' after this non-sensical truculence, has to admit that 'There may be within certain limits something in palmistry.' Will this funny man tell us what these limits are? or how we are to find them out unless we experiment? or, if we experiment, why we should not pay a modest fee to the student and practitioner? The truth is that there are too many people, with pens in their hands instead of fagots, who still linger on the boundaries of the persecuting dark-ages. We really ought to send a missionary to Hastings.

We must all rejoice over the conclusion of the Treaty of Arbitration and Peace between Great Britain and America. Peace is our cause: it is the cause of angels and heaven: it is Christ's own cause, and Humanity's dearest hope. The old theologians taught that we were born under 'the wrath and curse of God.' It never was true: but, alas! it has never ceased to be true that we are born under the wrath and curse of Man. Earth has made its own Hell: and still

Man's inhumanity to man
Makes countless thousands mourn.

At this moment, Europe's chief misery is its atrocious terrorism or its hot eagerness in the hateful competitions of armies and armaments. Beautiful Italy, emancipated, uses its freedom for the purpose of beggaring its toilers and joining in the mad dance of death, pouring out its treasures abroad, wrung from sweating peasants at home. And all because no one trusts his neighbour, and because the nations have not learnt to do what individuals find necessary every day in private life. What is wanted is a strong enough scheme of Arbitration, and we rejoice exceedingly to see the way so finely led by these two mighty English-speaking peoples.

'The Daily Telegraph' has a smart article, from its New York correspondent, on 'Mystics and miracles.' It is the regulation 'Daily Telegraph' article—spicy and smart and entirely biassed against anything more occult than a circus. This young man dismisses Spiritualism in a line and an eighth—'Our brazen spiritualism is simply ghost-lore enlarged, plus a little fraud.' And yet, really, the definition is not so far wrong, but in a sense different from that intended by the writer, as Mr. Andrew Lang knows; for there is a good deal of stubborn fact in 'ghost-lore.' This writer makes much of a 'wonder-worker' being sent to prison, but he does not say what for. He thinks, however, that this fact ought to kill belief. What would he have said if he had lived in Jerusalem over 1,800 years ago, when a certain 'wonder-worker' was crucified? And yet 'the people' believed in him at an increased rate. 'The people like to be humbugged,' is the cry of this modern smart writer of New York. 'The people, not knowing the law, are accursed,' cried the Pharisees of Jerusalem. But, perhaps, both were blind, while the people saw.

This writer says it is 'inexplicable.' Faith healing staggers him. Schrader had fifteen thousand patients in one week: and now a certain 'nigger,' named Alexander Bedward, 'has been healing people by the thousand on the Hope River, in the West Indies,' says the 'Telegraph' correspondent, who adds, 'This holy darkie was once the inmate of a lunatic asylum.' Of course: but what of that other healer, over 1,800 years ago? Did they not say of him, 'He hath a devil and is mad'? They did not put him in a mad-house; but they nailed him to a cross.

This writer is puzzled, in spite of all his smart sneering, and he confesses, 'It would be foolish to deny that there have been some striking cures effected, a few of them difficult possibly to explain.' He says: 'In this State of New York Mrs. James B. Clark, of Chazey, is cutting out the doctors all through Clinton County by the spiritual exorcism of disease.' But, for all that, he holds that the healers are 'mostly arrant knaves,' and he marvels that they succeed so well in so cute a land. He is 'disposed to think a general State regulation rendering all miracle-workers liable to thirty days' imprisonment would be a wholesome bye-law.' But, after his admissions, that is a palpably absurd thing to say. Again we ask—What would he have done to that 'miracle-worker' of Jerusalem?

'The Pall Mall Gazette' prints a long communication from its 'own correspondent' in Paris, confirming the very strongest assertions which have been made concerning premature burial. Some of the details are too dreadful for quotation in these columns. The following brief extracts will give some idea of the tone and tendency of the communication:—

Something like a panic has been caused in Paris by the conviction forced upon the public mind, and based on the surest medical evidence, that a terribly large proportion of the apparently dead, who are in due course interred, are in reality buried alive.

The question particularly interests foreign visitors to France, for when a death occurs in a hotel the burial is hurried on with almost indecent haste.

Many people pooh-pooh the idea of premature burial being possible, but there is an immense mass of evidence in favour of the theory that it is much commoner than is generally supposed. A very prominent member of the French Academy of Medicine recently declared that ninety per cent. of the burials in France took place without any positive proof of death having really taken place. The subject has frequently been brought before the Municipal Council and the Chamber. M. Lamoureux, a member of the Municipal Council, recently stated that in certain parts of America where *leichenhauser*, or mortuaries, similar to those in vogue in Dresden, existed, one per cent. of the bodies under observation came to life again: and on the basis of these statistics he suggested the establishment of similar mortuaries in Paris.

One result of the agitation is that a well-known American resident in Paris had added a codicil to his will disinheriting his relatives if they do not take certain specific measures to protect him from premature burial.

'LIGHT' SUSTENTATION FUND.

We shall be glad if those of our friends who contemplate contributing to this fund will kindly forward their remittances, *as early as possible*, to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

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REMARKABLE SEANCE WITH MR. CRADDOCK.

MATERIALIZATIONS, LEVITATION, AND FLIGHT OF MEDIUM.

On Sunday, the 3rd inst., a séance was held at the house of our medium, Mr. F. Craddock, which calls for a special report. We commenced with a hymn and a fine invocation from a control who has but recently come amongst us.

'Z.,' the London psychic photographer, being on a visit here, was favoured with a materialisation, which he recognised as his daughter. The materialisation was clear and substantial enough to walk up to the gas in the centre of the séance room (which was lighted low), and attempt to turn it at the tap near the light, showing even more distinctly than before her perfect form and features by a momentary glare. She afterwards walked up to 'Z.' and other sitters.

A Hindoo materialised for the first time, and showed himself to another sitter, who saw distinctly the features peculiar to the Asiatic type. He kissed the same gentleman on the forehead, and afterwards stood in the centre of the room with outstretched arms, the beautiful drapery hanging down from them to the feet.

'Rosetta' came out as distinct as ever, her eyes clear, and her fine features distinct. Her eyes met mine within a few inches in a steady gaze, revealing the face clearly from the forehead to the chin, and showing not the slightest trace of the medium's moustache. She repeated this experiment to the other sitters. She then knelt down, placed the slate on the floor with the luminous part upward, and formed a monogram of the letters R. F. with flowers she placed upon the slate; and afterwards rising to her feet, took it round to all the sitters and showed it by the aid of another luminous slate, conversing about it as her monogram.

The forms were out two visible at once, whilst the musical box was carried about the room by some unseen power, the medium's chair in the cabinet knocking on the floor, and an occasional moan issuing from him at the same time.

'Dr. Graham,' the chief control, then told us that he would try to bring out a form, drawing the medium into the circle after it. But an unexpected event arose to prevent it. The wife of a sitter commenced knocking violently at the front door, and on being allowed to enter the front room, partly succeeded in pushing her way into the séance room, compelling a gentleman to retire abruptly with her, thereby causing some consternation and a complete break up of conditions.

The doors of both the front room and the séance room having been securely fastened, the latter blocked up with the sitters, and quietness being restored, 'Dr. Graham' called for singing. We complied for some time, and, some anxiety being felt for the condition of the medium, inquiries were made without breaking the circle as to the effect of the disturbance, but no reply being given, a sitter nearest the cabinet struck a low light, and with 'Z.' went into the cabinet in search of the medium, and found him gone! Perceiving the stair door open which led out of the cabinet into the bedrooms above, they went up, but could not find him there. Just at this time a violent knocking was heard by all at the front door, and I went to it and found my wife there, who told me that the medium was in my house, about a hundred yards down the opposite side of the street. I followed at once, and found that the medium had come into my back kitchen, knocking down from a shelf near the roof some boxes and shells which lay scattered about, whilst the occupants of the house declared that from the middle room in which they were seated, and into which the medium was led in a dazed condition, they had heard a double fall, and a groan, apparently in the kitchen. 'Dr. Graham' wrote through the medium on a piece of paper: 'I have saved the medium six hours' catalepsy.' So ended a most remarkable séance.

The medium had been in my house fifteen or twenty minutes when I arrived there.

HENRY LLEWELLYN.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

TALKS WITH 'TIEN.'

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

QUESTION: How are physical sensations translated into mental and moral states of consciousness?—'PANDAVA,' SHIELDS.

ANSWER: For the sake of simplicity, let us accept the suggestion that man is divisible into two departments—the material and spiritual. Let it be understood that there is a consciousness pertaining to each department, and that each department contains several important sub-divisions. On the above supposition the question submitted may be said to rest. The process of translation on the material side is assumed to be a form of transformation of nerve irritability into molecular disturbance in a certain portion of the brain. The results may be, it is alleged, either automatic or intelligent, but, in either case, they are simply due to the excitation of the brain, and also, in some not quite clearly explained manner, of what is somewhat vaguely defined as the 'consciousness.' Assuming that there are sensations which result in simply producing automatic operations in return, such do not explain how, or why, other sensations call for volitional responses. Further, admitting the two divisions in man's nature, there must be a nexus between the two divisions. If the law of vibration assists you to comprehend the experiences of the outer life, may it not equally apply to the question submitted? And may it not be that as the nervous force is the means of relating the body and the something called 'consciousness' to the phenomena of the physical universe, there must be a still more subtle force uniting the spiritual to the material part of the man? Sensation becomes instinct in the ascending series of organic development; instinct renders possible intellect; and each of the three are expansions of modes of consciousness rendered possible by improved environment. Properly speaking, consciousness is neither instinctive, sensitive, intelligent, nor moral; it is many-sided, related by its environment to the mode of being surrounding it—is, in fact, the Ego; and as the vibrations of nerve force make the connection outwardly, the previously suggested finer, or psychical, force must make the connection interiorly. Heredity, methods of training, habits, all help to make modes of expression for the consciousness; but how the consciousness deals in itself therewith cannot be definitely stated, since results, rather than methods, represent our knowledge on the point.

QUESTION: In a recent number of 'Borderland' (April, 1896), a case was cited where two men are said to have exchanged bodies for some hours; will you please give your opinion as to the possibility of such a phenomenon?—'PANDAVA,' SHIELDS.

ANSWER: It is possible for two persons to so completely assimilate the personal magnetism of each other as to induce an hypnotic condition in themselves, and so, by suggestion, apparently produce the phenomenon stated to have occurred. As to two Egos actually exchanging bodies and living in such bodies at the same time, we have no evidence of such a thing before us.

QUESTION: If progress be a law of Nature operating in every department of life—physically, mentally, and morally—how do you account for the overthrow of the classic nations of Greece and Rome, after they had reached such a relatively high state of development?—'PANDAVA,' SHIELDS.

ANSWER: The nations referred to in the question died as the natural consequence of their 'classic development,' lack of the elements of moral worth and social justice, and the final subordination of their art and literature to sensualism and its resultant effeminacy. Compared with the wider and truer civilisation of to-day, Greece and Rome were not the equals of the nations of the present time.

QUESTION: Modern Spiritualism affirms that the spirits who return to earth in order to communicate, assert for the most part that they are the relatives and friends of those with whom they converse; and that such spirits endeavour to prove their identity when practicable. Now, assuming that we of the nineteenth century are not specially favoured in this matter of spirit intercourse, but that spirits in ancient times appeared and communicated as they do now—the ties of affection and friendship having been no less strong of old—can 'Tien Sien Tie' say whether such spirits ever announced themselves as father, brother, husband, wife, &c., of those with whom they spoke? or, did they merely pose as 'angels,' or beings from another state of existence? If 'Tien' cannot answer for the

Egyptians, Persians, Greeks, or Romans, can he say how it was with regard to his own countrymen, amongst whom we suppose family ties to be very strong?—R.

ANSWER: Undoubtedly our ancient brethren were in the habit of receiving *personal*, *i.e.*, relational, communications from the spirits in their days, as do you to-day. As the gods and oracles naturally excited the most attention, the histories of the past are mostly silent upon the purely personal side of the communications received in private. That household gods and ancestral divinities were 'worshipped,' *i.e.*, their advice and counsel sought, is clear enough from the altars erected to them and the rites observed. The worship, as above described, of ancestors is still a fact in China. As the questioner rightly says, the ties of affection were no less strong then than now. It may have happened then, as now, that the priesthood, to preserve the interest in their peculiar divinities and shrines, were disinclined to encourage private and personal intercourse between spirits and mortals, and that may be a further reason for silence regarding the practice in the past, so far as historical records go.

QUESTION: I have an erring son, a highly-gifted artist, who at times seems given over to evil spirit control, particularly when having taken spirituous drinks. I constantly pray to the Almighty on his behalf, but no change comes to his life; and hope so long deferred seems to lead me to despair. Advice as to frustrating evil machinations would be greatly esteemed.—W. H.

ANSWER: Absolute cessation from all stimulants. As much open-air life and exercise as possible. Change of scene and the inculcation of more self-reliance and less absorption in purely artistic matters. The example of personal firmness and independence of character would also do much good.

QUESTION: Do you know the books of Maria M. King, and if so do you look upon them as works of considerable weight and importance? Many of our best minds do.—A.

ANSWER: The works of Maria M. King exhibit keen perceptions of material and spiritual things, clear judgment, and sober opinions, and we should say they are 'of considerable weight and importance' to those who are willing to read with a desire to understand the author's true meanings.

QUESTION: The life and conduct of a person in good health are usually regarded as the true expression of the Ego, but it frequently occurs that in certain cases—such, for instance, as that which is spoken of as insanity—a person who has hitherto been chaste and pure indulges in thoughts and language of an obscene and blasphemous character. Can 'Tien' tell us the true origin of such thoughts and language, and what relation under these circumstances the Ego bears to the personality?—R.S.

ANSWER: There are several possible explanations to the always distressing subject of this question. Certainly the personality being deranged, *i.e.*, in an abnormal condition, it naturally follows that it is open to such abnormal forces or influences as may be in affinity with the conditions then existing in the affected person. This may, we do not say will, lead to a relation being established with undesirable spirit persons. Then, as the moral sense is now perverted its expression may be either simply grotesque or positively inverted, just as a man loses control of his hand through paralysis, though the hand is there, just as usual. The law of heredity may also furnish an explanation; tendencies concealed in the immediate progenitors, or recurring from a tainted ancestry, may be thus thrown out when the normal restraint is removed by the derangement of the nervous system. The relationship of the Ego to the personality is that of an operator before a deranged instrument. At 'death' the instrument is exchanged, the difficulty is removed, and the operator finds he has merely suffered a temporary inconvenience.

[Our friends will oblige by putting their questions in as concise and pointed a form as possible. It is not well that a question should include so many side issues as to involve the necessity of an elaborate essay in reply.—Ed. 'LIGHT.']

We beg to remind those Subscribers to 'Light,' and the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1897, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

MRS. J. WESTLAND MARSTON'S STORY.

AN EXTRAORDINARY INSTANCE OF CLAIR-VOYANCE.

The following narrative describes a very remarkable incident experienced by my old friend, the wife of that eminent dramatist, the author of 'The Patrician's Daughter' and other memorable plays.

I was made acquainted with the facts at the time of their occurrence. Mrs. Marston herself drew up the account of them and sent it to my wife, who published it, with editorial comments, in her magazine, 'The New Monthly Belle Assemblée,' for February, 1849. As it is one of the most complete and satisfactory instances of clairvoyance on record, it is well worth reproducing in the columns of 'LIGHT.' I should like to see what the Psychological Research Society make of it; but, unfortunately, they always try to evade conclusive evidence which tells against their theories.

NEWTON CROSLAND.

[NOTE BY THE EDITOR OF THE 'N. M. B. A.'—We have received the following communication from a lady, in whose veracity we have the highest confidence. Our correspondent is the wife of a distinguished dramatist, and her reputation and position are deservedly high. We cannot, therefore, refuse a place in our columns to the extraordinary intelligence which she has sent us, and which seems to us so astonishing that we must leave to our readers the duty of calmly giving an opinion upon it.]

London, January 13th, 1849.

I missed a valuable brooch, a topaz centre, set with brilliants, the beginning of last November, 1848. All I could recollect about it was that I had it in my possession the middle of August. Therefore, how or when it disappeared I had not the least idea; but having always kept it locked up carefully, I was obliged to come to the conclusion that it certainly was taken out of the place it had been in. Having, unfortunately, changed servants very often, I had some difficulty in recollecting who was in the house when last I saw it, and found that two of my domestics had left since then.

In my first moment of astonishment at the idea of my brooch having been stolen, I really did not know whom to suspect, and I was for some days sorely perplexed as to what means to make use of to recover an ornament, not only valuable in itself, but more especially so as it formerly belonged to my mother, and was an old family relic. I spent days thinking what steps I should take to recover my lost treasure, being resolved to do everything in my power for the accomplishment of my object. At last, the thought of trying mesmeric clairvoyance came into my mind. I had heard from a friend, much interested in mesmerism, wonderful accounts of persons in this state, and thought perhaps I might obtain a hint as to how and in what manner my brooch had disappeared. For this purpose I called upon Mr. Barth (mesmerist), of Eversholt street, Oakley-square, a perfect stranger to me, never having seen him before. He most kindly offered to procure an interview for me with Ellen Dawson, a patient of Mr. J. Hands, of Duke-street, Grosvenor-square, whom he described as a brilliant clairvoyante; at the same time most fairly hinting that it was possible I might not obtain the information I wanted, as the state of clairvoyance in the best clairvoyantes was not always equally lucid; and that I must take the chance of uncertainty. Notwithstanding, however, all his hints and cautions as to possible failure, I resolved to try the experiment; and Mr. Barth most kindly consented, at my request, to accompany me. I must here say that he would not allow me to tell him what I had lost, wishing to test the mesmeric power in discovering the article. An interview was accordingly arranged for Saturday, November 11th, at Mr. Hands', who mesmerises Ellen Dawson; and the result far, very far, indeed, surpassed my expectations. Mr. Hands merely seemed to look at her, when her eyes closed, and he said she was in a deep sleep, and after indulging in about ten minutes' repose would get into a sleep-waking state. This she did, and then came forward and spoke to Mr. Barth, appearing very lively and pleasant.

Mr. B. introduced us (a lady and myself) as his friends, and stated that she had so wonderfully gratified some lady he named, who had seen her recently, that we were quite anxious to be introduced to her. He paid her many compliments on her

power of travelling and seeing mesmerically, at which she seemed pleased and smiled, as a person would do if awake. Mr. B. informed us that many persons fail in obtaining satisfactory replies from clairvoyantes in consequence of their own rude behaviour to them. He inquired if she would like to travel with us and talk to us, and she replied in the affirmative. He asked her if she could tell what I came to see her about; in a few minutes she answered, 'About a loss—about something she has lost.' She then knelt down by my side, when I took hold of her hand and commenced telling my grievance to her. I began by saying she was right, I had lost something of great value that I wanted her to tell me about. She first said 'Money,' to which I replied 'No.' Then she said 'Property,' to which I assented.

Mr. Barth then proposed that she should go (ideally, of course) to my house, to the place from where the missing article was taken, and thus discover what I had lost and how it had disappeared. I told her then where my residence was; she said she did not know the place, but we told her what route to take. She soon reached the house, described the exterior so that I knew she was right, and then went into my bedroom; there she gave a minute account of the furniture. I then directed her attention to the place from which the article had been taken, and she soon found out what I had lost. She first said 'Jewellery'; and when I asked her what kind, she answered 'A brooch.' I inquired then what it was like, to which she gave a wonderfully accurate answer. She said it looked like amber surrounded with white.

She then said it was some little time since I had lost it, that it was very old, and had been a long time in the family. She then told me I had been out of town, which I was during the month of September. Finding her account and description so very correct in every particular, she was now told to keep her eye upon the brooch and see what became of it. She then described, in words not to be mistaken, the person who had taken it out of its accustomed place; in fact, no artist could have painted a more perfect resemblance; and it was a servant whom I never suspected; she had left my service about a month before I discovered my loss. However, Ellen was very positive in her description of the person who took it, and said the brooch was sold for a very small sum of money, nothing at all like its value. She then said she saw a shop window, that the brooch was in a queer place, like a cellar, with lots of other property, silver spoons and other things, but a cloud came, and she could see no more. I must not omit one very remarkable circumstance in her account; she said the person who took it had the case in which it was kept, with diamonds in it, at home in her clothes trunk.

At first I could not think what this was, but soon remembered that there were two diamond chains fastened to a small diamond ring, separate from the brooch, but for the purpose of attaching to it and wearing as a locket. Having thus obtained all the information she could give me upon the subject, I inquired what I was to do to recover it, and she then gave me most distinct instructions as to what course I was to take, saying that she thought, by following her directions, I should recover it.

I have now only to say that her prophetic vision was as correct as her account of the past had been, and that, shortly after I took the steps she recommended, my brooch was in my possession. It was returned to me on Thursday, November 16th. She was perfectly correct as to who had taken it; and my astonishment may, perhaps, be conceived, when first the case was brought to me, with the diamond chains and ring exactly as she had said; and then a duplicate, or pawnbroker's ticket, for the brooch; which, instead of having been sold, was pawned for a mere trifle.

I cannot describe the happiness I felt in recovering an ornament so precious to me from its associations, and how deeply indebted I am to mesmerism for its restoration. I feel no hesitation in saying that, were it not for this means, I never should have succeeded in obtaining it, for, after the first moment of astonishment had passed, my suspicions rested rather strongly upon quite a different individual from the one described by Ellen Dawson, so much so that, not having got my brooch so immediately as I expected after following her directions, I was really disposed to think she had made a mistake, and that I was right in my own suspicions; in fact, I was on the point of accusing an innocent person when my brooch was brought back to me. Had I waited only a few, very few, hours, I should

not have come to this hasty conclusion. Thus, I could not help feeling truly grateful that I was prevented from wounding the feelings of an innocent person by a false accusation. This circumstance, also, of my own suspicions resting altogether in another quarter from the one named by the clairvoyante, will, I think, prove an unanswerable argument to those sceptical minds that may be disposed to think hints were given and thus the missing article was found. It is a remarkable circumstance, also, that I was a *perfect stranger* to all parties concerned, never having seen Mr. Barth until I called upon him in consequence of this affair; and never having seen Mr. Hands until the moment he put Ellen Dawson to sleep, after which he left myself and friend alone with Mr. Barth and the clairvoyante, Ellen Dawson, whom I never saw or heard of until this interview was appointed for me and her name suggested as a person likely to do what I wished in recovering the lost article.

[NOTE.—The means adopted by our correspondent for the recovery of her brooch after her interview with the clairvoyante were, having an interview with the real culprit, threatening her with the severest temporal punishment, and pointing out the enormity of the crime and certainty of Almighty vengeance if she did not produce and restore to its owner the stolen treasure. At first these threats and expostulations had no other effect than eliciting tears and protestations of innocence; but a second and still more solemn interview so wrought upon the mind of the culprit, that she repented of her fault and made restitution of the property.—ED. 'N.M.B.A.']

MR. CRADDOCK.

For some time past we have been in correspondence with Mr. Craddock with a view to enlisting his services for séances to be given to the London Spiritualist Alliance. After several letters had passed between us, Mr. Craddock accepted our invitation, and fixed the times at which the séances would be given. As to terms, we could get from him no definite statement, but he referred us to his London manager, who, he said, would call and talk the matter over with us. His London manager did so, and we without demur agreed to the pecuniary conditions which he put before us—he, in his turn, accepting other conditions which we had to propose. Everything had been thus pleasantly arranged between us when the manager informed us that Mr. Craddock wished him to have the direction of the séances! This, we told him, was not only impolitic but impossible, as we had already selected two members of the Alliance to be present on each occasion and conduct the proceedings, these gentlemen having attended some of Mr. Craddock's séances and being perfectly familiar with the order of proceedings. The manager thereupon stated that he would at once write to Mr. Craddock, and let us know the result. He did *not* let us know the result, but a few days afterwards the post brought us a communication from Mr. Craddock himself cancelling the engagement on two grounds—first, our inability to come to 'any satisfactory arrangement' with his manager, and, second, that he did not consider himself 'sufficiently developed to get the manifestations in the light.' In regard to these reasons, given by Mr. Craddock for cancelling his engagement, we have simply to say that our only failure to come to a satisfactory arrangement with his manager had reference to the proposal that the manager should manage the séances, and even in regard to that we told the manager that there would be no objection to his being present at each of the séances, and that the gentlemen whom we had selected to conduct them would no doubt confer with him and act on his suggestions as far as possible. With regard to the second of Mr. Craddock's reasons—that he did not consider himself 'sufficiently developed to get the manifestations in the light'—it is sufficient to say that Mr. Craddock had known from the first that it was our intention that a little light should be used, believing, as we did, that the smallest phenomena which could be seen would be far more valuable than the most wonderful occurrences in absolute darkness. Moreover, Mr. Craddock has given séances on other occasions with light, and when his manager interviewed us he raised no objection to our request in regard to the light, but even went so far as to offer the loan of his own lamp, which he said he had used at some of the séances that he had had with Mr. Craddock. In his decision to withhold his services we think Mr. Craddock has been badly advised, but he promises that as soon as he can get the manifestations in the light he will do his best to meet the wishes of the Alliance.

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POSITIVISM AND A FUTURE LIFE.

Among the intellectual forces of our day which are likely to persist into the twentieth century, and perhaps beyond, we should reckon Positivism, especially as translated and set forth by Frederic Harrison, who is a pure Humanitarian and Scientist. In his hands, Positivism is simply secular Rationalism, or common-sense and humanity applied to life and to all the affairs of life, personal, national, and cosmopolitan. And yet we feel about it as Jesus felt about the rich young man of whom it is written—'And Jesus, looking upon him, loved him, and said unto him, "One thing thou lackest."' That earnest young soul lacked surrender: Positivism lacks the immortal soul.

We have before us a pathetic proof of this, in a discourse which, we confess, saddens as well as touches us. The discourse is by Mr. Harrison himself, in memory of a respected member of the Newton Hall Society. Early in the discourse, we have quotations from valued writers of our own; a part of the favourite hymn:—

Hand in hand with angels,
and George Herbert's lovely (but altered) hymn, ending with:—

Only a sweet and holy soul
Hath tints that never fly;
While flowers decay and seasons roll,
It cannot die.

This, however, is misleading, we are sorry to say: for Mr. Harrison goes on to show that he neither believes in the 'angels' nor in the real, persisting life of the soul. He goes on, indeed, to say, 'We refuse to believe that a life of such consistency, of such laboriousness, of such true humanity, is ended in that narrow bed,' but he declines to express any opinion as to the actual *personal* existence: and, reading steadily on, we find that Mr. Harrison means no more than this—that the influence of the dead persists in the general life of the world. When he says that he refuses to believe that this useful life ends in the grave, he only means that he refuses to believe the influence of it is ended. It reminds us of George Eliot's great misleading poem:—

O, may I join the choir invisible!

the 'choir invisible' being the mere personification of blessed and useful lives, not actual, conscious immortal spirits. 'Each life lived,' he says, 'is an integral part of the interwoven fabric of human life as a whole.' 'The prolonged life of the parent . . . his earthly and heavenly immortality, indeed, in turn depend on the survivors.' That, unfortunately, is too plain. 'Immortality' is only the immortality that can be given to service rendered and influence shed. And, again: 'If the souls of those who have gone before us, and to whom we owe so much of all we have, are to perish for ever, it is we who survive that have to answer that offence.' And, again: 'Let us not suffer him altogether to die when we

lay him in the earth; but do our best to make it true—as, indeed, in a sense it is always true of all—that Humanity has taken him to herself for ever.' Of course, there is a truth in all this; but the negation of continued and separate personal existence beyond what we call 'death' is only too apparent.

This being so, we are not surprised to find Mr. Harrison using the threadbare phraseology of the conventional tombstone, 'He sleeps the last sleep of peace.' That is true on Mr. Harrison's lips, however absurd it may be on the lips of people who believe, not in the last sleep in the grave, but in life beyond. But we *are* surprised to find him using such a crude and slipshod phrase as this—'he lies there sleeping the sleep of the just man.' If Mr. Harrison is right, there is no specialty in 'the sleep of the just man.' The vilest scoundrel, lying dead by his side, would sleep just as well: there would be no difference as between Christ and the thieves.

But we feel something more than surprise when Mr. Harrison contrasts his negation, or agnosticism, with our ardent faith and hope. He says of the belief in immortality:—

When the loss of one near and dear to us is regarded only as his entrance into Paradise; so that in the hyperbolic language of mystical devotion, 'his vile body' may be changed into 'a glorious body'; when he has passed out of what the priests call the miseries of 'this sinful world' into unimaginable bliss—he has no longer any part in earth; he is summarily cut off from his nearest and dearest—from us, and from all things human. We may go to him, as they say: but he cannot come to us. Then he is truly dead to earth and to Humanity. He has passed out of our lives here for ever. He ceases to live with us, to be an influence, a life, on earth. How soon does he cease to be even a memory!

Far otherwise should it be to us, if humbly abstaining from inconceivable imaginings, we cherish the thought of that which most certainly remains.

We entirely fail to see the justice of this: we think we see its entire injustice. What is there in the belief in immortality in the sense of continued personal existence which destroys or prevents the immortality of influence believed in by Mr. Harrison? He refers to the regarding the loss of a beloved one as 'only his entrance into Paradise': but *who* so regards it? Going into Paradise is only something *more* than going as influence into people's hearts and lives: and the one does not interfere with the other. Why should the going of the happy soul into heaven result in his having 'no longer any part in earth'? Even if the happy soul were 'cut off from his nearest and dearest—from us and from all things human,' there would remain behind all that in which Mr. Harrison believes. If extinction of being would not interfere with the immortality in which Mr. Harrison believes, it is monstrous to say that the sublimation of being would interfere with it. We confess to being very much surprised at this strange incoherency on the part of one who, as a rule, thinks so vigorously and expresses himself so convincingly.

However, we desire to part from him with a note of agreement; and his concluding quotation, from a poem by Louisa Shore, shall be ours:—

Forget not, Earth, when thou shalt stretch thy hands
In blessing o'er thy happy sons and daughters,
And lift in triumph thy maternal head,
Circling the sun with music from all lands,
In anthems like the voice of many waters,—
Forget not, Earth, thy disappointed Dead,
Forget not, Earth, thy disinherited;
Forget not the forgotten; keep a strain
Of divine sorrow in sweet undertone
For all the dead who lived and died in vain.

Imperial Future! when in countless train
The generations lead thee to thy throne,
Forget not the forgotten and unknown.

MR. HAWEIS ON 'THE DEAD PULPIT.'*

One is always puzzled to know where to begin and where to end, in reviewing one of Mr. Haweis' books. It would be almost as easy to review Whiteley's and the Clubs, and 'preserve the unities.' This book, for instance, on 'The dead pulpit,' has in it almost everything that could be got into such a book—*anecdote, sketches of character, sharp criticism, playful chaff, lightning scorn, splendid declamation, incisive analysis, daring statement, brilliant flashes of subtile notions.* Above all things, it is a book to read and enjoy; and blessed is he who is not offended!

One may judge of the crispness and variety of the book from the fact that it contains 13 Chapters, broken up into 286 named sections, with a Prologue and an Epilogue thrown in. The ten pages occupied with the titles of these sections are all alive with quicksilver—a first-rate advertisement of the book if printed separately. Here, however, are the subjects of the Chapters: 'Prophets of the transition': 'Frederick Denison Maurice': 'Dean Stanley': 'The new pulpit': 'The new clergy': 'Wit and humour in the pulpit': 'The Church and the Stage': 'Ghosts': 'On the universal Church': 'On the Bible': 'On the immaculate conception': 'On the last judgment': 'Life beyond the grave.'

We cannot profess to understand Mr. Haweis, either as an explainer of his covenant with the Established Church or as an expounder of some crucial difficulties, such as 'The immaculate conception.' It seems to us that he would neither explain nor expound these as he does if he had to do his fighting in the open. He often looks to us like a comrade who peers over the battlements of the fortress of the enemy, and declares that it is anybody's arsenal or playground, and that, while he has promised to defend the tenants of it, there is nothing he would so much enjoy as to pitch them over. But that is no business of ours in this particular column.

On the clerical and theological part of the matter we, for the most part, thoroughly agree, and where we do not agree we are delighted to watch the beautiful sword play, and the adroit conjuring and athletics of this past master in all the arts of attack and defence, calisthenics, and legerdemain; and yet the man's superb love of truth and fine outspokenness make everything pure as a sea wave and honest as the day. No one can accuse Mr. Haweis of reticence or saying one thing and meaning another.

What mainly concerns us, however, is the rich vein of Spiritualism which runs all through this awakening book. Not only in the chapters on 'Ghosts,' and 'Life beyond the grave,' but here and there throughout, the subject turns up, and everywhere the sharp strong trumpet-blast is sounded: 'O ye teachers of religion, come and see, come and comprehend, come and believe this wonder of spirit-communion. At all events, come and be serious about it. Is it not a matter of supreme interest to you whether or not, in these days, a possibility, a hope, or even a faith in a life after death is ever to be converted into a scientific certainty?'

But, of course, it is in the chapters on 'Ghosts' and 'Life beyond the grave' that we must look for a full statement of Mr. Haweis' opinions. Deeply in earnest, well-informed, and vivacious here as elsewhere, every line of these two chapters is worth reading: in fact, every line would infallibly get itself read if anyone got the book into his hands. We long to quote, but where should we stop? It is all eminently quotable. We commend to the Positivists the following: 'Some people talk of the immortality of the race. But I know that this planet will freeze into an icicle or be shattered by some mighty cataclysm, and all

things will then perish upon it. Even if I believed in the immortality of the race, which I do not, that is not my immortality. I mean, by the hope of immortality, the continued existence of a man's personal self, the persistence of his identity, the continuance of his individual consciousness in a way that would make the punishments and rewards of the next life rational, because, if there is no such continued identity, there will be no sense in future punishments and rewards.' But it is really useless to quote. Much depends upon the general swing and *abandon* of the book, and the mental atmosphere pervading it.

WHAT IS MATTER?

Amongst the phenomena of which many Spiritualists have had certain evidence are those which are popularly spoken of as 'spirit materialisations' and 'the passage of matter through matter.' In the one case, a visible, tangible, breathing, living human form appears, more or less suddenly, where just before no such form was cognisable by the ordinary senses of the observer. And it vanishes as suddenly as it came; but, so long as it remains palpably present, the form to every appearance is as undoubtedly built up of what we call 'matter' as are the forms of the men and women with whom we are in daily intercourse in the home or in the street. In the other case, we have an experience which is altogether at variance with our ordinary notions of the physically possible. A material object—it may be, for instance, a box or a book, a bird or a plant—left in a room to which every access has been barred, suddenly appears in another room, brought, it is alleged, by spiritual beings who find no hindrance in solid walls or locked doors. Both these phenomena have naturally been the occasions for a good deal of discussion amongst Spiritualists, and various theories have been put forth in endeavours to explain or account for them, but it can scarcely be held that any of the suggested theories are altogether satisfactory. Perchance the failure has been due to the fact that the attempt has proceeded on an erroneous assumption as to the nature of matter itself, and that if we could reach a clear conception of what matter really is, much of the difficulty would disappear. With this end in view we have asked three competent authorities to oblige us with a concise definition of matter, and they have very courteously complied with our request. These definitions we have now pleasure in presenting to our readers:—

FROM PROFESSOR W. F. BARRETT, F.R.S.E., ROYAL COLLEGE OF SCIENCE, DUBLIN.

Matter is that which occupies space, is the vehicle of energy, and possesses the common attribute of inertia. Matter and energy are invariably associated; neither is known to us, nor perceived by us, apart from the other. The ultimate nature of matter is unknown, but it may be divided into (a) ordinary or gross matter, which can be broken up into some seventy different kinds of substances, called elements, and (b) the extraordinary or finer matter of the luminiferous ether, of the constitution of which we are at present entirely ignorant.

Ordinary matter is made up of molecules, and molecules of atoms. A molecule is the smallest portion of a substance—the smallest cluster of atoms—which has all the chemical properties of the entire body; atoms are the indivisible constituents of a molecule, and are indestructible and immutable by any human agency; an atom of hydrogen, for example, retains for ever all its distinctive properties, qualitative and quantitative, whenever and wherever found.

FROM PROFESSOR OLIVER J. LODGE, F.R.S., UNIVERSITY COLLEGE, LIVERPOOL.

The most fundamental property of matter is its resistance to force.

I should define matter as *that which resists force* (or, what is the same thing, on which force can be exerted).

We have a primary sense of force, the sense organ being our muscles, or in some cases our skin.

* 'The Dead Pulpit.' By REV. H. R. HAWEIS, M.A. London: Bliss, Sands & Co.) Price 7s. 6d.

Force can only be exerted upon and by matter.

Force is possibly *transmitted* by other media, but it always terminates upon matter. Force is one component of a stress, and the two ends of a stress must be on material bodies—so far as is known.

FROM WILLIAM CROOKES, Esq., F.R.S.

I don't think you will be able to get a definition of 'matter' which will be satisfactory all round. For myself, I do not at all see my way to defining matter. I am not quite certain that there is such a thing! When we come to hunt it down to its ultimate atoms it eludes our grasp and floats away in a stream of ether vortices. All we really know is a collection of properties which in the aggregate make up what we call matter.

I might say, 'Matter is that which possesses inertia'; or, 'that which gravitates'; it is difficult to conceive matter which has not these properties. But these are only limited definitions, and to carry them out to their logical ending they would have to be enlarged into 'Matter is that which possesses the properties of matter.' Many definitions of matter met with in books really amount to no more than this.

¶ These 'definitions,' it will be observed, are clearly characterised by modesty and caution—as was to be expected; for none know better than truly scientific men how little the wisest amongst us know for certain, after all. But what shall we say of Mr. Crookes? He is amongst the ablest of all our chemists, a gentleman who devotes his life, his energies, and his great abilities in the endeavour to solve some of the subtlest problems of physics. One would naturally suppose that if there is any man in the world who could tell us what matter is it would be Mr. Crookes. And yet he candidly tells us that he is 'not quite certain there is such a thing'! We are not surprised; we almost suspected as much. But we should like to have the opinions of some of the deepest thinkers amongst our readers on this interesting question. If Mr. Crookes is not certain there is such a thing as matter, may not that fact warrant the inference that there really is no such thing, *i.e.*, no such thing as matter as popularly understood? And if so, how does that conclusion assist in explaining the phenomena known amongst us as 'spiritual materialisations' and the passage of 'matter through matter'?

A USEFUL DREAM.

The following incident is worth noting from the fact that it is given by the 'Bolton Chronicle,' a highly respectable journal, the Editor of which would require adequate confirmation of the story before he published it:—

In fiction we often read of strange discoveries as a result of dreams. In the everyday world we do not often come across them. Still, though rare in real life, they do occur, and a Bolton tradesman has just had an experience which may well set people pondering as to the relation between cause and effect. The great need of the business establishment with which the gentleman referred to is associated was additional room, and he, along with the other heads of the firm, had been seriously considering what could be done in the way of extension. Whilst this was on his mind he dreamt that there was really another storey to the building in which they carried on business beyond those of which they knew.

So vivid was the dream and so clearly did he remember the size and shape of the supposed additional storey, that the tradesman, after calculating the space between the known top storey and the roof, had a hole knocked through the ceiling when, lo and behold, there was a commodious attic, extending over the whole building, and so large as to give the accommodation required with something to spare. The curious feature of the business is that previously nobody suspected the existence of the storey, which must have been closed for many years, and which, probably, had originally been provided in case extensions should be needed, and then had been entirely forgotten. To what occult power are we to attribute the suggestion thus acted on?

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Berntano, 31, Union-square.

SPIRITUAL ALCHEMY.

A REPLY TO 'AN OLD INQUIRER.'

BY QUÆSTOR VITÆ.

(Continued from p. 23.)

Crookes, Tesla, Röntgen, and Keeley have shown that there are vibrations beyond those of colour, which interpenetrate those of astral and physical substance and sense perception. This fact, associated with the previous argument, shows that such rays must pertain to higher states, or octaves, of being, which must respond to them, as our astral-self responds to the colour spectrum. There must, in fact, be three octaves, invisible to us, in the solar influx, but pertaining to states *mi*, *fa*, and *sol*, or Yetzirah, Briah, and Atziluth, and, as man is an epitome of the universe, these must have their correlate, but involved, undeveloped, germic, nuclear representations within the astral, or etherial, or vital, of our forms.

The same law is necessarily present in every atom of the spiritual not-self, or etherial thought-sphere, the astral light, or ether, within our atmosphere (as also in the transubstantial not-self). This negative vitality has been projected into our external atmosphere by passing through and being reflected from selves in higher intermediary states by a process of which generation is a subordinated correspondential representation in man. Selves constitute the living relays in each plane, through whom not only germic selves but also spirit and soul, or thought and substance, are externalised into subordinated states (as illustrated in man).

The Universal Dual-Self constitutes the spiritual and the substantial not-self or the material Universe, and its astral thought-sphere, by flowing through, and giving itself away, through the separated poles of its separated selves. The positive and negative vitality pertaining to central transcendent states becomes imprisoned within external envelopes by this generative process of differentiation and transference into subordinated states. An alchemical writer has referred to this as follows: 'The fountain of universal nature is separated off and falls away from consciousness of its primal source . . . defilements are implanted into spirit by its birth into sense . . . that which generation binds, dissolution only can unloose.'

Keeley has discovered the fact that higher modes of energy are imprisoned within the etherial atoms of the not-self, and that by setting up a high rate of vibration he can appeal to the higher energy enclosed within the etheric atoms, thereby causing it to radiate through its astral envelope. Every molecule, he says, 'carries latent potential, which becomes energy by sympathetic vibration.' 'This energy may be aroused by striking the key-note of its vibratory note of attunement.' All vitality carries vibrations, as previously indicated, *i.e.*, positive and negative, entailing attraction and repulsion, and consequently circulation. The successive vital envelopes concentrically super-imposed on each atom in its descent through the vital relay-selves, in successive intermediary planes, carry lower modes of vibration, thus entailing densification, or coagulation. It is because of this fact that matter, or vitality, in its densest form is permeable to spirit energy; to clairvoyant vision; to X rays; to 'exteriorised sensibility,' or vitality, in higher modes of vibration.

Keeley shows that by setting up vibrations which harmonise with those of the inner modes implicit in the (nucleus nucleolus?) etheric atoms of the vital not-self, the energy pertaining thereto may be stimulated into activity. The inner energy then permeates its outer (lower, slower) envelope, and manifests its transcendent power. This is exactly what occurs in selves when a concordant vibratory stimulus, or inducing circuit, is brought to bear upon man's inner vital degrees, as previously described, with this difference: that in selves, the stimulus referred to is presented from *within*, while in the atoms of the etherial not-self, the Keeley stimulus is presented from without.

This identity of process demonstrates the presence of the same law acting in the small as in the great, and comes in confirmatory evidence in support of this exposition. Unknowingly to himself, Keeley's experiments have evidently been led along a line which is in accord with a fundamental ontological law, and should consequently open up a new and intensely interest-

ing field of investigation to science, as to the effect of harmonic vibrations on life.*

It must be observed that discarnate selves tell us that they can hear our speech when they cannot see our dense physical substance (but see our astral forms) any more than we can see their etherial substances. Sound vibrations appear, therefore, to constitute a means of relation with inner states when colour vibrations are discredited. Our auditive perception responds to eight octaves of sound, it must be noted, while our visual perception includes but one.

It is well known that there are certain 'mantrams,' or sounds by which some schools of Occultists claim to effect relation with beings in different planes; also by which they perhaps infer to effect the sublimation of the astral double to higher modes, or from alchemical to 'philosophical gold.' (Orus, Horus.) Keeley's discovery would apparently lend substantiation to such a possibility. If transmutation can be effected of astral metals, then, perhaps, transmutation may be effected on higher levels by sound vibrations.

Yet, if this is so, it comes within the definition of action from the without to within, like Keeley's mechanical action on the not-self; of attempted coercion of the transcendent by the subordinate, unless accompanied by spiritual aspiration, *i.e.*, will, and will I have shown to be an *a posteriori* effect, a dynamic vital outreach, of which mediated vital influx is the precedential and determining condition. The human operator in such circumstances is then the subject of a higher invisible operator, though in appearance he is acting *per se*, and may think so. We have, therefore, to return to the position maintained throughout in these letters, that the unfolding of transcendent relations in man is the result of action by transcendent operators.

If this interpretation as to the transmutation effected by occult alchemy is correct, then inasmuch as Keeley cannot generate perpetual motion, but only motion which will be proportionate in duration to the quantity of etheric energy dealt with and liberated, it follows that equally so will the duration of the 'philosophic Orus, or Horus,' alchemically prepared, be but temporary. The 'identic union,' or at-one-ment, with the Higher-Self so attained, will have to be achieved *de novo* by a fresh transmutation, or alchemical work, on each occasion; the 'gold of philosophers' will have to be made afresh each time, and that such is the case appears plainly in alchemical writings.

Whereas the process of *spiritual* alchemy as presented in this exposition, of mediated action by the Higher-Self through the invisible octaves of the solar spectrum on the embodied soul, from within, determines, or induces, or involves, the integration of a *permanent soular-form*, or embryonic solar-form, within man, even while yet in outer states. The time is, in fact, approaching in our macrocosmic evolution, when the angelic-form which becomes evolved from *all* men when indrawn in the circuit of becoming, to central states, will be embryonically developed in man, while still on the outermost plane; when the angel will dwell in and with man; when, in fact, the inner principles pertaining to and involved in this solar system will begin to evolve and permeate through its circumference. When the central life-degree of the Solar-Self will shine through all its integral selves (or relative atoms), including those in peripheral states; when the Divine Light-Life of the Macrocosm will radiate through it from its centre, and consequently through all its integral microcosms; when the Whole will become all LIVING-LIGHT from within to without.

(To be continued.)

NEW X RAYS DISTINGUISHING THE LIVING FROM THE DEAD.—According to the Vienna correspondent of the 'Daily News,' Professor Friedrich, while making experiments with the Röntgen rays, discovered certain black rays that issue from the vacuum tube and pass through the human body. The photographs produced by means of these rays, which Professor Friedrich calls 'critical rays,' are not the same when taken of a living body as when of a dead one. Photographs of living hands show the skeleton, as in the Röntgen photographs. A dead hand, however, appears in full, showing all the fleshy integument, whilst the bones remain invisible.

* I have suggested to M. de Rochas to endeavour to discover the effect of a concordant note, and of its harmonics on the exteriorised astral double. Whatever results may follow in time must be attributed primarily to Keeley's suggestive discovery. Also to remarks of Mr. Rusk, of McConnellsville, Ohio, as to the inducing effect of sounds on moods.

'OUR LIFE AFTER DEATH.'*

The fact that this book is in its fourteenth edition shows that much interest is taken in views of the after life, which are more rational than those usually propounded by clergymen. The book consists of three 'Propositions,' five 'Deductions,' and three 'Answers to Objections.' The Propositions are respectively: That after death we continue to live as conscious personalities; that we do not go *immediately* to Heaven or Hell; but that we go to an intermediate state. The 'Deductions' are: That there will be no break in the continuity of our existence in passing from the Earth-life to the Hades-life; that in the Hades-life we shall recognise and be brought into relationship with those whom we have previously known in Earth-life; that there are different spheres of experience in the Hades-life; that a work of perfecting and developing will go on in the Hades-life; that there is a preaching of Christ's Gospel in the Hades-life, which warrants us in hoping that many who do not leave the Earth-life in a state of salvation may, there, be brought into that condition.

All this, with the exception of the last 'Deduction,' is Spiritualism; and the author shows himself very clever in proving from the dry bones of ancient persons and events the very same propositions which we demonstrate by living facts. With regard to the last Deduction, we may say that there is reason to believe that the opinions and prejudices of earth-life persist for some time in what the author calls 'Hades-life.' All sects and religions seem to be represented among those who have recently passed over; but why the Church of England should conquer in the battle of the sects over there, any more than it does here, is not so easy to understand. Neither can we quite see the use of keeping up the whole establishment of Christian Hell for the few incorrigible Buddhists, Hindus, Mahomedans, and Atheists, who, in full sight of the everlasting fires, obstinately refuse to allow themselves to be 'saved.'

However, we will not quarrel with the reverend author on that score, for on the whole the book is an interesting and suggestive instance of the way in which good Christians are now 'letting themselves down easy' from an untenable position. We think the author is foolish to dig up 'mummy wheat' to make his bread, when the baker has brought a nice new loaf to his door; but, considering his materials, his batch of bread has turned out very well. In spite of its subdued hankering after Endless Torment, the book is virtually an attempt to prove the truth of Spiritualism, but to prove it in a kind of awkward way (like going upstairs on one's knees) that would never have occurred to a Spiritualist.

DECEASE OF MR. VENMAN.

Mr. Hezekiah Venman, whose name will be known to many readers of 'LIGHT,' passed away from earth life on Friday in last week, after a long and painful illness, borne with exemplary patience and fortitude. He was greatly interested in all occult matters, had made a special study of some branches of the subject, and has left a mass of manuscript, portions of which he had hoped to publish. He joined the Society for Psychical Research soon after its formation. A variety of appliances for automatic writing, and by far the largest proportion of the glass balls for crystal gazing which have been distributed during the last few years, were supplied by Mr. Venman. He had a remarkable list of correspondents in all parts of the world. He leaves a widow and daughter, who, while deeply realising the loss they have sustained, are able to feel thankful that years of physical suffering are now succeeded by rest and peace.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

The next meeting of Members, Associates and friends of the Alliance, in the French Drawing Room, St. James's Hall, will be held on Friday, February 5th, when an address will be given by Mr. J. J. Morse, entitled 'Before Life and After Death.'

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

* 'Our Life after Death; or, the Teachings of the Bible concerning the Unseen World.' By the REV. ARTHUR CHAMBERS, Associate of King's College, London. Fourteenth Edition. With a Preface by the REV. CANON HAMMOND, LL.B. London: Charles Taylor. 1897.

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.]

'Canon Gore on a Future Life.'

SIR,—In your most interesting article on Canon Gore's sermon at Westminster, in the last issue of 'LIGHT,' you intimate that it is difficult to see how Canon Gore can hold the resurrection of the body of Christ from the grave on the third day consistently with belief in the spiritual body's persistence apart from the flesh. I do not know in what way the Canon reconciles his belief in these two facts, but since I myself hold them both, I venture to think it may be of interest to some of your readers to know in what way they seem to me entirely reconcilable.

A careful study of the New Testament leads me to the conviction that the first disciples were convinced believers in the fact of the empty grave of Christ, and that the success of Christianity was due, in a great measure, to the fact that they were absolutely convinced of the continued life of Christ *by the evidence which His physical manifestation afforded them of it.* Without some such physical manifestation and the certainty of that empty grave, it would have been hard indeed to convince the world 1,800 years ago of the fact that the crucified One was not only existing as a phantom or shade, but *living*, and clothed with an organism, the continuity of His life being quite unbroken by death. My own belief is, that that Unique Personality was sent to our sense-bound humanity to manifest the essential truths of being, in a unique manner, and that, therefore, in His case, the *process* of the change from physical conditions to spiritual was exceptional in method, and more objective than it is with ordinary people. Bearing in mind the extraordinary capacity for controlling matter which the physical phenomena of Spiritualism seem to indicate as inherent in human spirits and wills, it is not difficult to me to believe that the ascendancy of His spirit over His physical part was so complete as to cause the suspension of the ordinary decay of the body. I believe, then, that on the third day He manifested in the body which had lain in the grave, and that it was in great measure still under physical conditions; not *altogether* so, for the narrative distinctly indicates that some change had occurred, and that the limitations which belong to the flesh were partly laid aside; the process of putting off the elements of the physical body had already begun, and was, as I conceive, completed during the forty succeeding days. The narrative lends itself to this view, for it is at the beginning of the forty days that His appearance was sufficiently physical to render it possible to mistake Him for the gardener; it is immediately after the resurrection that He is recorded as eating with the disciples, whereas, when He appeared on the shore of the lake of Galilee, there is no hint that He *shared* the meal with them; and when He showed Himself on the mountain (Matt. xxviii.) His appearance was so changed that 'some doubted.' The recognition of this transition period during which, without break of continuity, the earthly elements of Christ's body were gradually dissipated (dematerialised) till the true spiritual body alone remained, seems to me to reconcile many otherwise puzzling facts, and, without doing violence to the simple record in the Gospels, to explain why, to the spirits who have passed over, His physical resurrection is of no account. If it were only for the sake of the sense-bound on earth that He prolonged for a short interval His connection with His body of flesh, what was of great importance as evidence to the disciples and the world is comparatively unimportant from the other side; possibly was even scarcely recognised by those whose faculties were no longer fitted to apprehend physical bodies. It was not in His *earthly* body that He entered into the glory of the spiritual world; if the view here suggested is at all near the truth, 'His final separation' from the physical elements of the body was necessary before His glorious spiritual body could receive its full power and freedom, that power and freedom which He alludes to in the words, 'All power is given unto me in Heaven and in earth' (Matt. xxviii.). If the teachings which come through automatic writings may be relied on, physical elements do at first *to some extent* cling about the discarnate spirit after death in many instances, perhaps in a measure in all. Therefore, the view here put forward suggests that in the case of Christ's resurrection the conditions which ordinarily attend the change were not *reversed*, but adapted and

modified for a special purpose, that purpose being to bear witness to the world to the unbroken and embodied continuity of human life.

A READER OF 'LIGHT.'

Sex Diagnosed Before Birth.

SIR,—The Rev. H. R. Haweis tells us, in his book, 'My Musical Life,' of the visions of Paganini's mother; how, by that means, her child's excelling was recognised before his birth. So, as ladies did not fiddle in those days, the mother must have naturally premised the coming one as a son. Only consider what that implies; nothing less than an intimation of sex before birth. A positive assumption and assertion of this description was lately given to near relatives of my own nearly four months before the birth of their child, through a well-known medium, by two spirits, both of whom have been heard of before now; one while living, the other as a spirit well known in the North of England and in Australia. Now, if true diagnosis is common among mediums, surely this looks like a chance which it may be well not to let slip; for it seems it is just what spirits ought to know, and diagnosticians ought to be made acquainted with. Imagine the prestige it would give them if they exercised it successfully. How the owners of titles and estates might flock to them when they hoped for heirs, to get rid of months of anxiety and suspense! What an advantage mediums would have over parents generally, not to mention the doctors! And what a spurt would the achieved science give to the influence of Spiritualism, by its knowledge thus awakening the apathy of the crowd, and tickling the curiosity and aggravating the venom of the ignorant scorners.

T. W.

Evolution?

SIR,—I am greatly interested in the last few numbers of 'LIGHT,' and feel strongly desirous to enter the arena of the thought of Mr. Richard Harte and Mr. Arthur Lovell, with both of whom I most heartily sympathise, but neither of whom (the latter-named especially) seems to me to grasp what I suppose I must express as the 'correct hypothesis,' but which in my daring I regard as being the 'true theory,' of Spiritualism.

Before entering upon this matter, however, I beg leave to advert for a short space to your reviewer's kindly criticism of my letter of 26th ult. My special objection to the word 'evolution,' so commonly used of late (frequently prefixed with the capital E) and which does not convey to my mind at all the ideas he associated with it (rather that of a body of troops deploying into line for parade purposes), is that it betrays a continual leaning to Materialism rather than towards true Spiritualism. It seems to me to be the product of those stay-behind minds that regard the Universe as a stupendous, soulless, automatic machine that has *solved for itself* the problem of perpetual motion. To me it is a very unspiritual expression, exhibiting a want of human feeling and sensitiveness and the absence of that which has been so happily called the 'Consciousness of God.' I should like to say, too, that the reviewer, in endeavouring to enlighten me ament 'breaches of sequence,' &c., does not carry his argument far enough. Being worshippers of the Deity, we can only look to Him as the *sole* cause. Doubtless our humble thoughts about continuity of 'cause' and effect (continuous enough for us) are continually being traversed by the thoughts and operations of higher beings acting upon a vaster scale than we can conceive, and these again are being set aside by those standing still higher; but then we must come after all to the direct and supreme action of the Highest, to Whom *alone* we are directed to appeal—not only to Life, but to the *Living* One; not to passivity, but to action.

In fact, we, as Spiritualists, will never get straight ('evolve,' shall I say?) in our ideas about true life until we eliminate from our minds all 'material' thoughts concerning it. God is Love. God is Life. His name as given to us is, 'I Am that I Am and I Will Be that I Will Be.' In the work written by me and known to you it is said: 'Every instant the Great Sun (Centre of All Life) is darting into existence and irradiating from Himself new energies, each one differing from his fellow. At every moment Creation is changed by a new force.' There is no *is* about 'matter.' It is continually passing away, to give place to new phases in turn, and that with a rapidity of which we have a very feeble appreciation. *Laws* of Nature! They are the Will of the Supreme as concerns us in our mortal existence; there is no permanence in them. And now here I touch upon Mr. Harte's masterly exposition of the New Spiritualism. According to

conditions aforesaid, we cannot any of us see with exactly the same insight or speak with precisely the same expression that our brother uses, but, while understanding his, use our own. I seem to differ from him in that he speaks of 'materiality' as 'the temporary condition of spirit,' &c. To my spiritual consciousness it is a garment of *other* spirits. We are not *alone* in our bodies! We are their temporary governors—more or less feeble—the governors of forces (N.B. I make elsewhere a distinction between energy and force, but this will pass), most of whom act quite independently of us, obeying the orders of beings both higher and lower than ourselves, who direct them to obey us; but in part only! As we ascend in the scale of living the lower spirits depart, and we have greater harmony with and greater control over those who obey the higher, to whom, however, we should never appeal, but simply to Him Who is their Master as He is ours. For the time I must cease, my power is limited.

R. PADGHAM.

Work in the Spirit World.

SIR,—The letter of Mr. Thos. Atwood is profoundly interesting, and I agree with him that efforts in the direction he indicates may have much influence for good in this world. It may be a satisfaction to him to learn that I, for one, have for some time past made it a regular practice to pray every night and morning for the welfare of all unhappy and unprogressed spirits of the departed. I would suggest to Mr. Atwood that, whatever danger there may be to him, it might be greatly lessened by a daily prayer to the Great Spirit for protection from 'all evil spirits and influences.'

It is clearly a matter in which caution and prudence are absolutely necessary, always remembering that *Chi va piano, va sano*.
London, W.

B. A. C.

SIR,—It was with much pleasure that I read Mr. Thos. Atwood's letter in your issue of January 9th on 'Work in the Spirit World,' which letter closes with the words, 'Who will help?' And it struck me that everyone who can, should help in so noble a work as Mr. Atwood is doing.

But the question is, how can help be given in any general or united way? It seems to me that the first step of any practical value must be based on the accumulated experiences of mediums. Let anyone who may become acquainted with this matter send you his or her experience, which may be helpful to mediums, or to any poor, darkened soul in the spirit world. Spiritualists have often been told that nothing good ever comes from Spiritualism, but men like Mr. Atwood are refuting this assertion by the reforming work they are engaged in amongst the undeveloped, yet not totally lost, souls in spirit life. The time seems to have come when Spiritualists should apply their knowledge and powers for the good of their fellow man, be he embodied or disembodied.

I would suggest that mediums and others take up this matter and see if something cannot be done by gathering and formulating the varied spiritualistic experiences. Corroborative evidence might be obtained, and suggestions would follow that must be of great use to everyone interested in this important subject.

I have struck this one note of appeal in the hope that it may vibrate until many may be induced to take up the strain. I may say I have had similar experiences to those of Mr. Atwood for a number of years with the undeveloped; with this difference, that I can distinctly see them as well as feel their state, and, having been into their sad spiritual homes, I know the wretchedness of their surroundings. Some of these poor, darkened souls have grouped themselves round me in the most menacing of attitudes, and only by will power could I keep them at bay. I have seen them stagger back at the power of my will. Others of them have asked me for help and for light, which I have given to the best of my ability.

I subjoin a description of one of my experiences:—

Sitting for spirit communion I soon became unconscious of all earthly surroundings, and was taken in spirit to a place that looked like a deep chasm; the atmosphere was black, and the walls on each side were very high and rough, and large pieces projected from the sides like a rugged rock, which looked as if it would fall on one. I was taken along this place a short distance, when we came to a turn, which seemed like the entrance to a dark cavern. Its appearance was so horrible that I was afraid to enter it, but my spirit friend assured me that all

would be well; so we entered, but it was so dark inside that I could not see anything. Then a beautiful bright light shone from above. I could not discover whence or from whom it came, but I could then see all over the place—a sight I shall never forget; the walls were rough and rugged, and were covered with something which looked like soot. On the ground were a number of low spirits, who appeared to be of scarcely human form. They were crouching together, but when the light shone on them they seemed disturbed, and all began to move about. I could then see that they were human spirits, but so hideous were they that I trembled at the sight of them; their bodies were covered all over with something like soot. One of these spirits stood upright, looked at me, and sprang to lay hold of me; but my guide kept me out of his reach. This spirit was about average in stature. I can never forget the horrid appearance of his face; it was too wretched to describe. All the others (about twelve in number) moved about with their heads hanging down. Then the light disappeared, and I experienced the return to the consciousness of being in my body again.

ALFRED PEACOCK.

51, St. Michael's-road, Northampton.

Stonehenge Spiritualism.

SIR,—In your issue of October 24th last, under the heading of 'Important Archæological Discoveries,' I stated the different discoveries that I had made in connection with the celestomundane construction of 'England's greatest archæological gem,' viz., Stonehenge Druidic Temple, in which I made the startling statement that it was (when pointed out to the *occult* student) a veritable prototype of a Masonic (Scottish constitution) Royal Arch Jewel, which shows, *hieroglyphically*, the seven northern signs of the Zodiac, and the solar orb at 'High Noon' on June 21st, throwing its life-giving rays upon the 'Volume of the Sacred Law' (Old Testament).

Since the publication of my letter I have been, in a desultory way, constantly trying to obtain more scientific data, and on November 10th I made another special journey there. Before doing so I purchased a good and reliable compass for scientific purposes, with the object of substantiating, or disproving, certain statements in regard to the positions of prominent stones, forming a component part of the Temple. I had the assistance of a man and a boy in taking accurate measurements with my tape line, &c., which I also took.

The result of my labour has been profoundly prolific, and, owing to the data and critical observations that I made during the two hours I was there, viz., from 11.50 a.m. to 1.45 p.m.; two days after my return, that is, on November 12th, when arranging (or trying to) the positions of the two outer circles, and two inner ovals, including what is known as the five pair of trilothoi (three stones strangely grouped together, emblematical of the ancient trinity, besides their corresponding to signs of the northern Zodiac, as stated in my last letter); in brief, what has puzzled all our antiquaries, archæologists, and other *savants*, for ages past, your humble servant and 'psychical researcher' professes to be able to scientifically and practically explain and objectively illustrate. As I first said, it was on November 12th, two days after my last special visit to the 'Ancient Royal Arch Temple,' that I discovered the mathematical solution of this unique and antiquated British Druidic ruin.

I can (in fact I have already designed it, and illuminated the plan) now draw out the foundation of the original Temple (a solar clock, or *time* piece, hence Temple—*tempus*, Time), and mathematically fix the exact position of every one of the 117 stones of the celestial-mundane clock. This is easily comprehended when I tell you—and all other occult students interested in my researches—that the ancient Druidic priests and architects were fully acquainted with the thirty-two points of the compass; the true circle of 360 degrees; an angle of ninety degrees (90deg.), or a fourth part of a circle; the Apsis, Masonic 'High Noon,' *i.e.*, the line of meridian at mid-day, due South; the Solstices and equinoxes; and in fact knew absolutely every astronomical fact worth knowing in connection with celestial and mundane *Free* Masonry and geometry—or the analysis and dissection of the *heavens* and our earth, &c.

What has this to do with Spiritualism? you and many more of your readers will by this time probably think. This much, that but for my persistent researches 'into the hidden mysteries of Nature and science' (including the science of spirit inter-

course—for it is to me based on *fixed*, though subtle laws) I should never have discovered the profound truth of post-mortem existence, as well as the mathematical solution of Stonehenge and St. Paul's Cathedral, &c.

From working out my plans—bearing on what I am pleased to term Ancient Free or Celestial (*i.e.*, unrestricted—the heavens are limitless) Masonry, I have discovered (a) the true or celestial origin of the *single* and *double* triangle; (b) the pentagon; (c) the Archimedean screw; (d) the Gothic, Norman, and Moorish or Sarasenic ecclesiastical Arch; (e) a simple way of working plane or solid geometry; (f) a reasonable proof that the Great Architect of the Universe works or operates by fixed and immutable principles, geometry being the basis of His mighty works; and many other interesting occult facts in geometry, astronomy, &c.

Surely, these several subjects are of sufficient importance to induce your readers to ask: 'How is it possible you could find out these things?' I answer, 'By exercising the knowledge and cerebral or intellectual faculties "the Great Architect" has blessed me with.'

On November 22nd I made a special visit to London, and metaphorically killed several birds (business matters, mundane and spiritual) with one stone. Whilst there I called on Mr. Z., the 'shadow' photographer (where I got the spirit forms of my father-in-law and his daughter, fully reported in 'LIGHT,' December 14th, 1895, and February 22nd, 1896), and during my stay, whilst in a desultory conversation, he seemed to get under control. I importuned him to try and find out if there were any spirits who wished to send me a message, because I felt impressed that I had been drawn or influenced to go to Mr. Z. In brief, he described a very ancient patriarchal form of a spirit, who stated that it was he that had been influencing (*impressing*) me with facts, &c., relating to Stonehenge; that he was an ancient Druid and lived on earth 1,020 years ago; that I was one out of seven mundane human instruments, who were psychologically and spiritually prepared to receive and impart certain hitherto obscured scientific and religious subjects, which had got *buried* owing to Christian priests persecuting rival hierarchies! On November 23rd I paid a special visit to St. Paul's Cathedral (another celestial Temple), and whilst there, seeking for 'more light,' I discovered that this Temple, or 'House of God,' is absolutely laid out on the same mathematical lines as Stonehenge Temple, and both are Exoteric Royal-Arch—or celestial Temples! In due time I hope to appear before an audience *in camera*, and then, as an hierophant, illustrate and explain many of the ancient scientific mysteries.

BERKS T. HUTCHINSON, D.D.S., L.D.S.

Langholm, 28, The Avenue, Southampton.

P.S.—Since the above was written I have made a number of other important discoveries in connection with *astro-Masonic* geometrical signs and symbols, embracing *Craft*, *Royal-Arch*, and *Trinitarian Freemasonry*, of profound import. For fear of being misunderstood by those who are "in the *Dark Corner*," I will at present say no more.—B.T.H.

A Clairvoyant Vision.

SIR,—I have been informed that you have seen a psychic photograph taken by a gentleman, and that you desired to know what I saw in connection with the same some time previously. As the gentleman who took the picture desires that his name should not be made public I will use another. It was in the May or June of 1893, that a gentleman whom I will call Mr. Henry Yates, who was not a Spiritualist, first called upon me for magnetic treatment, having been recommended to me for that purpose. He, in turn, recommended his brother, Mr. George Yates, and whilst I was magnetising that gentleman I introduced Spiritualism to him, and he soon became anxious to know more about it. I told him that whenever he came to me I always saw a lady with him, with dark, glossy curls. The gentleman was much surprised to get a description of that lady, whom he said he knew. Mr. George Yates mentioned it to his brother Henry, as the lady was a close relative; and when Mr. Henry Yates paid his next visit he said to me: 'Well, Mr. Vango, I hear you believe in spirits.' I said: 'Yes, Mr. Yates, I'm a firm believer'; but his manner told me that he was not. He said: 'Can you see any spirits with me now?' But I could not, so we went on talking upon the subject, when all at once I told him that I saw something very strange. I said: 'I don't understand what it means, but you may. I can

see a woman's breast, but not the woman, it looks as though it had been cut off.' I tried to see the woman herself, but could see nothing more. Mr. Yates asked me what I thought it meant. I said: 'There is certainly the spirit of a lady present who has undergone the painful operation of having her breast off, and evidently thinks you will realise her presence by showing her breast.' Mr. Yates did not tell me that he recognised it, but he appeared to be very sad afterwards, and talked very little. I afterwards sat with Mr. George Yates twice a week, during which time the lady with the dark curls was always very busy. After we had been sitting two or three months, one night, after our séance was over, we were sitting talking when I suddenly saw the interior of a room arranged for an operation. The lady with the dark curls whom I had so often seen walked in ready for the operation, and got upon the operating board. Mr. George Yates then told me that the lady had a cancer in her breast, and had it taken off in the room just as I had seen it. He also told me his brother was much surprised at my seeing the breast as I did when he had told him about my describing the lady with the dark curls. It was that operation that took her into the spirit world.

283, Ladbroke-grove, Notting Hill, W. J. J. VANGO.

Mrs. Gordon's Case.

SIR,—I send you my mite to help to get Mrs. W. F. Gordon out of Lewes Gaol; and I hope that you will receive enough to carry the case into an Appeal Court. Recently Lord Young, one of the best of the Scotch judges, upheld an appeal against a sentence on all fours with Mrs. Gordon's conviction. His strong common-sense held that the law did not intend to punish an innocent practice of palmistry when fraud was not proved, nor even alleged. It is quite plain that a warrant ought not to have issued. No doubt common-sense is uncommon in police-courts and elsewhere; and in all sorts of courts there lurks, under pretence that the law seeks to deter rather than to punish, a detestable habit of mind confusing justice with punishment. Dogberry is always telling us that somebody who disagrees with him ought to be brought to what he calls justice. Wind in the head is not the least of the ills which afflict humanity. What criminals are worse than those who invent crimes? Why, sir, if Respectability had its way, 'LIGHT,' if not extinguished, would issue from gaol, and Spiritualism be abrogated by Act of Parliament, passed by representatives of a class who made the laws which have ruined agriculture, a result of persistent, complacent ignorance so blinded by selfishness that it hugs to its heart cruelty and its climax, vivisection. In proof whereof I have to state that last week a tame deer was hunted on to my lawn; and only to-day a motley cavalcade rushed through my back yard, the last of whom, wearing the scarlet of his pack, carried, swinging behind him as he rode past, a fox in a bag who had been exhumed to be cast to the hounds—the least guilty of a throng which might very well be descended from the swine that rushed violently down a steep place into the sea. These be your Gods, oh Israel!

GILBERT ELLIOT.

Tednambury Stud Farm, Bishops Stortford, Herts.

[In addition to Mr. Gilbert Elliot's remittance we have a donation of £1 1s. from 'Bidston,' 10s. from T. S., and 2s. from 'Anti-Persecutionist.' Of course these amounts are not sufficient to secure Mrs. Gordon's release.—ED. 'LIGHT.']

Information Wanted.

SIR,—Having received a communication from a spirit giving the name of Vychan Griffith, St. Michael's Chapel, Llan Morfa, Wales, can any of your readers tell me if there is such a place, and whether anyone lived there of that name, and whether anyone of the name of Alston has lived on the estate?

J. W. BROWN.

TO CORRESPONDENTS.

COMMUNICATIONS from J. H. Evans, Mrs. Boucher, A. F. Tindall, A. W. Laundry, Everard, Marie Haughton, and others, are necessarily left over till next week.

'A CLERGYMAN.'—Will our correspondent oblige by communicating his name and address, which shall be held as strictly confidential? We should like to write to him privately.

FUND FOR MRS. SPRING.—Received from 'M.H.,' 2s. 6d.