

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

(Contributed by "M.A. Oxon.")

The *Golden Gate* (February 9th) contains an interesting contribution to the history of Spiritualism, from the pen of Elder Evans, of the Mount Lebanon Shaker community. The material part of that communication I reproduce. It throws light on the first manifestation of spirit-power in America some years before those Rochester rappings to which it has been too much the habit to attribute the inception of Modern Spiritualism:—

"In 1837" (writes the elder), "eleven years previous to the Rochester rappings, there began, in the Shaker order, a most marvellous work of the spirit world. It commenced at Water-vliet, amongst the children, and spread throughout the seventy families of the eighteen Shaker societies; it continued for seven years. And then the spirits informed us that they intended to withdraw from our order and go out into the world; and that 'there was not a palace or hamlet on earth which they would not visit.' Further, they said that when they had done their work in the outside world, they would return to the Shaker order, 'bringing their sheaves with them.' A new cycle, the second of seven, would be opened at a time 'when the numbers would be few and the remnant small'; and then there would be a great extension of the order; they would come from the east, west, north, and south, and sit down in the kingdom. And some of the children of the kingdom would be cast out, because they were neither spiritual nor Spiritualists and would not increase with the increase of God."

In the simple home-life of the Shaker community the spirits found conditions admirably suited to their requirements. A devotional atmosphere of unpretentious piety, a regular and simple life, an absence of the fret and fume incident to a strenuous life of conflict in the world, and (not to omit an accident of much importance) atmospheric conditions at Mount Lebanon admirably adapted for the production of the objective phenomena familiar to the Spiritualist—all these favouring conditions were present. The statements then made Elder Evans has lived to see fulfilled, wild as they seemed at the time they were uttered.

"The promises of the spirits were most extraordinary and apparently extravagant, yet what is the outcome? In marvellousness, the facts have far exceeded the prophecy. When the spirits held a farewell meeting and took their leave of us, the manifestations ceased as suddenly as they began. Spiritualism with us passed through three distinct phases. And it will do the same in the world; it is as yet in its first stage of *convincement*, next will be *conviction*, and then *extension* or *missionary* work for the great jubilee or millennium of the race. We waited four years for the spirits to begin to do, in the world, what they had done with us and to fulfil their wonderful prophecies. Then came the Rochester rappings, and we knew the great work of Spiritualism had begun. We have watched it spread from city to city, from nation to nation, and from the palaces of monarchical Europe to the hamlets of the squatter in the wild west, from the puerile childish rap to the emancipation proclamation of

President Lincoln, freeing 3,000,000 slaves, who went marching on to freedom and American citizenship with the soul of John Brown at their head: until the Emperor of All the Russias—by spirit direction, through Home, the American medium—gave not only freedom from the Russian slaveholders to 42,000,000 serfs; but also gave them the lands which they had tilled as slaves, for an inheritance from which to procure a living for themselves and families, and as a defence against poverty and a protection from wage slavery."

Spiritualism in the world, according to Elder Evans, has just entered on its second stage, that of "conviction," having passed through what he calls the period of "convincement" by signs and wonders. Men have had the evidence for belief, they are now to have, by living in constant communion with the world of spirit, "conviction of sin," an ever present sense of duty in daily life, a true religion which shall make this earth the ante-chamber of Heaven. Wars among the children of the new epoch shall cease. Sickness will be regarded as sinful, because some natural law has been violated to produce it. Hygiene will be studied and its laws rigidly acted on. Each man shall have his plot of land, none landless, none owning more than his fair share of the common gift to man. Such is a glimpse of Elder Evans's millennial age, which, of course, includes celibacy, vegetarianism, total abstinence, and all the Shaker virtues. It is, indeed, difficult to know what the millennial man will find to do in his best of all possible worlds, unless it be to tickle his little plot of land and make it smile with his beloved vegetables. Into these high mysteries, not being a prophet, I cannot pry: but somehow it seems to me a little too good to be true.

*Problems of the Hidden Life* (Redway), by a thinker and writer who modestly veils his identity under the pseudonym of "Pilgrim," contains in brief space words of much wisdom. I believe that the fifteen moral essays which the book comprises have been previously published in Theosophical periodicals. They are not the less welcome in their present form. They contain ripe thought, and remind us of much that a busy life in the world is apt to cause us to forget. For, as the body is more than raiment, so is the spirit of a man more than his body. Throughout the 200 pages that this little work contains there is scarcely one that does not set forth some spiritual truth. The aim of the writer is of the highest; and the moral tone of his work is of the purest. It has not often been my good fortune to find the noblest aims of man in this probation-life set forth with more cogency and beauty.

The following narrative is interesting on account of its date, 1705. It is quoted from the *Gentleman's Magazine*, and is an

EXTRACT FROM A LETTER OF THE DUCHESS OF ORLEANS.

"MARLY, June 16th, 1705.

"M. de Louvois was latterly a firm believer in spiritual manifestations, owing to the following circumstance. Having heard that a certain major possessed the faculty of putting himself in communication with spirits by means of a glass of water, he at first ridiculed the idea, but finally consented to witness the experiment. He was then courting Madame Dufrenoy, and that

very morning, when alone in her apartments, had taken from her toilet table an emerald bracelet, in order that he might enjoy her vexation on missing it. No one had seen him, no one therefore could possibly know what he had done.

"Coming straight from thence to the place appointed, he directed the child who was acting as medium to tell him what he was thinking about; after looking into the glass of water, the child replied that he was doubtless thinking of a very handsome lady dressed in such and such manner, who was searching everywhere for a valuable object she had lost. 'Ask her what she is looking for?' said M. de Louvois. 'An emerald bracelet,' was the answer. 'Then,' pursued M. de Louvois, 'let the spirit inform us who took it, and what became of it?' The child looked again and laughed, 'I see the man,' he said, 'he is dressed exactly as you are, and is as like you as one drop of water is like another. He is taking the bracelet from the table and putting it in his pocket.' At these words, M. de Louvois turned as pale as death, and from that time believed in sorcerers and fortune-tellers to his dying day."

What is the interpretation of the following phenomenon? *The Theosophist* mentioned it some time since, and now gives a more detailed account from a paragraph contributed by Mrs. Eleanor Kirk (a favourite American writer) to the columns of a local journal, *The Cape Ann Advertiser*.

"For the first time this year the phantom ship has been sighted off Block Island. The peculiarity of this appearance consists in its always being seen at various points, with the same results in the way of description. In other words, the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gentlemen at Watch Hill, several members of a family at Charlestown, and so on. No one has yet been able to account for this wonderful sight. It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of the three-masted schooner from Holland which was led to destruction over a century ago, by the wicked Block Islanders. The crew was murdered, and the vessel plundered and burned. Strange as it may seem, the theory of the phantom ship is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The 'Spook Schooner,' as one of the natives calls this curious light, is said to make its appearance usually after a storm."

The following startling story is now going the rounds. Are we to recognise the intervention of an unseen power rescuing an innocent man from a shameful death? Or is it a coincidence that the gallows, so sure in other cases, would not work in this after three trials?

"The London correspondent of the *Liverpool Post* (says the *Pall Mall Gazette*) bears a strange rumour with respect to what is known as the Babbicombe murder. The tragedy took place on the 14th of November, 1884, the victim being one Miss Emma Whitehead Keyes, a lady of private means, sixty-eight years of age, who resided at The Glen, Babbicombe. Suspicion promptly turned upon Lee, who was a page in her employ, but who stoutly affirmed his innocence. He was, however, found guilty, and sentenced to death. He was to have been hanged on February 23rd, 1885, when there followed a tragedy rivalling in ghastly interest even the murder of Miss Keyes. Thrice the condemned, pinioned, and blindfolded man stood upon the trap, listening to the chaplain reciting the burial service. Thrice the hangman tried to make the machine work, and thrice Lee was removed, being finally conducted to the cell out of which, on the stroke of eight o'clock, he had been led to what seemed certain death. In consideration of what he had passed through in the twenty minutes he had stood under the shadow of the gallows, Sir William Harcourt, then Home Secretary, respited him, Lee protesting that in this unprecedented occurrence the hand of God had moved to prevent an innocent man from being slain. The correspondent now bears a report that a death-bed confession has entirely established Lee's innocence, and indicated the murderer in another quarter."

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"WHEN I wrote what is observed concerning spirits and their sense, then were present certain learned ones, and their perception was communicated to me; from which I perceived that they can never believe that spirits can be endowed with any sense, still less a sense of pains, horrors, and terrors: thus have their philosophic phantasies induced darkness on them. Wherefore the unlearned are they who can believe."—SWEDENBORG'S *Spiritual Diary*, 3417.

## ASTROLOGY AND PUBLIC EVENTS.

When I addressed to you my letter of the 18th ult. (published in "LIGHT" of the 23rd), I did not anticipate so speedy and striking a verification as has in fact occurred of the prediction with which my letter closed. The influence of the planet Uranus—I hope Mr. Willis will allow me the provisional use of the word "influence," without prejudice to whatever may be the true theory of the subject—as productive (or significant) of sudden and surprising catastrophes has been established by a long course of astrological observations during the past seventy years. (In 1819, James Wilson, the clever and accomplished author of the *Dictionary of Astrology*, spoke of the influence of Uranus as still unknown, just as the signification of the more recently discovered Neptune is not yet determined.) To cite a memorable instance, it gave warning on the meridian of Dublin at the New Moon preceding the Phoenix Park assassinations; and again, "directing" the figure for the New Moon of February 28th, 1881 (by a method I am engaged in verifying, and shall presently describe), it signified the exact day—March 13th—of the assassination of the Czar of Russia, by the time of its arrival at the meridian of St. Petersburg in that figure. Of course the character of the catastrophe thus denoted must be judged according to the special circumstances of the case, and according to the nature of the planets whose "influences" concur. It is in attempting definitude of judgment that astrologers fail so frequently, owing to the great complexity and intricacy of the considerations involved. But there is one point on which exactitude does seem in many cases attainable, that is, as to the *time* of an event, when the latter can be indicated generally, as to its character or tendency, but not specifically. And I submit the following as a general rule, which students may be well employed in testing: When at a lunation or quadrature of the Moon, or at a quadrature of the Sun from the first point of Aries, or at the "birth" of any proceeding or transaction of a public nature (e.g., the opening of a Session of Parliament, the introduction of an important Bill, or the commencement of a great process, such as this Parnell Commission), the ascendant, meridian Sun, or Moon, of the figure erected for such time is strikingly "afflicted," then, a "direction" of the figure, in the manner to be described, for the actual time of the misfortune or miscarriage thus threatened will bring either Saturn, or Mars, or Uranus to one or other of the four "angles" of the figure, in a number of cases so far in excess of the chance probability—which will be exactly stated—as to leave no opening for the suggestion of "accidental" coincidence. Now I will, with your permission, illustrate this method of "directing" by several instances, because the measure of time cannot always be the same, but must vary according to the total period within which the event has to happen. Thus, if we "direct" the figure for a lunation, the period of the lunation—about twenty-nine days—will divide the circle of 360° (or the day of 1,440 minutes, which comes to the same thing). But if we direct the figure for a quadrature of the Sun, the division will be by some ninety days, and so on. (These directions are all "mundane," that is, they have regard solely to the diurnal motion of the earth on its axis, whereby the day of twenty-four hours, or 1,440 minutes,\* is determined.)

But first, what is the *chance* of finding one or other of three given planets at any given minute of time within, say, 3' of the exact meridian or ascendant, or of the opposition to one of these points? I assume the three planets to be each more than 3' from conjunction with, or

\* Strictly, the day from mean noon to mean noon contains about 1,444 minutes of sidereal time, noon being determined by the sun (on the meridian), which advances (apparently) about one degree=about four minutes, per day.

opposition to, either of the other two (when that is not the case, of course, the chance is smaller, fewer degrees being covered); and I make the calculation in degrees and not in time, as the latter may vary a little above or below the average in each case according to whether a sign of long or of short ascension is rising, and the signs in which the planets are. Then taking  $3^\circ$  on each side of each of the four points or "angles" aforesaid, we have  $24^\circ$  within which one or other of the three named planets has to be found at the given time;  $24^\circ$  are  $\frac{1}{15}$  of the circle of  $360^\circ$ , therefore the chance of any *one* named planet being thus placed is one-fifteenth, or it is 14 to 1 against it. And  $\frac{1}{15} \times \frac{1}{15} \times \frac{1}{15} = \frac{1}{3375}$ , yielding a chance of less than  $\frac{1}{3}$  for *one or other* of the three named planets being thus placed. I have taken the range of  $3^\circ$  because of the general difficulty of getting an exact minute for the figure, but in the following instances it will be seen that the direction is exact to within a single degree, the chance probability being of course greatly reduced accordingly.

Now I begin with the case of the Parnell Commission. The Commission opened at 11 a.m. on October 22nd, 1888, in London, when the right ascension of the meridian was 13h. 5m. 13sec., or  $196^\circ 12'$  in "arc." The R.A. of Uranus was  $196^\circ 11'$ , he being thus exactly on the meridian. Hence the judgment expressed in my letter of February 18th. It was on February 26th that the catastrophe occurred. On that day the court met to learn the flight of Pigott, and his confession of the forgery of the letters. It was a day of public surprise, of political excitement, probably unexceeded in this country on any day for years past. I, therefore, want that day shown in the "direction" of my figure. And, having regard to the position of Saturn in the figure, I calculate his distance from the opposition to the meridian, that is, I bring him to the nadir. I do this by taking his meridian distance,  $54^\circ 33'$ , subtracting that from his semi-arc diurnal,  $111^\circ 5'$ , and adding the remainder,  $56^\circ 32'$  (his distance from the west angle), to his semi-arc nocturnal,  $68^\circ 55'$ , his space between the west angle and the nadir. I thus get  $125^\circ 27'$ . Now to what time in days does this correspond? Inasmuch as the duration of the Commission is indefinite, but may be presumed not to exceed a year, I adopt in this case the measure of time taken for direction of a solar "revolution," that is, a degree to count for a day, and as much more than a day in proportion as 365 (the days in a common year) exceed  $360^\circ$ , the degrees of the solar and diurnal circles. So I say, As  $360^\circ$  to  $125^\circ 27'$ , so 365 days to 127 days. And counting from October 22nd (the day on which the Commission opened), 127 brings me to the memorable Tuesday, February 26th, the very day required. Other "directions" nearly concur; thus that for Uranus to the parallel of Moon measures  $123^\circ = 125$  days, and Moon to the parallel of Mars  $126^\circ 38' = 128$  days. But these I neglect for the present purpose, because by including them I should, of course, increase the *chance* of coincidence, and should have to occupy much of your space in showing what the additional chance exactly is for *one or other* of the new directions thus introduced occurring *by itself*. But it is obvious that any *multiplication* of testimonies of this sort—such as we have here—presents a case of much greater improbability, unless the *alternative* chances are very greatly increased. The multitude of directions in astrology makes the calculation of chances very complex; and therefore it is that, for the purpose of verifying this science in public apprehension, I restrict the number of directions to be taken into account to a very few, sacrificing the *uniformity* of results I could otherwise nearly show, and contenting myself with demonstrating, by comparison with easily computable chances, the *excess* of conformity of astrological indications with events.

The above *may*, of course, be a case of accidental coincidence. The sort of verification I seek is certainly not to be

got by adducing cases of conformity and neglecting the rest. I have made this remark so often, in "LIGHT" and elsewhere, that I should think it unnecessary to repeat it now, were it not that in this communication I am confining myself to an illustration of a method, and can only now state generally that I have found this method conform to results *more frequently* than it has failed, in all the cases to which I have yet applied it—the chance against such result being, as aforesaid, over 4 to 1 in each case.

I will next show another appropriate direction, in another figure, nearly, but not exactly measuring to the same date for the same event. The Sun entered the sign Capricorn—geocentrically speaking—at 9.3 a.m. on December 21st, 1888, the Right Ascension of the meridian of London being then 15h. 4m. 5sec., or  $226^\circ 1'$  in "arc." From that date to the 26th February there were sixty-seven days. Now I hope that no political susceptibilities will be offended when (necessarily for my scientific purpose) I point out that, rightly or wrongly, logically or illogically, the event of the 26th February was a heavy blow to her Majesty's Government, or to the cause which is its *raison d'être*, and not simply to the *Times* newspaper. Well then, I find the most appropriate direction to be Saturn to the meridian of this figure for the quadrature of the Sun on December 21st. The duration of this quadrature—Sun from first point of Capricorn to first point of Aries—is 89 days. The circle, as usual, represents the day; so I say, As 89 days to 67 days, so 1 day or 1,440 minutes to 1,084 minutes = 18h. 4m. To this I add 3m. for the accession of sidereal time in this interval, getting 18h. 7m. to be added to the R.A. of meridian in time. That was 15h. 4m., and from the sum of these amounts = 33h. 11m. I, of course, subtract 24h., leaving 9h. 11m., which is the R.A. of the meridian when the direction for 68 days is complete. In "arc" this is  $137^\circ 45'$ . I then look out the R.A. of Saturn on December 21st, he being then in Leo  $19^\circ 57'$  with  $1^\circ 2'$  of north latitude, and find it to be  $142^\circ 43'$ , or about  $5^\circ$  from the meridian of direction. This is not quite within my limit, though it is within the recognised limit of "affliction"; but my reason for including this direction is that on the 26th February the R.A. of Saturn was  $138^\circ 6'$ , thus on the meridian of direction within  $20'$  of a degree. (By a similar method, Uranus comes to the meridian for the 83rd day, that is, for March 14th, the Moon on that day transiting the zodiacal place of Saturn in this figure. It is also to be noticed that in another figure, that for the opening of the present Session of Parliament by the reading of the Queen's Speech at about 2.10 p.m. on February 21st, Mars being then on the meridian, the direction of Saturn to the ascendant (and square with meridian) is  $21^\circ 18'$ , measuring also to March 14th. I make no prediction, as it by no means follows because events can be shown by direction, that every direction will show an event; still I commend that date, and a day or two before and from that date, the 14th inst., to observation for some political reverse or discredit to the ruling party in the State.

I should have mentioned, in accordance with the condition under which alone, I believe, *directions* for "affliction" of the meridian in these cases are to be relied upon, that the meridian at the quadrature of the Sun on December 21st was *already* afflicted, and in that case doubly, by the zodiacal square aspects of Saturn and Mars. And in the figure for the opening of the Session of Parliament, Mars is upon the meridian. In the same figure also the Moon is afflicted by a close square—both zodiacal and mundane—to Saturn, and Uranus is "angular" in opposition (though not a close one) to the meridian. The sextile of Jupiter to the Sun will assist the Government to some extent.

Next, to go a little further back in political history, I will take the case of the New Moon of June 2nd, 1886 (at

1.55 p.m.), preceding the defeat of Mr. Gladstone's Home Rule Bill at 1.30 a.m. on June 8th, 1886. Saturn was on the meridian, in square to Uranus, just risen. The duration of the lunation was about 29d. 8h., the time to the event about 5d. 12h. So I say, as 29d. 8h. (or 704h.) to 5d. 12h. (or 132h.) so one day (1,440m.) to 270m. or 4h. 30m. which I add to the R.A. of the meridian, 6h. 38m. 40sec., making 11h. 9m. 25sec., that is,  $167^{\circ} 21'$ , for the R.A. of the meridian at the direction. And I find Mars in Virgo  $16^{\circ} 32'$ , with  $1^{\circ}$  north latitude, giving R.A.  $168^{\circ} 1'$ , thus on the exact meridian within a single degree!

Parliament met last year on February 9th, the Queen's Speech being read at 2.10 p.m. The day following I erected a figure for that time, being anxious to see what the prospects might be of a defeat of the Government. There was small comfort in it for one of my political persuasion; it was a rather unimportant figure. Now, as already said, we are not to expect very important events from directions in a figure which is not itself very significant of such. But I took the direction of Saturn to the meridian, and made it measure to June 15th. I did not look at the figure again till June 8th, when the Ayr election was pending, and I was struck and pleased by the discovery that already, four months before, I had fixed on June 15th for a probable reverse to the Government, that being the exact day fixed for the polling at Ayr. But on going over my calculation again, I found to my vexation that I had made an error (in trying to save trouble) of four days, the direction measuring to the 19th instead of to the 15th. However, I found another direction, the Sun to the conjunction with Uranus, measuring to the 14th, one day before the Ayr election, which eventuated accordingly in a considerable defeat of the Government candidate. But now see what happened on the 19th. Instead of my chief direction—Saturn to the meridian—pointing to that day, being a failure, as I supposed, on that very day the Government sustained their only Parliamentary defeat of the Session, on an important clause of the Local Government Bill.

I could add several similar instances, but I hope I have said enough for the present to make the method generally intelligible and to recommend it for trial. If we could usually, as in the foregoing instances, make the direction measure to the exact day of the event, the odds against accidental coincidence would be so large that comparatively few cases would suffice for a demonstrative induction. But it must be remembered that whenever we resort to more than one figure for our direction for a particular event, we double the chance of accidental success and proportionately diminish the significance of the result, unless indeed (as in the case of my two figures for the Parnell Commission and for the Sun's quadrature in relation to the same event) we are successful in both. Evidently, if I want to find a right direction to the meridian, &c., for a particular event, say the defeat of a Government on a legislative proposal, and provide myself with several different figures, such as for the opening of the Session, for the introduction of the Bill, for the lunation, and for the Sun's quadrature, the chance against accidental success within even a degree or two will be small, even if the odds are not reversed. It is, therefore, necessary to remark that in only one of the above cases have I resorted to an alternative figure and failed.

C. C. M.

"THERE are no people, rude or learned, among whom apparitions of the dead are not related and believed. The opinion could become universal only by its truth."—JOHNSON, *Rasselas*.

"ALL the great ages have been ages of belief. I mean when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hand on the sword, or the pencil, or the trowel."—EMERSON.

### LIVES OF ALCHEMYSTICAL PHILOSOPHERS.\*

To present to the general reader, and at the same time to the student of the subject, a clear and connected account of the lives of the Alchemists, which shall be of interest and value to both, must be regarded as anything but an easy task; requiring not only much painstaking research but considerable special knowledge. The author of the book before us has successfully accomplished this and more. An anonymous work bearing the same title, which was published in 1815 and is now exceedingly scarce, has supplied Mr. Waite with biographical materials which have been supplemented by recent researches and recast in modern form; while an introductory essay on the true principles and nature of the "Magnum Opus" and upon its theory and practice will enable the non-specialist to study the book with a pleasure and profit which would otherwise be impossible. The voluminous but obscure writings of the Alchemists, the mystery with which they surrounded themselves, the veiling of their processes and discoveries in symbolism and allegory, and the necessity of wading through the productions of those who have managed to

"Make darker by examination,  
And mystify by explanation."

might well justify the inscription of an "Abandon all hope" over the entrance to the mystical labyrinth of Alchemy.

Modern students of physical science, as a class, know practically nothing of Alchemy and the Alchemists. The former is generally regarded as a fruitless study based on visionary hypotheses, and the latter are looked upon either as discredited charlatans, or as poor deluded fanatics. It is not too much to say that the early history of Chemistry is a closed book to those modern "scientists," who think that modern science is rapidly approaching the final solution of the "last secrets of Nature"; that modern knowledge is all knowledge, that science in its advance has left no stone unturned, and dropped nothing by the way. Hardly any modern scientific text-book writer thinks fit even to refer, except in a half-sneering way, to the experimental philosophers whose patient labours have rendered the enormous developments of the present day possible.

And yet, after all (*pace* Professor Huxley and the Royal Society), the "Magnum Opus" may not be so unworthy of study by the light of present-day knowledge from the physical standpoint, at least as valuable, perhaps, as the study of the theory and practice of toe-cracking. Having arrived in modern Chemistry at a "Periodic Law," and at the "Evolution of the Elements," we are, perhaps, not so very far off some of the "wild theories" of the despised Alchemists. Mr. Waite considers that "the practical side of Alchemy must be surrendered to specialists"—in Chemistry. No doubt; but he forgets the unfortunate fact that most of these specialists are persons who, having spent their lives in one small burrow, have become purblind, and incapable of seeing anything beyond it; while in the majority of cases an egregious vanity provides an effectual preventative to any cure. The amount of light to be obtained from these gentlemen in regard to the subject—with certain brilliant exceptions—will not, it may be feared, be particularly abundant or penetrating.

Mr. Waite points out that competent judges are divided not only upon the methods of the Hermetic Science, but upon the object of Alchemy itself. On the one hand it is asserted that transmutation means the physical transformation of baser metals into material gold and silver, and on the other that the concealed subject of every true alchemical adept is *Man*. The advocates of the latter theory contend that "the genuine Alchemists were not in pursuit of worldly wealth or honours. Their real object was the perfection, or, at least, the improvement of, Man." . . . "The desired perfection was

\* *Lives of Alchemistical Philosophers*. By C. E. Waite. London: George Redway.

a state of the soul, a condition of being, and the modern art" (*sic*) "of Chemistry had no connection with Alchemy, except in its terminology, which was made use of by the adepts to veil their divine mysteries." Mr. Waite very cogently and properly points out that "this method of interpreting the Hermetic allegories is calculated to exalt the Alchemists indefinitely in the estimation of all thinking men; from possibly avaricious investigators of a by-way of physical science they are transfigured into dreamers of the sublimest imaginable dream, while if that which they conceived was accomplished they are divine and illuminated monarchs, who are throned on the pinnacles of Eternity, having dominion over their infinite souls." So attractive a theory is eminently liable to be accepted on insufficient grounds, and it is obvious that, if followed, any meaning could be extracted from any allegorical writings.

By full and apt quotations from alchemical literature, the writer proceeds to establish in his introductory essay "that the testimony of the Alchemists themselves to the physical nature of their work is quite unequivocal and conclusive." He is of opinion from the evidence in hand that metallic transmutations did occur in the past, but that they were phenomena as rare as a genuine "materialisation" of spirits "among those believers in physical mediumship who have not been besotted by credulity and the glamour of a world of wonders." And again: "Like Modern Spiritualism, the isolated facts of veritable Alchemy are enveloped in a cloud of discreditable trickery."

These views there are many who would be willing to bear out. Mr. Waite is not singular in holding them, but credit is due to him for his outspokenness. The introductory essay is followed by an exposition of the "Physical Theory and Practice of the Magnum Opus," and in this, as indeed throughout the book, there are very many suggestive and valuable passages. In the connection of modern theories on the constitution of matter, many of the old ideas may well be thought of. "It is by means of the seed of metals that their generation takes place" is a proposition which would have been scouted ten or even five years ago, but which, properly viewed, will hardly be scouted now. So again the frequent references to the "prima materia" "the material *alpha* and *omega*," and "the existence in Nature of a pure and penetrating substance called by Philalethes, THE LIGHT," which bears a singular resemblance to that "Æther," subtle, imponderable, all-penetrating, which has been imagined by modern science; that thin and ghostly framework upon which so much has been built.

Turning to the lives of the Alchemists we find some fifty of them treated of, from the somewhat mythical Geber to Philalethes, Helvetius, and Cagliostro. The Alchemists more popularly known, such as Albertus Magnus, Roger Bacon, Raymond Lully, Flamel, Paracelsus, and Basil Valentine, are dealt with fairly and fully, and the travels and adventures of Joseph Balsamo, alias Cagliostro, with his somewhat peculiar developments of Egyptian Freemasonry, are excellent and interesting reading.

We may be pardoned for saying that Mr. Waite is occasionally rather sweeping in his condemnations and sometimes a little dogmatic. It seems to us a little severe to speak of the "mendacious chronicle of Louis Figuier, alchemical critic and universal manufacturer of light scientific literature," especially when the said Figuier has been very frequently and with much approval quoted in the book. And we have yet to learn that light scientific literature is condemnable. Such literature is not unusually of a ponderous nature and its value is generally in inverse proportion to its ponderosity. No good end is attained by language of this kind.

Whether the Magnum Opus has been performed or not, the connection of psychical science with physical science is clearly shown to be well worth investigating, for those at least who are not appalled by the magnitude of

the work; and, undoubtedly, such an intelligent study of the subject must bring into relief the infinite possibilities which are contained in a combination of psychical insight with physical knowledge. K.

#### MANCHURIAN MEDIUMSHIP.

"In Manchuria we find undoubted traces of the Shamanism of the ancient Manchus." . . . "In the plain country the fox and the stoat receive the greatest veneration. The fox is represented as a hoary old man with a foxy eye. He is the essence of cunning, and is fond of changing himself into a beautiful woman to deceive the unwary. He can bewitch you or cure you, and so revered is he that no place in a Manchurian temple is too high for him. Mr. MacIntyre mentions the singular fact that the highest words of the Christian faith, 'Ask and you shall receive,' form the invariable motto over the door of a fox temple. The fox (the animal) will leave medicine for you if you put offerings at the mouth of his hole. He will also (in his human or spiritual capacity) attend on people as a familiar spirit. Mr. MacIntyre relates that he baptised the wife of an old dealer in medicines, who was a noted fox-medium. The account is interesting. From her tenth year she has had visitations from one of the Fox family, who gave herself out as Miss Fox so-and-so, from the province of Yunnan. When the vision appeared, the medium either sat or reclined, and with closed eyes held converse as with an actual visitor. As a rule the medium was inactive, but she might put any queries she chose, and was sure of a frank answer. To hear her speak, this was precisely to her what the Daimonion was to Socrates—with this difference, that when she had urgent business and hasty errands (as in the collecting of her husband's accounts, which is altogether done by her), she felt as if helped along the road, got to a long journey's end 'without knowing it,' and absolutely without fatigue. It sounds odd to hear that the last great manifestation was on the eve of her husband's baptism, and that the spirit, on being questioned, answered freely that she need not be anxious on account of her husband, as the doctrine was a true one. And as to her own duty, it was to follow her husband, as he without her could not be complete, and the doctrine for him would only be a half doctrine.

"She is, judged by our own standards, a clever woman, is the business man of the family, and is not at all the type one associates with Spiritualism. It speaks well for her that all her four married daughters can read, that the two unmarried ones, young girls, are being taught also at her own expense, and have this year received baptism. She is confident her whole house will yet follow her." . . . "After animals the rustics worship disease. Naturally small-pox has many votaries, as in India, though in China she is not a mere manifestation of a well-known dread goddess, but a separate deity by herself. A miserable broken-down looking figure is known to everybody as '*His Excellency the Asthma*,' and hard by you will see *Mr. Muscle-and-bone-pain*'; and there is one very repulsive divinity frequently seen in road-side shrines and large city temples alike, which aptly illustrates the ingenuity of the Chinese in spiritual matters. It would be too much to have a separate god for every single disease that flesh is heir to, so a deity has been devised, *Mr. Imperfect-in-every-part-of-his-body*. The idol is most unpleasant in appearance, having sore eyes and a hare lip, an ulcer here, a diseased bone there. To him a sufferer unprovided with a god of its own offers a symbol of the part affected, cut out in gilt paper or silk, and he goes away with the assurance that he will be cured. Occasionally a box full of prescriptions is placed before this loathsome looking deity. Then, when incense has been burnt, the priest, after duly pocketing his fee, throws a pair of dice and takes out the prescription marked with the number that turns up. The patient carries it off to the drug shop, gets it made up, and, let us hope, profits much by swallowing it."—H. C. JAMES' *The Lonely White Mountain*; or, *A Journey in Manchuria*, pp. 191, 192.

"I HAVE always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly."—CARLYLE.

"THE consciousness of having reflected seriously and conclusively on important questions, whether social or spiritual, augments dignity while it does not lessen humanity. In this sense, taking thought can and does add a cubit to our stature. Opinions which we may not feel bound, or even permitted, to press on other people, are not the less forces for being latent. They shape ideals, and it is ideals that inspire conduct."—*On Compromise*, JOHN MORLEY.

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Light :

EDITED BY "M. A. (OXON.)"

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TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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

BALZAC AS SPIRITUALIST.

English-speaking people, who are not able to read the abstruse speculations of Balzac in a language with which they are not thoroughly familiar, owe much to the unwearyed labours of Miss Wormeley as a translator. Some dozen of Balzac's works have already assumed an English dress at her instance, and in all cases that dress has been admirably adapted to the body of Balzac's creations. The English is pure and fluent, and the spirit of the author is excellently preserved without adulteration. *Louis Lambert*,\* with the other two members of the trilogy of which it is, perhaps, the best known, *Peau de Chagrin* and *Seraphita*, is a book that presents many difficulties to the student. It deals with profound and unfamiliar subjects, and the meaning of the author by no means lies on the surface. It is the study of a great and aspiring soul, enshrined in a feeble body, the sword wearing out the scabbard, the spirit soaring away from the prison-house of the flesh to a more congenial home. It is in marked contrast to the study of the destructive and debasing processes which we find in *Peau de Chagrin*. It stands midway between this study of the mean and base, and that noble presentation of the final evolution of a soul on the very borders of Divinity which Balzac gives us in *Seraphita*.

The reader, who is not accustomed to these high ponderings, is much in need of some guide who may place him in rapport with the Seer, whose utterances would otherwise be unintelligible, or, at best, but half understood. He finds this guide, philosopher, and friend in Mr. Parsons, whose introduction of 150 pages is by no means the least valuable part of this volume. It will be impossible to do more than sketch the analysis of Balzac's philosophy as displayed in *Louis Lambert* and the demonstration successfully attempted by Mr. Parsons of the exact correlation between many of Balzac's speculations and the newest scientific theories. The introduction is so closely written that it defies much condensation. It is so intrinsically valuable that it will thoroughly repay careful and minute study.

Before turning to some account of this valuable aid to the study of the occult, it may be well to give a very brief indication of the subject matter of *Louis Lambert*. The

\* *Louis Lambert*. Translated by Katharine Prescott Wormeley; with an introduction by George Frederick Parsons. 12mo. pp. clv. 25s. (Boston, U.S.A.: Roberts Bros.)

novel is, as we have said, a study of an aspiring soul, whose lofty ambitions wear out the frail body, make an earthly career impossible, and finally so exhaust the organic functions as to raise suspicions of insanity. These superficial indications of a mind bereft of reason, are not intended by the author to be anything more than superficial. Louis is the representative of a type that soars and lives above the plane of earth, the embodiment of moral purity and intellectual energy. For him this life has no charm. He sees and scorns its sordid side, its meannesses, its shams, its petty shifts and idle shibboleths. There is no scope for his soul in a world where all avenues are closed by gates that open only to a golden key. Where there is neither sincerity nor truth, there is no resting-place for a pure and unsullied soul. So he leaves all hope of a career and plunges into the atmosphere of the higher life, a kind of exaltation deadening his cerebral centres to the surroundings of earth. Mad he is to the eye of the superficial observer, but only because his spirit takes no count of the things of earth, dwelling in regions of perception that cannot be translated into terms of our consciousness. Such utterances as his friends can grasp, they reverently take down from his lips, and these are put together fragmentarily in a series of categories which close the book. These Mr. Parsons has set himself to elucidate with signal success, and we shall, we conceive, best discharge our duty in reviewing this volume if we give some account of the way in which he has set forth and elucidated these oracular fragments.

The twenty-two categories or propositions in which Louis Lambert's philosophy is propounded are doubtless intended to set forth not only Balzac's intuitional perceptions but the result of vast and wide occult and mystical reading. He had been an omnivorous reader. "He had mastered what was then known in the West of the psychology of India. He had assimilated Boehme, Swedenborg, and St. Martin. He had studied Plotinus and Paracelsus, Raymond Lully, Picus de Mirandola, Cornelius Agrippa, John Reuchlin. He was familiar with the great work ascribed to the Rabbi Simon Ben Jochai. The philosophy of Hermes Trismegistus was not unknown to him, and he had experimented personally in mesmerism." Such was the man whose storehouse of knowledge, aided by his own alert intuitions, furnished forth these aphorisms.

He first lays down that "Here below everything is the product of an Ethereal Substance, the common base of divers phenomena, electricity, heat, light, &c. The transmutations of this substance constitute what is commonly termed matter." When Balzac wrote this (1832), Grove had not formulated his doctrine of the Correlation of Forces (1843); and the subsequent researches of Mr. Crookes in the phenomena of radiant matter have served only to illuminate Balzac's intuitive guess. Not that his theory was new or original. We must look for its genesis in the cradle of the Aryan race, and at an epoch possibly prior to the Vedantic period. The Ethereal Substance of our author is the Akasa of the Aryan sages. It would be possible to trace similar ideas in the Kabbalists, though they went further, even so far as to hold that "between spirit and matter there is no real barrier." It would be interesting also, did space permit, to consider these speculations in reference to those of Spinoza and Berkeley; and to dwell on Balzac's belief in will as the final cause operating through thought.

The second proposition deals with number in its occult significance, and the third to the seventh deal generally with will-power and thought.

The eighth anticipates his more abstruse speculations, and treats of the organisation of primary matter through the segregation and grouping of molecules,—the development of organic life. There is, however, in man a controlling principle which defies analysis. Science may one day dis-

cover the elements of thought and will, but it can never trace that unknown quantity which Balzac calls "the Logos or the Word," and which itself "incessantly engenders matter." This is the Divine Immanent Spirit in man,— "the Light that shineth in darkness"—the Adonai of the Kabbalah, by participation in which man is immortal, and possesses a spark of Divinity.

In the twelfth axiom Balzac lays down a short, sharp, and decisive proposition. "Facts are nothing: they do not exist: Ideas alone subsist." "All knowledge of phenomena is merely a question of sensuous percipiency, and all that we can attain to is Ideas." (An answer, if it can be rightly apprehended, to the shallow cry for facts, more facts, and then facts over again!) Ideas he divides rather obscurely into three spheres: that of Instinct, that of Abstraction, and that of Specialisation. The mass of men are on the sphere of instinct, in which thought is little exercised, volition is weak, and criminal tendencies are strong—the sphere of savagery and barbarism, also of the lower phases of material civilisation. The sphere of abstraction gives us society and the higher civilisation, with laws, arts, social systems, and the appanages of material civilisation and culture. All purely intellectual life is here, but none of the illumination of the spirit. It is the region of appearances, of phenomena, of illusion.

Finally comes the sphere of the Specialist, by which term Balzac implies the spiritual man, who perceives things in their entirety by one intuitive glance. Jesus was a Specialist in this sense. To Him past, present, and future were equally open. The Specialist is the link between the visible and higher worlds. He acts, sees, feels through his inner being; while the Abstractive *thinks*, and the Instinctive only *acts*, he *knows*.

The twentieth axiom carries this idea to its natural issue by laying down the three worlds or states corresponding to the three spheres of human progress or development, viz., the Natural, the Spiritual, and the Divine. In these again there are three correspondences, Action, Speech, and Prayer; or in another aspect, Fact, Understanding, and Love.

Into any discussion of the second category, which deals with number, we have now no space to enter, nor do we feel sure that what Balzac doubted the ability of his readers to understand would be easily made intelligible to those who are not familiar with the technicalities of metaphysical thought; at any rate not at the close of an already too long article. Possibly we may recur to this branch of the subject.

We conclude, as we began, by expressing our sense of the value of what Miss Wormeley and Mr. Parsons have respectively done for us. A word of praise is also due to Mr. Roberts, the publisher, for the way in which the book is got up. We trust it may meet its deserts in a wide circulation in this country, and we cordially commend it to our readers.

**SUDDEN DECEASE OF THE REV. J. G. WOOD, F.L.S.**

We regret to record the decease of the Rev. John George Wood, F.L.S., the well-known naturalist. He died with great suddenness on Sunday night, at Ivy Cottage, Coventry, the house of his old friends, Mr. and Mrs. Bray. Mr. Wood was a Spiritualist of much and varied experience, and his knowledge dated from the earliest days of the movement. He was born in 1827, and graduated at Merton College, Oxford. He was best known by his many works on natural history, especially his *Common Objects of the Sea Shore*, and his *Homes Without Hands*. The bare enumeration of his works fills more than one-third of a closely printed long column in Crockford's *Clerical Directory*.

"A NEW catholicity has dawned upon the world. All religions are now recognised as essentially Divine. They represent the different angles at which man looks at God."—"The Progress of Man," *Universal Review*.

**SECOND SIGHT.**

**No. VII.**

Here, not to encumber the recital with superfluous cases, we may pause, and take account of what has been set forth. We have shown that the gift of second sight is a widespread tradition in the Highlands and Western Isles of Scotland. It is found there now, and is by no means to be disposed of as a sparse local superstition in a savage country. It is not a subjective product of an excited or hysterical fancy, but is capable of being demonstrated as an objective fact by the evidence of independent witnesses. The Seer sometimes sees, sometimes hears: a pantomimic representation presented to the clairvoyant sense, or some words of warning heard by the clairaudient sense, convey the warning, which is generally connected with death: generally, but by no means invariably. These warnings, however given, are fulfilled at infinitely varying intervals of time, from a few minutes up to ten years. Where all allowance is made for coincidence, the evidence under this head is very remarkable. And whereas the usual warning presented to the Seer is the enacting of a scene in the future, or the sight of something connected with death, such as a coffin, in some cases allegorical visions are presented, such as a ghostly dagger sticking in a coat; or the dwindling and shrinking away of an apparition which afterwards regains its proper size.

These, to omit for the present what does not make for the direct evolution of our narrative, we have recorded and illustrated by a number of cases, which fell, with more or less directness, under the heads specified. It remains to notice some

**X. Noteworthy cases that are unclassified.**

1. Vision of a corpse laid on a chest from which candles were subsequently got for use at a funeral.

"Murdoch MacLeod, who, most part of his time, was a tenant in Claiggon, an honest sincere Christian, informed me, that, when he was a youth, he happened to be a night at Husebost, and sitting with the whole family by the fire-side, and a good fire on, besides a lamp burning, as he looked towards a chest that stood near him, he saw a corpse fully stretched on said chest, and the candles burning over it. That very night, after the family went to bed, persons came from Collabost (about a mile distant), raised part of the family, particularly the mistress of the house, and got candles out of that very chest to burn over a person who died that same night."

2. Vision which was evidently presented to the imagination, and was not the result of confusion of external appearances.

"He (Lieut. Armstrong, described as a man of great integrity) relates, that, in his way to visit MacLeod from Portree, as he was crossing the hill Hornievall, above Loun-a-Chlerish, he saw a soldier in the regimentals of his corps, in that bottom; and thereupon enquired of his servant, If he saw him? Who answered, No; tho' they walked together, and looked the same way. The gentleman added, The vision did not disappear at once, but gradually. When he and his servant came to the bottom, they examined narrowly, if there were any cattle feeding thereabout, yet could meet with none, till they arrived at Dunvegan. From which it is plain the scene was not *deceptio visus*, to mistake one object for another, but (as said is) exhibited to the imagination. The next day he had account from Portree, by express, of his serjeant's death, the day before, about the time he saw him on Loun-a-Chlerish, by a waking dream, which I take to be the best definition of the Second Sight."

3. Double, seen by the faculty of second sight, as a death warning.

"Barbara MacPherson, relict of the deceast Mr. Alexander MacLeod, late minister of S. Kilda, informed me, the natives of that island have a particular kind of Second Sight, which is always a fore-runner of their approaching end. Some months before they sicken, they are haunted with an apparition resembling themselves in all respects, as to their person, features, or clothing: This image (seemingly animated), walks with them in the fields, in broad day-light; and if they are employed in

delving, harrowing, seed-sowing, or any other occupation, they are at the same time mimicked by this ghostly visitant. My informer added further, that having visited a sick person of the inhabitants, she had the curiosity to inquire of him, if at any time he had seen any resemblance of himself, as above described? he answered in the affirmative, and told her, that to make further trial, as he was going out of his house on a morning, he put on straw-ropes garters, instead of those he formerly used, and having gone to the fields, his other self appeared in such garters. The conclusion was the sick man died of that ailment, and she no longer questioned the truth of those remarkable presages."

"Margaret MacLeod, an honest woman advanced in years, informed me, That when she was a young woman in the family of Grishmish, a dairy maid, who used daily to herd the calves in a park close to the house, observed, at different times, a woman resembling herself in shape and attire, walking solitary at no great distance from her; and being surprized at the apparition, to make further trial, she put the back part of her upper garment foremost, and anon! the phantom was dressed in the same manner, which made her uneasy, believing it portended some fatal consequence to herself. In a short time thereafter she was seized with a fever, which brought her to her end; but before her sickness and on her death-bed, declared this Second Sight to severals."

4. The faculty of the Seer seems sometimes to have been employed as a means of divination. This the author thus describes. (But why the bladebone of a sheep?)

"There is another kind of divination, by looking in the shoulder-blade of a sheep, goat, &c. as in a book, by which some skilfull in that occult science, pretend to read future events, such as the death of some remarkable person, in a particular tribe or family; foretell general meetings, battles, blood-sheds, &c., and in what quarter of the kingdom, or country, they are to happen: And besides will describe what numerate money is to be found in the custody of the owner of the sheep, &c. I had several instances of this kind told me, that were vouched to conviction, which I omit, as it is beyond my present purpose to enlarge further on the subject, but leave it to the curious."

Leaving the citation of instances, which might be indefinitely prolonged, we proceed now to the discussion of some problems and theories.

#### ESCHATOLOGY.

Perhaps in consequence of the prominence given to this subject at the last Church Congress in Manchester it has been more generally treated of late in the pulpit both within and without the Established Church. For a long time preachers were afraid to "tackle" it. But Archdeacon Farrar and Canon Luckock only took up a topic of absorbing present interest. It is a mere case of supply answering demand. In presence of this fundamental problem as to the character of the future life, how insignificant become all minor details of Church government, ritual, exegesis, and the rest, which used to form the staple pabulum for congregations. At one church in London, however, such matters have not been burked, namely, at St. James's, Westminster-street, Marylebone. Mr. Haweis' trumpet has never uttered an uncertain sound; and it is perhaps a sign of the times that the Rev. C. Maurice Davies, D.D., who is officiating at both services next Sunday, in Mr. Haweis' absence, announces for his morning sermon the subject of "The Prodigal in the Unseen." This ought to be interesting as a new phase of the doctrine so strikingly put forward in *The Little Pilgrim* and *The Unseen World*. In the evening Dr. Davies deals with the more mundane theme of "A Community Without Money."

"I SPOKE with spirits concerning the learned, saying that spirits find in them more confirmations of such views as they have taken up from self-love and love of the world and assumed as principles, than they do in others; for whatever philosophic and scientific is in men, they turn into confirmations: they do not see anything else, or if they are excited by other things, bend them thither. In like manner do preachers handle the things that are in the Lord's Word: they do not see those things which conflict with their views, but only such things in the literal sense as favour them. Wherefore, the more learned in the sciences, and the more learned in the Word, the insaner are they wont to be."—SWEDENBORG'S *Spiritual Diary*, 3421.

#### JOTTINGS.

Mr. W. Hardy, writing from Sheffield, informs us that at a sitting held on February 17th, at 10.30 p.m., some noteworthy manifestations occurred. The medium was a boy of fourteen, the circle consisted of six, and all hands were linked. The sitting was held in darkness, and a piano in the room, distant from the circle four or five feet, was repeatedly played upon without the contact of any human hand. There were present Mr. and Mrs. Hardy, H. Hardy (medium), Mr. Towns, of London, and Mr. and Mrs. Bowmer, of Salford.

Hudson Tuttle advertises in the *Banner of Light* a forthcoming work on Psychic Science, which cannot fail to be of interest and value. Chapters from it have been from time to time contributed to various journals, and many have been noticed in "LIGHT." The subscription price is a dollar; and as we shall be sending names to Mr. Tuttle, any left at our office, with 4s. 2d., will be forwarded direct, and copies distributed from 2, Duke-street, on arrival.

Another coincidence for Mr. Bundy. We quote from the *Echo*:—

"The two Cornish villages of St. Colomb and St. Enodor, both had, some years ago, ministers totally unrelated, named Samuel Walker, both lame, and both born in the same street in London. As may be imagined, there was endless confusion between them."

Austin Dobson (quoted in the *Echo*) gives a warning to dealers in youthful prodigies:—

"He had played for his Lordship's levée,  
He had played for her Ladyship's whim,  
Till the poor little head was heavy,  
And the poor little brain would swim.  
And the face grew peaked and eerie,  
And the large eyes strange and bright,  
And they said—too late—he is weary!  
He shall rest for, at least, To-night!  
But at dawn, when the birds were waking,  
As they watched in the silent room,  
With the sound of a strained cord breaking,  
A something snapped in the gloom.  
'Twas a string of his violoncello,  
And they heard him stir in his bed;  
'Make room for a tired little fellow,  
Kind God,' was the last that he said."

Japan is in quest of a new religion. Colonel Olcott has one which he submits. Thus the *Theosophist*:—

"Colonel Olcott sailed for Ceylon in the *Clan Macpherson* on the 10th January, and took the French Mail Steamer for Japan on the 17th. His address during the next three months will be, 'Care of the Postmaster, Kobe, Japan.' We have arranged for monthly reports of the incidents of this highly important tour. The mail steamers touch at Singapore, Shanghai, and Hong Kong."

The departure from Ceylon, with the solemn blessing of the Buddhist Chief Priest, was a striking function.

Mr. Wetherbee (in the *Golden Gate*) is of opinion that "M.A. (Oxon.);" "often answers questions quite to the point." He says:—

"Here is one I made a note of, from the London 'LIGHT,' of which he is, or was, the editor. He was asked his reasons for believing that the phenomena are the work of spirits, and not natural laws or force that we do not understand. 'My first reason,' says he, 'is, that the intelligence that communicates says they are. My second reason is, that I never came across an intelligent force, and I never knew anybody who did.'

"Here it is in a nutshell, and to my mind, it is a great thing, a very strong point, that the intelligence that communicates in the spiritual manifestations says every time, 'I am your brother who was once a mortal as you are.'"

Is, Mr. Wetherbee, is: "M.A. (Oxon.);" is still to the fore, though he would be glad enough of some chance of rest.

Mr. Wetherbee illustrates his claim that the operation of an intelligent being other than those present in the body is proven by a very striking narrative:—

"Let me illustrate my point with an incident. I have many of my own experiences to draw it from, but I will relate one that was told me by a person I know well, and I know told the exact truth; no better than many of my own, but the circumstances in this were so certainly from an unseen and spirit operation, and can so briefly be told, that I will relate it. This man told me he did not need tests, he had one that perfectly satisfied him. He was in the habit of visiting a lady who could get independent slate writing; she was not a public medium. She had a child also, that was a medium, or would become one, and when the child put her hands on the slate the writing was better; but the

mother had got the idea that it would hurt the child, and she may have been right. The man was very intimate there, and was a lover of children, and children liked him, and he was a favourite of both the mother and the child. He went there one time, the mother was busy somewhere and he was playing with the little girl. He said to her, 'Don't you want to hold this slate under the table?' She said, 'No, mother won't like it, or says I must not.' He persuaded her, however, and said, 'It won't hurt you, and if you will, I will give you a dime to buy some candy with;' she wanted the dime and the candy, and consented, and he gave her a clean slate and she, sitting in his lap, held it under the table and soon said, 'Oh, how it burns!' 'No, it don't,' said he; 'it won't hurt you, let it stay.' Some raps were heard on the table, so he took out the slate and there was written on it very fine and very even, quite a message, the i's dotted and t's crossed and every word distinct and perfect, and some names mentioned that to him were tests. The child, only four years old, could not write, and the manifestation, to him, was wonderful and worth the strategy that obtained it."

The following (from the *Guardian*) is worthy of record:—

"Some legal proceedings in the Sheriff Court of Clackmannanshire with regard to the violation of a grave in the churchyard at Alloa, and the unwarrantable exhumation of the body of a youth named James, and their origin, it is stated, in a remarkable dream of the mother of the deceased, who deposed at the trial that on the night (as it afterwards appeared) of the exhumation she had this remarkable dream:—

"She dreamt that her boy stood in his nightgown at her bedside, and said to her, 'Oh, mother, put me back to my own bed.' She then awoke her husband, and, forgetting in her half-dreaming state that her son was dead, said to him, 'Jimmie is out of his bed; put him back into it,' after which she fell asleep, and again had the same dream. A third time during the same night she dreamt that her son was standing beside her bed; but on this occasion, remembering that he was dead, the figure of the grave-digger was mixed up with that of the boy, and he appeared to be shoving his spade into the body. Awakening in great trepidation, and feeling certain that her boy had been taken out of his grave, she went to the grave-digger, and vehemently accused him of having dug up the body, which, after some prevarication, he admitted.

Hence arose the action, which was for damages against Donaldson, the kirk treasurer, and Blair, the grave-digger, in respect of the sum paid for the grave. The Sheriff assailed Donaldson, and found Blair liable in damages—£5."

Another dream from the same source. The Rev. S. B. Drury, curate of Gwillian, West Cornwall, was found drowned opposite Godrevy Island. At the inquest many friends attended, and it came out that on the Wednesday before his death he had a conversation with the brother of the rector of those parishes, Mr. Charles Hockin, and related a dream which he described as a very singular one and as having made a deep impression on him. His words were:—

"I dreamt I was to be buried, and I followed my coffin into the church, and thence to the tomb. I took no part in the service, and when we came to the tomb I looked into it and saw it was very nice. I then asked the undertaker who was to be buried, and he answered, 'You.' I then said, 'I am not to be buried—I am not dead.' The undertaker then said, 'I must be paid for the coffin'; upon which I awoke."

The *Spectator*, February 9th, on "Huxley and Agnosticism," contains some words worth recording:—

"When you find a girl of respectable and well governed character passing into a phase of utter disreputableness and evil passions, and keeping up alternately the two separate phases of personality, it does seem to the present writer that the old explanation of such phenomena is a great deal more scientific than the new."

And again, this admission of the existence of intelligence separate and distinct from a human brain is of profound significance:—

"Though the present writer speaks only for himself in saying what he does, the present generation has, in his opinion, ample and absolute evidence—if it will only bear patiently with fools and knaves and impostors of all kinds in seeking it—that alien intelligences of a very mean order do produce aberration of mind in men and women which rises to the point of virtual insanity. No doubt one has to suffer many fools whether gladly or sorrowfully in order to master the evidence."

Our friend Dr. Hübbe-Schleiden seems to have assumed the prophetic mantle, according to the *St. James's Gazette*:—

"Dr. Hübbe-Schleiden who in 1887 foretold the death of the two Emperors, has published a horoscope of the present year. The conjunction of the stars, he tells us, points with certainty to a bloody war in the West. The 9th, 10th, and 13th of February will be especially evil days. Grave European complications will commence about that time, and a great transmarine State will declare war against Germany.' In justice to Dr. Hübbe-Schleiden it should be stated that this was written before the question of Samoa became at all critical. We are further told that the Emperor William's life will be in danger on the 15th and 16th of April, and again on the 10th and 11th of May, and that the mode of attack will be through a fall from a horse, an apoplectic seizure, or a wound."

## A MODERN MIRACLE.

A STAFFORDSHIRE REMINISCENCE.

"Dun yo' know Clink-lane? Well, her an' her mother lives ta' eend cottage. A mortal bad timper th' ode woman han'. Her rags iverybody more or less. But the lass, her's a timid patient creatur as never gin a hard word back i' her loife. Straat on; thee couldst na miss it."

No special characteristic distinguished Clink-lane from many another narrow cinder-bestrewn thoroughfare of the grimy manufacturing town. There, as elsewhere, the clank of many hammers smote upon the ear—the earth beneath one's feet, the walls at either hand, vibrated with the roar of machinery; the sooty strip of sky overhead told the same monotonous tale of drab days swallowed up in fiery nights, fiery nights fading into drab days. The general prospect bore the prevailing appearance of having been washed over in Indian ink. None but the smallest children rolled in the cinder-dust of the road or paddled in the sable element of the gutter; the older ones being absent at Board school or factory. Sombre curtains of cheap moreen hung in parlour windows, where blue-glass vases and mineral specimens supported baskets of cloudy wax flowers or busts of Mr. Gladstone, upheld upon rickety ornamental tables. The dwelling I sought stood at the lane-end, on my right hand; its threshold and door post had been newly smeared with yellow-wash, and a green-painted box of mould stood on the window-sill, in which one or two weakly China asters were trying not to die. Over them I caught a glimpse of a pale face framed in the white borders of a Puritan cap, before the door opened, and I was confronted with the mistress of the house—an elderly woman whose lined face might have served as a chart for grief to steer by. But her hard fierce eyes softened somewhat as I acquainted her with my errand and mentioned a name well known and respected by the roughest factory hand in —, and with homely courtesy I was bidden to enter. The front room was neatly furnished. A clean light paper hung on the walls, decorated with a few Scriptural chromos. One or two educational works stood upon a little bookshelf beside an octavo Shakespeare and a volume of Young's *Night Thoughts*. A small fire burned in a wide grate, economically blocked up with knobs of ironstone—a sign of poverty in these coal-bearing regions. Across the window stood a narrow sofa-bed. On it lay a young woman, supine, emaciated, wearing a white cap with a neatly plaited border. Her shadowy hands were raised and busy with some knitting work; beside her lay a hand glass, by means of which the prostrate sufferer from spine-disease might catch a glimpse of things beyond her ordinary range of vision and note the change of expression on the faces of people standing or sitting immediately behind her. She smiled and coloured faintly as I entered, and gave me her worn hand.

"My lass, sir," said the elder woman, "Bed-rid six year, and like to be for sixty moor if her lives so long. Her as was healed by a miracle—laid hands on and raised up—fower year ago. Raised up only to be cast down again. Look at her!"

The patient laid down her knitting and crossed her hands upon her sunken bosom with a sigh. She looked, with her pure sharp outlines and marble-white skin, like a recumbent statue of Resignation. "I was not worthy," she said.

"Yo' wasna worthy?" said the other in a tone of bitter irony. "Wasna yo' allus prayin'? Werena yo' the best lass i' the schule? Hanna yo' medals an' cards an' book-prizes fit to fill a chest wi'? Did yo' ever anger any sine yo' was born? 'Worthy!' Both of them seemed to be going over familiar ground, reviving an argument so often begun and ended that it had now little meaning for either of them.

"By faith ye may move mountains," said the pale enthusiast, pointing to a Bible that lay beside her on the window-sill. "Mine was only strong enough to stir a cinder-heap, that was all. Would you have had me deafen my ears to the voice of God that was calling me, and commit a mortal sin?"

"I'd ha' had yo' hearken to the voice o' Nater, and not a sin agin her, as th' doctor said!" retorted the mother stubbornly.

"He's a kind man, but an unbeliever," said the daughter.

"Will yo' say so afore the gentleman as is his friend?" rebuked the mother. But she stepped behind the pillow as she spoke and wiped her overflowing eyes with her coarse apron; and the daughter, seeing such symptoms of softening reflected in her mirror, reached out a hand and touched her gently, and the two were reconciled.

"Yet I canna forgive they Healin' fowk as turned yo're poor brain wi' their wicked trash," went on the mother. "But for them yo' mit ha' bin hearty now, as doctor says, an' marrit to Jems, an' all."

"It's the Will!" said the white creature. "Bide, and let be!" But her temples reddened and her glance wandered to a framed photograph hanging on the wall well within view—the portrait of a stalwart young fellow in the dress of a canal boatman. She began to speak, looking from the pictured face to mine, and from mine back to the portrait.

"Till I was sixteen there wasna a stronger or healthier lass in the place; 'tis that vexes mother so in her pride, for none o' her family were ever sickly. I was well held by the folks at chapel and Sunday class, and there was only one more standard to pass, and then I would have been appointed one of the pupil-teachers at the Board school. Oh! how anxious I was to succeed! And mother and Jems [with another blush] were anxious too. Though Jems often said that he felt but a rough common fellow by my side, and maybe that feeling would come to me and part us by-and-bye. But I only laughed, and said that he should read—ay, and write—as well as me before we had been married a year. It was bitter weather, and the snow lay black and deep i' the streets. And the day of the examination I got wet and chilled, and worked on without heeding; though my head was burning and the pain was going through my chest like a knife. I was unregenerate and puffed up with the thought of pleasing them that loved me [said this double-dyed sinner], and my punishment was to come. For when I feached home I could neither sleep nor rest for pain and fever; and I lay betwixt life and death for many a day. And when I got better I was not able to move; my spine was affected, so the doctors said, and I would have to lie on my back for two long years. I was rebellious at first, and then I got religion and found grace through a neighbour who belonged to the Methodist persuasion. She was a faithful soul, and one day she came in all of a tremble to tell me that the Lord had heard my prayers and the day of my deliverance was at hand; for the Faith-Healers were in the town and performing many blessed works with prayer only and the laying on of hands. We had a neighbour who had once been blinded with a red-hot cinder, and had worn a patch over one eye for twenty years. And he went to the Faith-Healers, and they supplicated for him, and made him take off the patch—a thing which he had never done since he first put it on, and they bade him be one-eyed no more. And he found that he could see out of both eyes quite plainly. And another had walked with a crutch many months, and the Faith-Healers bade him throw it away and walk without; and he did so; and all the people gave praise. Now, a great light broke in on me, and I felt that I too must go and be healed. Jems and mother were against it from the first. Jems even went to fetch the doctor, that he might forbid me; but when they came back I was gone. The neighbour and her husband wrapped me up, and they and others carried me on a stretcher to the Barnstaple Hall, where the Faith-Healers were. I prayed all the way. Then I was carried in between long rows of faces; and all the people were whispering, 'That's her as has been bed-rid these eighteen months. Will they cure her?' And I resolved that if the cure depended on faith alone, I should be well. And a stout gentleman in a black coat came to me with another, and they prayed with me. They asked whether I had faith? and I said 'Ay!' Then each took a hand of me, and bade me rise and walk in the Name. And before I knew it, I was on my feet, and all the people shouting, 'Hallelujah!' My head was giddy—the strange faces frightened me—I don't know what I did or said till I found myself running home through the streets I had not trod for so many weary months. Mother and Jems were like mad when I burst in on them crying that I was cured! They screamed out and tried to take hold of me. But as I stretched out my hands, bidding them kneel with me and give thanks, something seemed to snap in my head, and my whole body failed me. I fell, and seemed sinking through blackness, streaked with fire, down, down, into the pit. And when I woke I was lying in this bed as if I had never left it. I never shall leave it now, until —"

The pathetic voice ceased. She laid her poor head back on the pillow and closed her eyes. The mother sobbed once—and then was silent. The victim of the modern Miracle-Worker spoke once again.

"It may be for the best," she said. "Bide—bide, and let be!"

[The preceding narrative from the *St. James's Gazette* is, we imagine, founded on fact. At any rate it illustrates one side of this present faith-healing. A number of hysterical and imaginative persons are lifted into a state of high-strung emotion, and are temporarily benefited. That is claimed as a cure. The fact that imagination or strongly-stirred emotion can temporarily produce such effects should make one rather dubious as to the real cause of disease. It is necessary to be sure that a certain ailment exists before one can fairly claim to have cured it. A truism? By no means. Most cures by abnormal means need careful looking into.—Ed.]

#### AN APPARITION 200 YEARS AGO.\*

(FROM GLANVIL'S *Solucismus Triumphatus*, PUBLISHED IN LONDON IN 1682.)

The subjoined narrative, for which we are indebted to the courtesy of General Lippitt, seems worthy of preservation. Glanvil's book is scarce and costly, and, so far as we know, the record has not been published in this country except in the *Spiritual Telegraph* of October 9th, 1858, which is not now procurable at all.

#### AN APPARITION 200 YEARS AGO,

WHICH IS A RELATION OF THOMAS GODDARD OF MARLEBOROUGH, IN THE COUNTY OF WILTS, WEAVER, MADE THE 23RD NOVEMBER, 1674,

"Who saith, that on Monday, the ninth of this instant, as he was going to Ogborn, at a stile on the highway near Mr. Goddard's ground, about nine o'clock in the morning, he met the apparition of his father-in-law, one Edward Avon of this town, glover; who died in May last, having on, to his appearance, the same clothes, hat, stockings and shoes, he did usually wear when he was living, standing by, and leaning over that stile. Which when he came near, the apparition spake to him with an audible voice these words, 'Are you afraid?' to which he answered, 'I am thinking on one who is dead and buried, whom you are like.' To which the apparition replied with the like voice, 'I am he that you were thinking on; I am Edward Avon your father-in-law; come near to me, I will do you no harm.' To which Goddard answered, 'I trust in him who hath bought my soul with his precious blood, you shall do me no harm.' Then the apparition said, 'how stand cases at home?' Goddard askt what cases? Then it askt him, 'how do William and Mary?' meaning, as he conceived, his son William Avon, a shoemaker here, and Mary his daughter, the said Goddard's wife; then it said, 'what! Taylor is dead!' meaning as he thought, one Taylor of London, who married his daughter Sarah, which Taylor dyed about Michaelmas last. Then the apparition held out its hand, and in it, as Goddard conceived, twenty or thirty shillings in silver, and then spake with a loud voice: 'Take this money and send it to Sarah, for I shut up my bowels of compassion toward her in the time of my life, and now here is somewhat for her'; and then said, 'Mary (meaning his, the said Goddard's wife, as he conceived) is troubled for me; but tell her God hath showed mercy to me contrary to my deserts.' But the said Goddard answered, 'In the name of Jesus Christ I refuse all such money.' Then the apparition said, 'I perceive you are afraid, I will meet you some other time.' And immediately it went up the lane to his appearance. So he went over the same stile, but saw it no more that day.

"He saith, The next night about seven of the clock, it came and opened the shop window, and stood in the like clothes, looked him in the face, but said nothing to him. And the next night after, as Goddard went forth in to his backside with a candle light in his hand, it appeared to him in the same shape, but he being in fear, ran into his house, and saw it no more then.

"But he saith, that on Thursday, the twelfth instant, as he came from Chilton, riding down the hill between the manor-house and Axford-farm-field, he saw somewhat like a hare crossed his way, at which his horse frighted, threw him in the dirt, and as soon as he could recover on his feet, the same apparition there met him again in the same habit, and there standing about eight foot directly before him in the way, spake again to him with a loud voice, 'Source (a word he commonly used when living) you have staid long'; and then said to him, 'Thomas, bid William Avon take the sword that he had of me, which is now in his house, and carry it to the wood as we go to Alton, to the upper end of the wood, by the way's side; for with that sword I did

wrong above thirty years ago, and he never prospered since he had that sword. And bid William Avon give his sister Sarah twenty shillings of the money which he had of me. And do you talk with Edward Lawrence, for I borrowed twenty shillings of him several years ago, and did say I had paid him, but I did not pay it him; and I would desire you to pay him twenty shillings out of the money which you had from James Elliot at two payments.' Which money the said Goddard now saith was five pounds, which James Elliot, a baker here, owed the said Avon on bond, and which he, the said Goddard, had received from the said Elliot since Michaelmas, at two payments, viz. 35s. at one and £3 5s. at another payment. And it further said to him, 'Tell Margaret (meaning his own wife, as he conceived) that I would desire her to deliver up the little which I gave to little Sarah Taylor to the child, or to any one she will trust for it. But if she will not, speak to Edward Lawrence to persuade her; but if she will not then, tell her that I will see her very suddenly. And see that this be done within a twelve-month and a day after my decease, and peace be with you.' And so it went away over the rails into the wood there, in the like manner as any man would go over a stile, to his apprehension, and so he saw it no more at that time. And he saith, that he paid the twenty shillings to Edward Lawrence of this town, who being present, now doth remember he lent the said Avon twenty shillings about twenty years ago, which none knew but himself and wife, and Avon and his wife, and was never paid it again before now by this Goddard.

"And the said Goddard further saith, that this very day, by Mr. Major's order, he with his brother-in-law William Avon, went with the sword, and about nine o'clock this morning, they laid down the sword in the copse near the place the apparition had appointed Goddard to carry it, and then coming away thence Goddard looking back, saw the same apparition again in the like habit as before. Whereupon he called to his brother-in-law, and said, 'Here is the apparition of our father;' who said, 'I see nothing;' then Goddard fell on his knees, and said, 'Lord open his eyes that he may see it;' but he replied, 'Lord grant that I may not see it, if it be thy blessed will.' And then the apparition to Goddard's appearance, beckened with his hand to him to come to it, and then Goddard said, 'In the name of the Father, Son, and Holy Ghost, what would you have me to do?' Then the apparition said to him, 'Thomas take up the sword and follow me.' To which he said, 'Should both of us come, or but one of us?' to which it answered, 'Thomas, do you take up the sword.' And so he took up the sword and followed the apparition about ten lugs (that is poles) further into the copse, and then turning back, he stood still about a lug and a half from it, his brother-in-law staying behind at the place where they first laid down the sword. Then Goddard laying down the sword upon the ground, saw something stand by the apparition like a mastiff dog of a brown color. Then the apparition coming toward Goddard, he stepped back about two steps, and the apparition said to him, 'I have a permission to you, and commission not to touch you;' and then it took up the sword, and went back to the place at which before it stood, with a mastiff dog by it as before, and pointed the top of the sword into the ground, and said, 'In this place lies buried the body of him which I murdered in the year 1635, which is now rotten and turned to dust.' Whereupon, Goddard said, 'I do adjure you in the name of the Father, Son, and Holy Ghost, wherefore did you do this murder?' And it said, 'I took money from the man, and he contended with me, and so I murdered him.' Then Goddard asked him, who was confederate with him in the said murder? And it said, 'None but myself.' Then Goddard said, 'What would you have me do in this thing?' And the apparition said, 'That is that the world may know that I murdered a man, and buried him in this place in the year 1635.'

"Then the apparition laid down the sword on the bare ground there, whereon grew nothing, but seemed to Goddard to be as a Grave sunk in. And then the apparition rushing further into the copse vanished, and saw it no more. Whereupon Goddard and his brother-in-law Avon, leaving the sword there, and coming away together, Avon told Goddard he heard his voice, and understood what he said, and heard other words, distinct from his, but could not understand a word of it, nor saw any apparition at all. Which he, now also present affirmeth, and all which the said Goddard then attested under his hand, and affirmed he will depose the same when he shall thereto be required."

"In the presence of Christ. Lypyatt, Major; Rolf Bayly, Town Clerk; Joshua Sacheverell, Rector of St. Peter's in Marlborough.

Examined by me, WILL. BAYLY."

## CORRESPONDENCE.

Mr. Maitland on the Wisdom of the Ancients.

To the Editor of "LIGHT."

SIR,—I must respectfully decline being drawn into a controversy on the questions raised in Mr. Maitland's letter in your last issue, and on which men more learned and skilful than I have "found no end, in wandering mazes lost," and I hope he will consider it no discourtesy if my reply appeared more scant and brief than it might have been. He is good enough to correct two mistakes into which he considers I have fallen. First, that the doctrines to which I took exception belonged exclusively to the East. I am not aware that I ever said so, and I shall be glad if he will point out any passage of mine in which this statement has so effectually concealed itself from my observation.

My second mistake is not pointed out in quite such explicit terms, and so does not admit of the same categorical denial, but I gather that my mistake lies in differing with him in opinion as to the merits of the beliefs favoured by him, and as to whether the ancients in happy pre-Christian times surpassed us moderns in these degenerate days in knowledge and ability in things spiritual.

On the latter point I believe I have offered no opinion, but I did point out that the method of inductive reasoning on which modern science and Modern Spiritualism alike are based was not that generally pursued in the childhood of the world in which these doctrines prevailed.

If this is a mistake it is not one for which I am responsible; it is one of those commonplaces with which every intelligent schoolboy has become familiar, and if it now needs to be rectified the history of philosophy must be rewritten.

I must remind Mr. Maitland that the object of my address was to indicate some of the hindrances to the acceptance and progress of Spiritualism.

I pointed out that the Spiritualist movement was made responsible, not only for its own indiscretions but for the miscellaneous heresies which were tagged on to it by their respective adherents. Whether or not I was happy in choosing my examples I must still contend that in my judgment there is considerable danger that our good ship may be swamped by the too mixed and too heavy cargo with which it is freighted.

70, Lady Margaret-road, N.W.

THOMAS SHORTER.

March 1st, 1889.

## Astrology.

To the Editor of "LIGHT."

SIR,—I am glad to have elicited the interesting letters of "C.C.M." and F. Willis, and my thanks are due for the information given as to the best Ephemerides. Most of your readers will have noticed the striking fulfilment of "C.C.M.'s" prediction with reference to the Parnell Commission, and Mr. Willis's conclusion after forty years' study, that "modern astrology is a mass of contradictions, errors, and confusion generally." How useful it would be as a guide to less experienced investigators if "C.C.M." and Mr. Willis would now frankly tell me whether they have discovered any certain rules in Astrology! Every empirical science has its common, recurrent, verifiable facts. Are any such to be found in Astrology? If Mr. Willis's conclusion is true, would it not be best for the beginner to make a clean sweep of all the old rules, and adopt the inductive method; establish well the base of the pyramid, and thus build up by degrees a new *Astrologia sana*? *Solar Biology*, a book recently published in Boston, U.S.A., seems to be an attempt in this direction. It deals only with character as delineated by the position of the planets at birth. Will some astrological authority tell your readers whether it is orthodox or not?

Pondering "C.C.M.'s" hoped-for response to my appeal for a "Principle of sufficient reason" in Astrology, I will give, with all diffidence, the only frame of theory into which I can make it fit. All things are fated. The whole phenomenal world, as perceived by us, in time and space, is woven, as it were, of one piece. Every movement of one part necessitates a corresponding movement of the whole fabric; or, to use another illustration, the visible universe is like a complicated machine, producing all kinds of different movements, but actuated by one common spring or motor. However dissimilar and disconnected the movements may appear, therefore, they are all necessarily in definite relation to each other as well as to their common origin. If this theory be true not only may events be predicted from the

motions of the stars, but given one event of whatever kind and (theoretically) every other event in time and space is implicitly known. I do not see why the flight of birds, or geomancy, or any other form of divination may not be true. In short, we may predict *omnia per omnia*. I have now built a very large house of theory—but where are the facts? I find a few predictions fulfilled—many oracular—and some altogether false.

LIBRA.

## Doubles.

To the Editor of "LIGHT."

SIR,—A study of the astral or spiritual body would, in my opinion, throw some light upon the question, What is a human double? The material body is that portion of the man which belongs essentially to this earth plane; then if we are to believe the law of correspondence, which I venture to think we are bound to do, the material body must have a spiritual body in correspondence. The astral body, therefore, is as much an existing fact now as is our material body. It is invisible to us in consequence of our material surroundings, but it may be, and probably is, visible to those who are already in the spirit-world, because I take it that this is the actual body we shall use in our next state of existence. We are taught that the spirit-world is not so much a world of places as it is a world of states; therefore, to my mind, it is easy to understand that the astral body could, acting under the spiritual law of "influence," eject itself from its material counterpart and appear at a given point at which the person was anxious to arrive. This being so, the astral body can be seen clairvoyantly in exactly the same manner as a person now living in the spirit-world.

In an article headed "What is an Apparition?" published in your issue of May 19th of last year, you were good enough to allow me to go fully into this question, and to this article I should like to refer your readers.

A. V. B.

Mr. Gladstone—Mr. Gladstones.

To the Editor of "LIGHT."

SIR,—In one of your Jottings you notice the absurd statement made in a French publication that Mr. Gladstone had translated some articles on the subject of Re-incarnation; its absurdity, however, will disappear when I explain that reference is not made to the ex-Premier but to myself, my name of course being, as they say in this country, *écorché*. I translated a discussion between Miss Blackwell and Léon Favre, which appeared in a French magazine. It was published in *Human Nature*, and it is to that controversy the editor of the *Medium* refers when—denouncing all those who believe in and uphold the doctrine of re-embodiment as shameless impostors—he tells us Léon Favre demolished it long ago.—J. H. GLEDSTANES.

Concert at Cavendish Rooms.

To the Editor of "LIGHT."

SIR,—I wish to inform your readers that I shall give a concert at Cavendish Rooms on Wednesday, March 20th, at which an operetta of mine, entitled *The Village Festival*, composed under spirit influence, will be performed by full band and chorus, the proceeds to be devoted to the cost of the publication of the work. I trust you may allow me space later on to describe to your readers how this was written, as I think the *modus operandi* furnishes a complete answer to the theories of the Society for Psychical Research. It was partly written away from the piano, and the rest was played through me, while in a semi-trance condition, over and over again, until I learned the melodies and could put them down. These melodies have been thus given at different times, and have been afterwards found to fit into one harmonious whole, of which I had no idea, thus proving that some intelligence other than my own had planned and worked out the whole thing. This decidedly proves either the existence of spirits or of the Higher Self, or both, especially as of myself I have no talent for composition, and cannot even now compose music without first asking for the aid of my guide.

Tickets to the concert may be obtained from me (address as below), or of Mr. Godfrey, 2, Duke-street, Adelphi.

A. F. TINDALL, A. Mus. T.C.L.

30, Wyndham-street, W.

"The willow which bends to the tempest often escapes better than the oak which resists it; and so in great calamities it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character."—SIR WALTER SCOTT.

## SOCIETY WORK.

WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Mr. D. Summers will give the address at the above hall next Sunday evening, March 10th, at seven o'clock.—M. A. BEWLEY, Sec., 3, Arnold-villas, Capworth-street, Leyton.

5, DEVONSHIRE-ROAD, FOREST HILL.—Last Sunday, Mr. Iver McDonnell lectured upon "Consider the Lilies." The room was crowded. Next Sunday, at seven o'clock, Mr. A. V. B. and Mr. Hopcroft will address the meeting.—M. GIFFORD, Sec., 8, Manor-road.

LONDON SPIRITUALISTS' FEDERATION.—A special general meeting of the Council will be held at Lockhart's, 109, Fleet-street, on Thursday next, March 14th, at 8 p.m. punctually. The recording secretary will give an address, and suggest a plan for more active and extended work. It is hoped that all the Council will be present, and any other friends who are willing to assist are specially invited to attend.—U. W. GODDARD, Rec. Sec., 295, Lavender Hill, Clapham Junction, S.W.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL (33, HIGH-STREET, PECKHAM).—The committee desire to express their sincere thanks to the anonymous donor who, in answer to their appeal, has kindly sent volumes of Spiritualistic works for the library. Mr. Vango exercised his clairvoyant powers satisfactorily to a good gathering on Sunday morning last. In the evening an "experience" meeting was held. On Sunday next, Mr. R. J. Lees at 11 a.m. and 7 p.m.; subject, "The Bible and Modern Spiritualism." Orthodox friends specially invited; questions permitted.—W. E. LONG, Hon. Sec.

CLAPHAM JUNCTION, 295, WANDSWORTH-ROAD.—On Wednesday, February 27th, we had a small circle of earnest inquirers under very favourable conditions, when Mrs. Spring gave several clairvoyant descriptions, the majority of which were easily recognised. On Sunday, March 3rd, we had a well attended meeting, and received a very interesting discourse from one of Mr. Morgan Smith's controls, followed by a discussion on several questions introduced by the audience. We have meetings on Sundays at 6.30, and Wednesday at eight, when any inquirers or friends of the movement will be heartily welcomed.—R. HILL, Hon. Sec., 18, Ilminster-gardens, Lavender Hill.

THE LONDON OCCULT SOCIETY, 18, BAKER-STREET (CLOSE TO BAKER-STREET STATION, AND IN A LINE WITH YORK-PLACE).—Next Sunday evening at seven, Mr. T. B. Dale will deliver a second lecture on Astrology, entitled "The Moon and its Attributes." The first lecture was very interesting, and we hope our friends will not miss this opportunity of learning something of this obscure subject. On Wednesday, March 20th, we shall have a concert at Cavendish Rooms, at which an operetta of mine, composed under spirit influence, will be performed, entitled *The Village Festival*. Tickets to be obtained at my address.—A. F. TINDALL, A. Mus. T.C.L., President, 30, Wyndham-street, W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—On Sunday morning last Mr. Horstead gave a practical address upon "The Utility of Spiritualism in Everyday Life," and an excellent discussion followed. Healing by Mr. Milligan. In the afternoon about seventy persons partook of an excellent tea, after which the secretary gave a report in reference to the work done by the society from October 21st, 1888, to February 24th, 1889, showing that thirty-six services and two public debates had been held, at a cost of £19 9s. 5½d. Donations and collections amounted to £19 12s. 0½d., leaving a balance of 2s. 7½d. Thanks were tendered to Mrs. Darling, Mrs. Fearn, Miss Fearn, Mrs. Robinson, Mr. Younger, Mr. Whitley, and Mr. W. MacRae for their generous support, which amounted to £4 10s. 6d. At the hour of seven the public meeting commenced with a crowded audience, and addresses were delivered by Mrs. Treadwell, Mr. W. E. Long, Mr. Robert J. Lees, Mr. Earl, Mr. J. Hopcroft, and Mr. W. O. Drake; and excellent singing by Mrs. Horstead, Miss Vernon, and Miss Kate Harding added greatly to the success of the meeting. Next Sunday, March 10th, morning at eleven, Mr. J. Hopcroft; afternoon, at three, séance; at seven, Mr. E. W. Walker, trance address. Tuesday, at eight, members' séance, at 10, The Mall, Notting Hill Gate. Friday, at eight, séance, 16, Dartmoor-street, Notting Hill Gate.—W. O. DRAKE.

## TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.