

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

There is something more than usually gruesome in the idea of turning on the bottled voice of a dead man on the anniversary of his death. It adds a new terror to the tomb. This was the materialistic method by which it occurred to Mr. Haweis, Dr. Furnivall, Mr. Rudolf Lehmann, and others to commemorate Browning's death. The hurdy-gurdy worked to perfection, and the "familiar and cheery voice of Robert Browning" sounded once more. "The voice of the dead man was heard speaking . . . the first time that Robert Browning's or any other voice has been heard from beyond the grave." The italics are mine, and are extorted by extreme astonishment. Mr. Haweis, I should have thought, would hardly have gone so far as that utterance implies. "A few reliable persons" (Mr. Haweis tells us) "could now bear witness to the fact that the record of Robert Browning's voice was audible and satisfactory." Yes; and a good many "reliable persons can bear witness to the fact that the record" of many another voice from the miscalled silent land is "audible and satisfactory," far more so than this mechanical repetition of which so much is made. We reproduce the voice of spirit: *this* is but a sort of canned or preserved intonation, which seems to me only an intrusion on the dead body that can speak and act no more: a "manipulation of the instrument" from which the soul is gone.

There is much in the letter of "C. C. M.," which appears elsewhere, to command my assent. I should not have written so slightly of the poor girl and her Hebrew, but I honestly confess I am tired of her. Nor did I mean to imply that there were no other cases of the same character. I was aware that Du Prel had cited several, and my mental attitude was not thereby greatly changed. When I have a *vera causa* which explains all problems that I am studying I do not, I confess, pay much heed to a theory that covers only a small portion of the ground, and is, even then, open to some possible question. These unconscious reproductions of what is said to be latent in the mind may be all that is claimed for them, and our problem remains, in a large measure, untouched. But, for myself, I am by no means satisfied that the explanation so given to these "freaks" is unquestionably correct and sufficient. I do not feel sure that it is so completely sufficient and satisfactory as to exclude all other theories. On that, however, I do not now insist. I insist only that it does not cover all the facts, even if we give it the full value claimed for it, and I am disposed to add that more than reasonable value

is given to it by some minds that are disposed to accept any hypothesis rather than that of the Spiritualist. I am fully prepared to admit *ex animo* that every known natural cause should be carefully looked at before the *deus ex machina* is brought in. But it *has* to be brought in, and I do not know where its action begins and ends.

I have a strong opinion that this point of view is not sufficiently dwelt upon. Spirit we know in its action upon us; but can we measure or limit that action? I have never felt able to say exactly when "myself"—my normal powers—end and something else begins—operates in conjunction with "myself," and produces results which my unaided efforts could not compass. My normal self is raised to a higher power, to borrow a familiar phrase. I am conscious of the fact sometimes: but am I always conscious of it? Do I know exactly where my own powers cease and others come in? Is the line of demarcation ascertainable in *any* case? These are questions that I should answer in the negative. With some experience of the phenomena of mediumship, I have observed that the normal powers of the psychic are not ignored: they are strengthened, exalted, supplemented, but they are utilised. Some of the best and most instructive results of mediumship are due apparently to the stimulation of normal faculties. Even the so-called physical phenomena due to mediumship are of a similar order, *i.e.*, a force resident in the medium is used by an intelligence external to his own. But always? Who can tell? The truth is, we cannot separate between the intelligent operator and his intelligent instrument. Even though I were to recite the equivalent of the Rostock peasant's scrap of St. John's Gospel I should not know that I could certainly refer the freak to my latent memory.

No doubt "C. C. M." is right in insisting that "the original sense-impressions must be recognised as the occasion "(the *possible* occasion I would say)" of acquiring the knowledge which, for the normal person, is latent or unconscious." And I am quite prepared to go with him, even as far as his "ridiculous suspicion," that there is a soul in all things communicable to our souls by a process that we know nothing of. I do wholly believe that there is no such thing in a living world as dead matter till decay sets in, as it does with all things sooner or later. But I do not, as at present advised, wholly believe that the resting of my eye on a paragraph or poem, which I do not read or consciously attend to, can transfer that paragraph or poem to my mind so that in abnormal states, such as the delirium of fever, it can be reproduced. That is a large order, and I repeat that it seems to me to be a hypothesis built upon an insufficient basis. I do not think I quite understand what is meant by "C. C. M.," when he says that the "type which a compositor sets without understanding or caring for the sense, takes on the soul of its established association in the common sensorium of the 'astral light,' and vibrates with its meaning." I do not pretend to say that in the astral light there may not be a general storehouse of all words and

acts of humanity, a soul-reproduction of every material object. I do not know; that is all. It must be an odd lumber room, if so the case stands, and I should expect the lumber to be intruded on our attention more frequently than it is by the persons who repeat forgotten Hebrew or verses of St. John's Gospel. Whatever may be the true cause of phenomena which it is thus sought to assign to this alleged source, I am disposed to think that we have not plumbed the depths yet. And that I say with clear recognition that the microcosm and the macrocosm—man and his dwelling place here and hereafter—are infinitely more closely knit together than we blind ones know. As for Spiritualism, if I may venture to accept the complimentary verdict of my friend on my estimate of it, I profess it to be of the highest import to me. I differentiate it from Spiritism and from Psychism, but I ignore none of the helps and aids that come to it, the Queen that gathers in the service and the offerings of all and uses it for our advancement and growth in knowledge. I am not pretending to argue with "C. C. M.," for argument implies some measure of opposition, and I am opposed to his statements only when my ignorance of the grounds on which they rest causes me to be uncertain as to the security of this foundation. It may be firm, I do not say it is not. Only I do not know.

From problem to problem. Respecting the case of the materialised forms of wife and child mentioned in my Notes I have had many letters, and some I have printed. I fear I have been the cause of inflicting letters on my friends, too, for one old friend who has forgotten more about these things than most people ever knew, writes me that she is overwhelmed with letters about my narrative, and hopes that I am not suffering in the same way. Her friends write to her "in despair." But why? I imagine that we all want to face facts. If we do not we live in a fool's paradise. We want to know, or we ought to want to know, what these things mean. And the more we study them the more perplexed we get. I could have solved all problems with a glib assurance that appals me when I was a Spiritualist of a year old. I have grown more modest, I hope, since that babyhood, and I am not afraid to admit that there are some that I cannot solve. This is one of them. I have, of course, taken the same pains to be sure of facts that an editor ought to do. I have no doubt, though I do not know the principal actors, and should not be much wiser if I did, that the recital of the facts as given by me are substantially true and accurately detailed. I do not find in the narrative anything so terribly upsetting as some of my correspondents do. I have never been able to frame for myself any real idea of what goes on when a materialised form is produced. How is it done? That the phenomenon is objectively real I entertain no doubt whatever. But of the *modus operandi* I can get no sufficient information. I do not know by what means the bust of a very handsome woman, with her pretty features, and sparkling eyes, and mobile mouth is materialised over a little table in front of me, where it was physically impossible for the rest of the body to find accommodation. I do not know where the fulcrum is when a wandering hand, detached from its body, drags me up and up and melts in my grasp at the ceiling. The facts are there, the explanation is not forthcoming.

A medium comes to my house, to a room he has never entered, clad in the garb of society, with no luggage or Maskelyne appurtenances. I have hung my railway rug over a corner of the room, and into that triangular dark recess there is no means of getting, other than by lifting the rug. He enters, and as he is lost to my view there steps out a figure wholly unlike his own, a girl or a boy, or a burly man, or perhaps a little child, clothed in raiment different altogether from

the medium's, using suitable gestures or words and conveying the impression of a living, breathing human being playing his part or establishing his identity by these means. I think that Spiritualists have imagined a materialised form to be a sort of electrotyped soul—a spirit (as they would say) temporarily clothed with matter. I have not thought so myself. The interesting letter of "M. A. I.," referring to that case in which a spirit materialised and gave a certain test which would have been perfect only that the operating intelligence had mistaken the eye on the peculiarity of which he relied as a test, is to the point. For myself that mistake means little, for I regard these forms so produced as pieces of plastic work on the part of the intelligent operators, and they can make their counterfeit as they please. If they want to make an eye peculiar so as to draw attention to it, it is indifferent whether it is the right or left that they deal with. I never supposed that the spirit was temporarily encrusted with matter and that such appearances as I have repeatedly seen were anything but animated statues, so to say. I have seen a hand like a claw materialised at the end of a speaking-tube. I have seen faces that were mere masks, some that looked as if they had been gnawed by rats.

This does not trouble me, nor, indeed, does the narrative, though it presents interesting problems to my mind. The chief point of interest to me is the connection between the old forms as depicted in the photograph and the materialised forms as presented. The conclusion is irresistible that these phantom forms were made up as a sculptor makes up his figure, and that the inspiration was clairvoyantly drawn from those photographs in the man's breast pocket. There does not seem to be much room for doubt as to that. Then, if this be so, and if we are to take it that clairvoyant descriptions of friends seen near a given person may be conceivably only the reading of his mind, or the vision of some latent thought of which he is unconscious, we must revise our estimate of the value of that description as a test of identity. If a picture can be copied by the spirit artist, and made objective and instinct with temporary life, we must, while ignorant of the process and of its exact nature, modify our opinion of the value of that piece of evidence so far as identification is concerned. The matter is one for careful consideration, but I do not see where the "despair" comes in. The letter of "R. Donaldson," on another page, shows that these forms (as I believe I have myself seen) can be changed by the power of will and that without dematerialisation. They are, in fact, counterfeit presentments, and they are no more the real beings that they represent, sometimes imperfectly, sometimes with striking accuracy, than are the busts or full figures of celebrated men that occupy the sculpture room at the Royal Academy. We do not need to despair because a materialised form is not what we think it. We may hereafter know what it is and how it is made, and we shall certainly have then to revise some crude ideas that we have hastily formed. I do not pretend here to discuss the question. I anticipate that some correspondents will throw light on the subject before its discussion is exhausted. Then I hope to have something to say.

#### BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

- "Tocsin." (December. Price 6d.)
- "Phrenological Magazine." (November and December. Price 6d.)
- "The Religion of Man and Ethics of Science." By HUDSON TUTTLE. (London: L. N. Fowler, Ludgate-circus. Price 6s.)
- "The Coming Day." Monthly. Edited by J. PAGE HOPPS. (Price 3d. Williams and Norgate, Henrietta-street, W.C. No. 1.)
- "The Idea of Re-birth." By FRANCESCA ARUNDALE, with a preface by A. P. SINNETT. (Kegan Paul, Trübner and Co., 1890.)



## SPIRITUALISTIC APHORISMS.

BY KARL REHBINDER.

(From the "Sphinx." Translated by "V.")

We must confess that the first cursory glance which we gave to the "Catechism of Pure Spiritualism," by Lucian Pusch,\* did not inspire us with much confidence. We unfortunately first turned to p. 33, where we came upon a paragraph, fifty lines in length, crowded with parentheses and notes of admiration! besides which the eye was confused and the mind puzzled by an exaggerated affectation of modern orthography; such as the omission of the letters e and h, and the use of small letters instead of capitals before substantives. But we soon became convinced that behind these and similar superficial oddities—which seemed to us in very bad taste—was concealed a great deal that was good and often matter of importance.

The author was wrong in calling his book a "Catechism"; neither in form nor in the arrangement of the matter does this title suit it. It really is a collection of aphorisms, lightly strung together, and for the most part having little connection with each other. In style, the thoughts, presented with little attempt at polish, everywhere betray the well-read, cultivated man, versed in the ancient classics.

Thus, the idea expressed on p. 200 appears from the standpoint of a Spiritist, who is an admirer of the ancient classic writers, to be extremely graceful, and valuable in a scholastic point of view; namely, that the "beautiful, perfect, harmonious, and elevated languages" which men call "dead" still live, still are spoken; that the study of them is not, as the anti-humanistic schoolmasters of the present day assert, a useless waste of time and trouble, but is valuable in pretty much the same way that the study of modern languages is, as it prepares us for communion at some future period, with the illustrious men of ancient times, in the life beyond the grave.

We are not much versed in Spiritualistic matters, and are ignorant whether there be any other way of explaining mediumship; that given by Pusch at p. 10 seems to us, however, to be very sensible.

Every spirit (says Pusch) needs an earthly organism by which to manifest itself while on earth, which organism is indeed the "medium" of the spirit. During our lifetime our own body is the natural medium of the spirit, which is bound up with it. When the spirit is separated from its mortal body, it is evident that it must borrow a strange one, in order to communicate its thoughts and wishes to those still in the flesh, either by writing or speech. This it accomplishes by "magnetic influence." As in the case of ordinary magnetising, so with spiritual, the magnetised person is subject to the will of the magnetiser, the only difference being that in the first case the magnetiser belongs to this world, in the other to the next.

By the act of magnetising, the magnetism is extracted or taken out of the nerves of the magnetised person, so that, as Pusch says, it would be more correct to say to de-magnetise instead of to magnetise, as by this action the power is taken away from the nerves to act of their own will. The nerves, by their magnetic connection with the magnetiser, become subject to the central organ of the latter, so that both bodies, that of the magnetiser and of the person magnetised are, as it were, one—with one central organ, that of the magnetiser. When the control is imperfect, both psyches become mixed; that is, the thoughts of the magnetised person are still active and influence those of the spirit (just as happens in earthly magnetising). Therefore, the purely manifested individuality of a spirit is a proof of the goodness of a medium, that is, of his perfect independence of the will of the spirit.

We much agree with all that the author says against Spiritualistic hero-worship (*Personenkultus*), such as that indulged in by the followers of Kardec or Davis, and the misuse of mediums in public séances.

"Spiritualists" (he says) "have no Bible, which they regard as infallible. Spirits—in so far as they are the spirits of erring men—are likewise liable to err, as long as they are in communion with us, that is, as long as they have not passed on to the spheres of moral

and intellectual perfection. If a spirit asserts that he is Jesus, Zoroaster, Buddha, or even God Himself, it is a sure proof that he is a lying spirit, for these glorified ones are already too far emancipated from everything of earth to be able to come into contact with it again. It is only seers to whom they are perceptible, who have the power to see into their abodes."

"Into our vale of tears Jesus cannot descend." "Jesus in the other world has naught in common with Jesus as He was in this." "Jesus knows nothing of Church 'Christianity'; it is irony to call such by His second name, Christ, as it is to call 'Jesuits' by His first one (Jesus)."

"And God! Why, nature itself is God's medium. Religion recognises God in the manifestations of nature. The effects of nature's laws are the medial communications from God." "Nature is God's prophet, the first Theosophical instrumental medium between God and mankind."

We should learn to discriminate between the lying spirit messages and the true, but should not despise the ruder physical manifestations of rappings, table-moving, &c., in certain cases.

"Everything that takes place is of interest, all being used for the building up of the temple of Spiritualism. There are men who are not susceptible of other proofs, and these are in the majority. The purely philosophical proofs given by great thinkers of past and present times exercise no influence on these rude natures, so the spirit-world decided on manifesting to them in more palpable or tangible ways. Men are themselves to blame that spirits are obliged to make known their presence by such rude physical manifestations. But for the more refined there are nobler spirit voices. Look at the sublime messages given by inspiration, by seers and prophets, or through contemplation and intuition. But all kinds of manifestations are equally necessary; they are adapted to the different intellectual requirements of the sons of earth, so that all can have something, the ignorant as well as the man of culture."

The question of what use intercourse with spirits is to both ourselves and to spirits is, it seems to us, equally well answered. Indeed, we think that the reader will find in Pusch's book satisfactory information concerning all the Spiritualistic problems.

But apart from the more special Spiritualistic side, the book contains many original and excellent thoughts. In reading it we have never for a moment found it tedious, and we think that other readers will be of the same opinion, if they are capable of objective judgment and can put up with the author's whimsicalities of style.

## THE LIGHTHOUSE.

High lifted on the highland cliff  
Its lantern fronts the sea,  
And sending forth a fine, straight ray  
Of dazzling light to me—  
A slender line of shimmering shine  
Across night's mystery.  
It is the path set for my eyes  
To travel to the light,  
And warm their darkness in the blaze,  
And be made glad and bright.  
None other may catch just that ray,  
Or have the self-same sight;  
And yet, a hundred other eyes  
Bent on that central blaze,  
Find each its separate, shining path,  
Its line of guiding rays;  
And all eyes meet in concord sweet  
By all these differing ways.  
No voice shall say: "The Light is mine  
All other eyes are dim!"  
No hand the glory hold or hide  
Which streams to ocean's rim,  
None claim or seize one ray as his  
More than belongs to him.  
O Light of Truth, which lighteneth all,  
And shineth all abroad,  
What favoured soul or souls shall say,  
"Mine is the only road."  
Each hath his own, to him made known,  
And all lead up to God.

SUSAN COOLIDGE.

HE that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

\* Katechismus des reinen Spiritualismus. Lucian Pusch. Leipzig bei O. Mutze. 1890.

## LETTERS TO THE EDITOR.

Elias and John the Baptist.

SIR,—The letter of "An Observer"—November 29th—is a typical instance of the extravagance of impiety into which people are liable to fall when they reject the Bible's own account of itself and insist on reading it from a point of view other than that from which it was written, and in which it was intended to be understood, as they assuredly do when they exalt the letter to the suppression of the spirit, the form to the exclusion of the substance. For to do this is to commit the most heinous of sins against both reason and religion, the sin of idolatry and worshipping false gods.

That this is no new or individual view is well known to all who have duly made themselves acquainted with the best accredited of the early Fathers and commentators, as well also with the Bible itself by reading it intelligently. Origen, Gregory, Athanasius, Dionysius, and others, down to Maimonides, the most famous of rabbinical commentators, are unanimous in declaring—to use the words of one of them—that "if we were to understand sacred writ according to the letter we should fall into the most enormous absurdities and blasphemies, by ascribing cruelty, falsehood, and other discreditable things to the Deity." St. Paul not only declares of certain Scripture narratives that "these things are an allegory," but rebukes those who insist on taking them literally as being "babes" or else as "having a veil upon their hearts," thus imputing to them either mental or moral deficiency. The Bible itself throughout insists upon the acquisition of a spirit of understanding as essential to the comprehension of the truths underlying its text; and Jesus vehemently inveighs against those who lack the seeing eye and hearing ear to discern the Spiritual verities hidden within the veil of the letter of Scripture.

The result of "An Observer's" disregard of these injunctions is that he has taken one of the three typical prophets of the Bible, Elijah—against whom Scripture does not utter a single word of reproach on the score of his having in any way failed in or exceeded his appointed mission—and denounced him as a criminal, and exalted into the would-be righteous avenger of his alleged crime the very worst female character in the Bible, Jezebel; and then, re-incarnating these two respectively as John the Baptist and Herodias, he has made the decapitation of the former at the instigation of the latter the retribution due to Elijah for what he calls his "outrageous abuse of his medial powers by the indiscriminate massacre of all those who differed from him in religious belief," namely, the priests of Baal!! thereby reversing the positions of Elijah-John and Jezebel-Herodias, so as to make the former the inferior and the latter the superior in respect of character, deserts, and office. As to the nature and source of the inspiration which—to use the expression "An Observer" applies to "The Perfect Way"—"turns Scripture topsy-turvy" in such fashion, and at the same time exalts the spirit-medium to the level of the prophet and lowers the prophet to the level of the spirit-medium—as to the source, I say, of the inspiration which does this there cannot be, for the veriest tyro in occult science, a shadow of a doubt, seeing that precisely such inversion and such self-exaltation are the distinguishing characteristics of those unsubstantial and illusory entities known as astral reflects.

The allegation in the opening paragraph, that my "substitution of the ideal for the real is sometimes too marked, as well as misleading and tortuous," is a similar example of astral inversion. For so far from my "substituting the ideal for the real," the unvarying aim of the teaching represented by me is to show that the ideal *is* the real or substantial, and that all else is phenomenal or apparent only.

He proceeds—"Jesus, speaking of John, said, 'this is Elias, which was to come.' That is enough for me." And this, notwithstanding that John himself expressly declared he was not Elias. So small is the respect which he has for the man than whom he allows there was "no greater born of woman," that he makes no attempt, by seeking further explanation, to reconcile John's statement with that of Jesus, in order to save John's character for veracity, but composedly leaves him under the imputation of falsehood. Hardly, one fancies, can "An Observer" have been an

observant observer to have never heard the word "is" used in the sense of "stands for," "is equivalent to," or "represents." And, besides, it was obviously used in this sense by Jesus on other occasions, as when he said of the bread and wine at his final memorial service, "This is my body" and "This is my blood." And it was, moreover, not his physical body and blood that he implies them as standing for and representing, but those of the interior, mystical, spiritual selfhood, the "Christ within," the visible man, the constituents of which are the pure soul or substance and pure spirit or life—called respectively the "Virgin Mary" and "Holy Ghost"—which were, and eternally are, the "Mother" and "Father," or true parents of the Man Regenerate, in that he is "born again" or reconstituted of them; and hence the "water and the blood" shed by him on the Cross, but which, being spiritual, are discerned and recorded only by the Apostle emphatically of love. Using the word "is" in this sense in regard to Elias, he meant only one who should exercise the office of Elias by being, like him, a preacher of repentance, purification, and righteousness. And it was precisely this office that John was called on to fulfil, these being essential conditions and preliminaries alike for the realisation and the recognition of the Christ-idea. For in the absence of any to feel the need of, and to be able to recognise, the Christ, there could be no manifestation of the Christ. What, therefore, Jesus really said was—and the Greek bears out the rendering—"This is the Elias, the preacher, emphatically, of repentance, purification, and righteousness, which was to come, preparatory to my coming." And that this was actually the sense intended, and neither a re-incarnation of, nor an over-shadowing by, the identical Elias, seems to follow from the terms of the angelic annunciation of John's birth and mission to Zacharias, "and he shall go before Him in the spirit and power of Elias." For, just as where identity, say, of temperature is concerned, as subsisting between different places, the identity meant is of degree only and not of any actual entity, even though the expression, "the same temperature," be employed; so where identity of spirit is concerned, the expression, "the same spirit," does not of necessity imply identity of individual or personal being, but may imply identity only of quality, order, or kind. I have never contended categorically that John was overshadowed by Elias, but only that it was an overshadowing by, and not a re-incarnation of, Elias, supposing Elias himself to have been concerned at all in the matter.

To come to the action of the "cruel and revengeful medium of the Old Testament," which has made him so obnoxious to "An Observer"—he who, after being decapitated as John the Baptist by Jezebel as Herodias, resumed his Old Testament form of Elias on the Mount of Transfiguration, as being the sole specimen of humanity considered worthy to make one in a trio with Moses and Christ! It will be some compensation for the time occupied in writing this letter, if I succeed, as I trust to do, in rehabilitating the character of Elijah in the eyes of "An Observer."

But in order to do this I must refer him to the book respecting which he has such curiously mingled feelings. In Appendix I. of "The Perfect Way" is this passage: "Were the prophets, then, shedders of blood God forbid; they dealt not with things material, but with spiritual significations. Their lambs without spot, their white doves, their goats, their rams, and other sacred creatures are so many signs and symbols of the various graces and gifts which a mystic people should offer to Heaven. Without such sacrifices is no remission of sin." This description of their functions is fully borne out by the prophets themselves, as I showed by citations in "LIGHT," November 15th, quoting at the same time a considerable portion of the appendix from which the above is extracted. As this was but a fortnight before "An Observer's" letter appeared, I can only wonder at his having failed to see it and to derive from it a suggestion which, had it fallen upon good ground, would have saved him the offence, and your readers the distress, of his libel upon so grand an Old Testament worthy as Elijah, and of his travesty generally of Scripture. This is the suggestion that the whole narrative of the alleged "indiscriminate slaughter," "evil deed," and "fearful abuse of his medial powers" by Elijah is simply a presentation—dramatic and allegorical, after the manner of all the Scripture writers of antiquity—of the discomfiture of the priests of Baal by the legitimate methods of out-reasoning, out-exhorting, and



otherwise out-doing them—and this in such wise that the people, eagerly following the controversy, were, one and all, won over to his side; and the idolatrous priests, finding themselves deserted and seeing no hope of further recognition, gave up the contest, disbanded their order, and betook themselves to other pursuits, some of them, perhaps, even joining the winning side; so that none was left to be any more a priest of Baal. Thus were they annihilated. For, in mystic phrase, the idolater is said to be slain when the idolatry is extinguished.

When it is considered that the two agents by means of which the prophet accomplished his victory are called "water" and "fire," and that these were the mystic synonyms for the soul and spirit, and that the victory itself was a spiritual victory, it becomes in the highest degree probable that it was by means of a spiritual operation upon the souls of those concerned that the result was attained. That this should be so is in accordance with all Scripture usage. Whether it be the creation of a universe, the redemption of a world, or the regeneration of an individual, always is the first step in the process described as the moving of the Spirit of God upon the waters. Of the moving of this Divine Energy upon the waters, or Divine Substance, of infinite space, as father and mother, the universe is begotten. Of the same operation in the substance of the human soul, as in the parable of the Deluge, the race is uplifted from the depths of materialistic negation to the heights of spiritual perception, as in an ark, and thus is "regenerated of Water and the Spirit." The Christ himself is similarly engendered, his "mother" being the waters—Maria—of his own pure soul, and his "father" the Divine, because pure, Spirit by which such a soul is necessarily informed. And so, in the great rescue of Israel by Elijah, the waters with which the prophet so plentifully flooded his altars may well have stood for the souls of the people to be rescued from idolatry, and the fire that descended upon and licked them up, the Divine Spirit operating therein to purify, illumine and transform. This accomplished, the occupation of the priests of Baal was gone and they were as men slain.

That from which the world needs to be saved is, always, idolatry in one shape or another, and always are the idolaters priests and worshippers of "Baal," that is of false gods, of one kind or another; and always do the worshippers make sacrifice to their idols of that which is most precious, only to receive in return that which is worse than worthless. And, vary as the mode may, the principle is always the same. Never were idolatry and superstition, and these of the most crass and barbarous kind, more rife in the world than now. For materialism is rife, and materialism is superstition and idolatry, and this in both religion and science. Worshipping the letter and the form of Scripture, and making these his gods, and discerning nothing beyond these, the literalist proves himself materialist, and sacrifices to them the spirit and the substance of Scripture, to the loss of the perfect doctrine and rule of life which, if found and duly heeded, would make a new heaven and new earth. Worshipping the body and the form of man, and making these his gods and recognising nothing beyond these, the scientist, who is, admittedly materialist, sacrifices to them all that really makes man, even the character, which alone is the man, by employing means which for their utter selfishness, injustice, cruelty and cowardice, are in themselves subversive of humanity. And still do the "people love to have it so!"

In such emergency, could anyone nowadays emulate the feat of Elijah, and by the exercise of what "An Observer" calls "medial," but what I prefer to call "prophetic" powers, compass anew the recognition of the one true Divinity, Who is at once the Life and Substance of all things, to the "indiscriminate slaughter" of our modern priests at once of Baal and of Moloch—so far from regarding the deed as an "outrageous abuse" of his faculty, I should hail it with an ecstasy of delight. Is it said that such things happen only in "Bible times," and that such are past and gone? The reply is that, for those who have their spiritual sight, all times are "Bible times," so that we may yet see the like.

A word in reply to the question, what Bible authority I have for understanding the ascent of Elijah in a "chariot of fire" as implying full regeneration. Space allows me at present but to indicate the key to the problem involved. It is to be found in the common use in the Bible of Fire as a synonym for spirit; in the occult explanation of the "transla-

tion" of Enoch and "ascension" of Jesus; in Paul's description (1. Cor. xv. 5, &c.) of the process of transmutation; in the allusion in Jude to the dispute over the body of Moses; and in the writings which, though extra-Biblical as to place, are Biblical in character, of the students of the Higher Alchemy, that which deals with the regeneration of man through the perfectionment of the Human Ego. For, to comprehend the science and philosophy of the Bible, it is necessary to extend one's studies beyond the Bible, seeing that as the Bible could never have been written had man not first acquired the knowledges it represents, so without this it cannot be understood.

EDWARD MAITLAND.

SIR,—There has been some correspondence lately in your columns on the subject of the possible Re-incarnation of Elijah as John the Baptist. It has occurred to me that the Biblical account of the meeting of Elijah and Elisha contains a passage which might be brought forward in support of the Re-incarnation theory. "So he departed thence, and found Elisha, the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him and cast his mantle upon him." (1 Kings xix. 19.) Here is material, certainly, for those who construe everything into a solar or lunar myth, but my own idea is that Elisha may have been incarnated under each successive sign of the Zodiac, and that he had just finished his round when he met Elijah. "And he with the twelfth" might mean Virgo-Scorpio, the woman leading the dragon. Whether there were ten or twelve signs of the Zodiac then, I must leave to someone more learned to decide. Assuming there were twelve oxen and the man leading them completed the number thirteen, it is a coincidence tending to show that Elisha mystically represented the moon. LEO.

#### Mattei Remedies.

SIR,—Facts are stubborn things, and speak for themselves, although the analysts declare that Count Mattei's remedies are fat, sugar, and water, they heal, soothe, and cure. A cook I had burnt her hand severely with soup, and was in great pain; after the first dressing with Scrofoloso and Vaseline, she said she had no pain, and worked and scrubbed hard; at the end of a week her hand was perfectly well. Another cook scalded her arm with boiling coffee. After a similar dressing she was well in twenty-four hours. A Swiss lady told me she had an abscess on the liver, and was given over by several of the best doctors in Geneva as dying; she was persuaded by a friend to try the Mattei remedies, and in three weeks was able to leave for change of air, and had no return during several years.

Mrs. I. (whose name I give the Editor in confidence) had violent hæmorrhage and cancer. I copy her husband's letter.

DEAR MADAM,—In reply to yours, I shall be only too pleased to write, and answer any questions respecting my wife's case. Whatever the globules are composed of I know not, but this I do know, that after a long course of treatment by our own medical man and examinations by two eminent physicians without success, the Mattei remedies, whatever they were (prescribed by Professor Surville), humanly speaking, saved my wife's life; she is now in tolerably good health. I do not wish our name to appear in print, but I will reply to all inquirers, or meet any one by appointment."

Another case is that of Mrs. Godbold, of 11, Denbigh-street. When I first knew her she had a hard external tumour on the pit of her stomach, and was pronounced to have cancer of the liver by several medical men, who told her she could not live beyond two months. Dr. Theobald then prescribed for her, and afterwards I gave her the remedies, according to Professor Surville's directions. Within a twelvemonth the tumour had entirely disappeared: she was confined of a fine boy, and had recovered sufficiently to attend to business and her five small children. Two years afterwards her fourth child was apparently sinking fast, too weak to sit up in bed, eyes half closed, livid, unable to retain food, and with a hacking cough. The doctor sounded her lungs, and told her father that both were affected and he did not think she could outlast the week. Ten globules of Scrofoloso in a cup of mutton broth, a teaspoonful every ten minutes, worked wonders, and in three weeks the child was running about the house, and quite recovered, on sugar and water, and has safely passed through several winters since.

Mr. Godbold will be happy to answer any questions or to see anyone wishing to try the remedies.

I anxiously watched Mrs. Godbold's progress during the twelve months, now six years ago.

BARBARA HONYWOOD.

At the — Cancer Hospital the medical men told her she must have an operation or die, but she said she would not leave her children.

(Continued on p. 615.)

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
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## Light:

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

SATURDAY, DECEMBER 20th, 1890.

**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.

### DREAMS

The following is communicated by a personal friend:—

I was asleep in my own room in my mother's house within a week of my proposed marriage, and dreamt that I was in a room in a strange house in which an old man lay dying. I have no such picture of the accessories of the room as enables me to describe it, but I should recognise it. I was sorry for the old man, but no one about him seemed related to me, and the scene was strange. He died in my presence. Then the dream broke off. As my dreams had often had some import, I was anxious in the morning, and wondered how this could concern me. I was still thinking, and was expecting my intended husband to go and choose furniture. He knocked at the door, and I saw that something was the matter. He put a telegram into my hand which announced his father's death that morning. I had never seen his father, but on seeing a photograph of him recognised the face as that seen in my dream. H.

Lately, while at Worthing, I dreamt one Friday morning that Mr. C. called upon us at home. In the dream I distinctly saw him standing on the doorstep talking to the maid, and the sun glinting through the scanty foliage in the square garden in front. So impressed was I with the reality, that I could not forbear writing to inform Mr. C. that my sister and self were away, and so spare him the journey to Hackney. The note written I found I had not his latest address with me, therefore, could not post it. Upon our return the following Wednesday we were told Mr. C. had called the previous Saturday afternoon; had not come in, but made inquiries at the door. The note not being destroyed, I sent to him as a proof of my good intention as well as of my prophetic dream.

CAROLINE CORNER.

The following is quoted from the "Arena":—

Some recent articles in various magazines concerning some strange events, induce me to send you the following account of a marvellous dream:—

The gentleman who told it to me is an honoured lawyer of Portland, Me., the city of my residence. In reciting it he said, "If I had read of this in a book, I should have found it very difficult to accept it, but know that it is true." He has recently conferred with the brother to whom reference is made, and the latter confirms the truthfulness of his narration. Captain F., the brother of my informant, was killed in the battle of Gettysburg. The night before his death, he dreamed that he led his company into the battle, and that, early in the day, he was shot in the pit of the stomach and fell dead. He rose from sleep greatly depressed.

The colonel of his regiment perceived his gloom, and, after much questioning, discovered the cause. "You are unwell," the colonel said, in kindest tones, "you must not go into the fight; I will have you sent to the rear; you are too valuable an officer for us to lose; I will have the doctor order you to report yourself on the sick list." "No," was the reply, "it shall never be said that Captain F. suffered his men to go into battle, without leading them himself." No persuasion could induce him to keep out of the fight. He led his men calmly; early in the battle, he was shot through the pit of the stomach, and fell dead.

The news of his death was telegraphed to his brother in Portland. He started at once for Gettysburg, going by way of Baltimore. Arrived at the field, he saw some soldiers of his brother's company, sitting near a rail fence. Pushing on, he passed a brook, which had risen rapidly a day or two before, and had overflowed its western bank. The ground beyond was, therefore, very oozy, and my friend found it difficult to walk. He saw the board bearing his brother's name, and so marking the temporary grave. But he soon discovered that he could not raise the body without some assistance. Accordingly, he returned to the group of soldiers, and asked them to load themselves with the rails of the fence. This they did, and all advanced to the grave. It was necessary to lay down some of the rails in order that they might walk and get closer to the grave. Then my friend requested two soldiers to put two rails, one on each side, down into the earth so as to reach below the knees of the body. The others placed rails below the waist. My friend himself bared his arms and placed them under the neck. At word of command, all lifted, and the body was brought to the surface. Uncovering the face, it was found to be discoloured by mud, and Mr. F. instinctively reached for his handkerchief, but found that he had removed his vest as well as coat. Remembering that his handkerchief was in one of the pockets of the vest, he laid the body down, went to a hillock near by, returned, wiped the face, and then, reverently covering it, had the body put in the coffin he had purchased at Baltimore. Leaving the field with his precious burden, he reached Portland, and went to a neighbouring town where his parents were awaiting him. A brother had come from the northern part of the State. After a brief interview in the house, this brother said that he wished to have further conversation in the barn. Arrived there, he said, "John, when you arrived at the field of Gettysburg, did you meet some soldiers of A.'s company, sitting near a rail fence?" "I did," was the surprised reply. "Did you go on, pass a brook, find the ground oozy, and could not reach A.'s grave?" "I did." "Did you return to the soldiers, ask them to take rails, and go with you?" "I did; but in God's name, why do you ask these questions?" It seemed to him as if his hair was rising up all over his head. "I will tell you, by-and-bye. Did you have rails put beneath the knees and waist? Did you raise the head yourself? Did you wish to wipe the face, go to a hillock for your vest, return, wipe away the discolouration caused by mud and place the body in a coffin you had brought with you?" "I did; but how do you know all these things?" In reply, the brother stated that a neighbour, a lady, had come to his house a few days before, crying out, "I have had such a horrible dream! A. is killed. John has gone on to get the body." Then she recited all the details given above.

How can these things be? may well be said. I send you the account, Mr. Editor, to be used as you may deem best. Mr. F., my informant, will confirm all I have written. Surely this is a marvellous dream. Who will explain it?

Visiting Tufts College some time ago, as one of its Board of Visitors, I saw two volumes which bore the title, "Phantasms of the Living." "Phantasms of the Living!" I said, "what are these? I have heard of phantasms of the dead, but not of the living." The books proved to be the records of the English Society of Psychical Research. They contain many wonderful accounts. They deserve the serious attention of scholarly men. Unless I am greatly mistaken, among these accounts, this marvellous dream, told me by my friend, deserves a place.

A friend told me he had had a strange dream of a fellow schoolboy, whom he had never met since his schooldays, and was no intimate friend at school even, merely in the same class. He thought he was at the other man's wedding, and



saw him and his wife distinctly. At breakfast the first thing he saw in the paper was the death of this man.

B. H.

I had a great friend who used at one time to come and talk to me about every subject that interested him, and who had got quite into the habit of asking my advice when any trouble or sorrow threatened, doing me the honour of relying much upon my opinion and attaching some importance to the way in which the various subjects we used to discuss impressed me. My removal to a distance put an end to our regular meetings, and we seldom wrote to each other. After a time I had a letter telling me of his marriage; he seemed very happy, and there was every prospect of a long life for him and his wife, both being quite young.

I had not heard anything of them for a considerable time, when I had the following dream: I thought I saw my friend in very great distress and that he was holding out to me a little girl, beseeching me to take her. On waking I had the scene and his distressed countenance very distinctly before me. I thought my dream must mean something, and very naturally concluded that my friend might have had a little daughter born to him. But to account for his great grief seemed quite beyond my powers of conjecture. I knew that he would rejoice very much if he had a little daughter, he having always expressed great affection and admiration for my two little girls.

The next post brought me a newspaper sent on from my house in town announcing the birth of his child. I said to myself, "That is all right, but instead of being in grief he must be extremely happy." On the following morning the further meaning of my dream was explained; there came the most heart-rending account of his terrible grief; his lovely young wife had quite lost her reason after her baby's birth, and died in a few days.

H.

#### LETTERS TO THE EDITOR.

(Continued from p. 613.)

##### When does the Soul enter the Body?

SIR,—In regard to the above question, formulated by your correspondent "T. W." (*"Light,"* 517, November 29th), it strikes me there ought to be no great mystery, and it should be easily answered by any liberal, unprejudiced mind, who takes his building material, so to say, from any good quarter—Theosophy or Spiritualism, as well as positive science.

First of all, Physiology tells us that the human embryo, after passing through a number of forms, from the most rudimentary of organic life, shows no difference of sex until it has reached a certain degree of development. Then, if we consult Theosophy, we have two data to build a theory on, namely, the so-called "animal soul," and the law of Karma, which is the essential of *manas*, or the human soul proper. Lastly, Spiritualism, in agreement with Theosophy, informs us, through its best teachers, among whom you occupy a very prominent position, not only that the soul survives the body, but that a departed soul does not manifest itself on our plane directly (though it may indirectly), after a certain period, i.e., after it has passed to a higher phase of being, following on a first stage of survival.

On that threefold basis I submit the following theory, which would take up too much of your space to be given in its entirety. The animal soul, or what I shall call the *inferior psychic essence*, is the life-principle given by the parents, who (in the words of Lucretius) *quasi cursores, vita lampada tradunt*—and is the highest representative of heredity; and thus it may be observed that Tertullian's doctrine, *animas esse ex traduce*, is not altogether wrong, being so only when applied to the higher or incarnating principle. Now, so long as the latter, that is to say, *manas* (more strictly *Kamo-manas*, i.e., "manas" tainted by Kama, desire, or *tanha*, thirst, which is the impelling force, while Karma proper is the guiding force of re-birth), \* attracted by the psychic essence of a particular embryo, does not actually precipitate itself therein, the said embryo is governed exclusively by its own law; and its type of life does not assume its definitive form, this being afterwards determined by the

\* *Tanha* (in contradistinction to the containing power, *Karma*) is well signified by that verse of Virgil: "Rursus et incipiant in corpora velle reverti." (*Æn.* vi. 751). "Incipient" gives it; for *tanha* denotes the first or starting impulse, then directed by Karma.

sex of the foetus. This embryonic law has two aspects: Objectively it is animal heat; subjectively, the consciousness correlated with that state of matter, and is the governing factor. So far we have nothing more than an animal embryo with the human outline or type.

It is *Kamo-manas*, the Ego, or real human soul, that constitutes the law of Karma. If the *tanha* of the Ego about to precipitate itself, have preserved, for instance, masculine affinities, it will, by union with the embryo, be the cause of the foetus taking the masculine shape; or the feminine, if contrary wise its *tanha*ic affinities are of this sex.\* In either hypothesis the embryo falls under the higher law, that of the Ego; and, taking the two aspects, its consciousness is individualised, while its animal development and requirements are modified to the extent that a withdrawal of the Ego, whether before or after birth, entails death. In a word, the moment of Re-incarnation is prior to that in which sex is first manifested by the entity *in utero*.

It may be objected that this does not explain sex in the lower kingdoms. The reply would not be far to find. The state of animals is incompatible with an Ego; their consciousness is "individualised" in the group, not in the single creature (of course, there are degrees; the higher the species, the narrower will be the group). Their highest principle corresponds to the inferior psychic essence in Man, but of a lower type.† There is no re-birth for such inferior classes of monads; they survive the body, but go to a plane common to the group, and when they re-manifest on earth it must perforce be as higher sub-types or types, respectively, and according to the case contemplated. In short, they have no Karma, which is a special law of Causality, they being bound only by the general law, which is Rita (in contradistinction to Karma). Sex in animals is subject to Rita, not to Karma. Otherwise stated, sex in mankind is determined by the individual himself or herself. It is the result of will, more or less coerced by affinities; but, as Canon Law rightly has it, *voluntas coacta voluntas est*; whereas in the lower kingdoms, sex obeys the general law relatively to a special group, and this answers to the plane of consciousness common to that particular monadic group.

To conclude, when a person dies, the departing soul, on reaching the proper state (dependent on its Karma) of its first stage, signifies or constitutes a quaternary, the two manifested principles of which are *Kamo-manas* and the *inferior psychic essence*.‡ This first state of the soul's survival consists in getting rid of that essence, in purging itself of the hereditary element. To escape re-birth, it must do so completely, that is, in relation to our physical cycle; while, if it form part of the human wave of a higher cycle, this will no longer be "Re-incarnation," for the world will then be something very, very different from what it is now. But these are occurrences, no doubt, comparatively rare. Few souls pass from that stage of purgation to the higher state, without retaining some taint or residue of the dire and blasting element. This taint is what the Easterns call *vasana*, i.e., "aroma," and answers to the ascending period of hyperphysical existence, manifesting as *tanha* at the descending period of the same. I believe the general impression to be that the *purgative stage* (*Kama-loka*, in the East) does not last, on an average, and in normal cases, beyond about a quarter of a century, and this agrees with the assertion of Swedenborg, who limits it to thirty years, as a maximum ("Heaven and Hell," § 426; but see also § 498, which only speaks of a year). But for some souls it may not exceed a few months, weeks, or days. Whatever be the time, it marks that within which it is possible for a soul to have direct communication with our plane of existence. For many souls, however, that is not the first stage of su

\* The Ego is supposed to preserve the affinities of one sex, until it have sufficiently developed its moral excellencies, through a series of re-births; then it develops those of the other sex, through another series. The measure of sufficiency will be the powers of the particular sub-cycle, or of its sub-divisions.

† Man's type of life is characterised by the fifth of the five Activities; that of the animal kingdom by the fourth; that of the vegetable kingdom by the third. Each of the five Activities is a seven-fold power, and they are conditioned according to the sphere or plane of existence. In the physical world they are the *real* "simple elements," still unknown to science; and the organs of sense have their basis in them.

‡ I consider only normal cases. In those of violent sudden (not natural sudden) deaths, there will be four manifested principles, namely, besides the two above mentioned, vitality and its pneumatic principle of form (called in the East, *Linga sarira*, not to be mistaken for the so-called "astral body"; the latter corresponds to what I denominate inferior psychic essence).

vival. Those of persons dying a violent sudden death will only attain it after their subsisting vitality (constituting a semi-physical condition) is expended. Then, there is a herd of unfortunates whose purgative stage will not begin for many years after their demise; these are the "earth-bound souls." (Class, social advantages, and the like have, of course, nothing to do with this, as exemptive; but on the other hand, it may be suspected that worn-out races, such as the African blacks or the Red Indians, contribute largely to this category.) In a word, departed souls which manifest themselves to us directly are still dependent more or less on the inferior psychic essence. But *all* manifestations, as the highest teachings in Spiritualism show, are not those of "departed souls"; while Theosophists say some are mere "shells" (the cast-off psychic essence), galvanised *ad hoc* by elementals, when not elementals themselves.

V. DE F.

#### Unconscious Memory.

SIR,—Having read with interest the "Notes" of "M.A. (Oxon.)" on automatic writings, in "LIGHT" this week, I find myself, as is becoming more and more usual with me over a wider field of study, in agreement with what is affirmative, but in disagreement with what is negative, in the writer's general position. I believe with your contributor that the hypothesis of forgotten impressions will not serve as a single principle of explanation; that it will not cover by any means all the facts; that it is not applicable, for instance, to certain cases he cites from his own experience. The hypothesis is often pressed too far, as I have pointed out in notes to my translation of Du Prel's "Philosophy of Mysticism." (See especially p. 37 of Vol. II.) On the other hand I submit that it is a serious mistake to treat the hypothesis itself as resting "on a very unsubstantial basis," or as having no other facts for its support than the "stock case," the "threadbare instance," of the servant girl mentioned by Coleridge, Maudsley, and Carpenter, who in delirium recited long passages of Hebrew (not simply "broke out into some Hebrew words"), which she had heard long ago without understanding. Had "M.A. (Oxon.)" honoured Du Prel's book with any real attention, I think he could not have made this mistake. The first half of the second volume is full of facts of an analogous kind, including some precisely similar. I will cite only two from p. 19: "A Rostock peasant in a fever suddenly recited the Greek words commencing the Gospel of John, which he had accidentally heard sixty years before; and Benecke mentions a peasant woman who, in fever, uttered Syriac, Chaldean, and Hebrew words which, when a little girl, she had accidentally heard in the house of a scholar."

At the same time, I am not (for the reason given in my note to the above passage) satisfied with the theory of *mere reproduction* of sense-impressions in these cases; all I contend is, that the original sense-impressions must be recognised as the *occasion* of acquiring the knowledge which, for the normal person, is latent or unconscious. I also suspect—ridiculous as to many this must seem—that words heard, or written characters seen, in a manner contain and can communicate the soul of their meaning, otherwise than in the usual way, sometimes directly to the conscious intelligence, sometimes not thus, but by infusion behind the "threshold" of consciousness. We must get rid of the supposition that even type or sound is soulless. Material things constantly, or even once deeply, associated with psychical import or influence acquire a truly magical virtue or quality, of recognisable strength only in exceptional conditions of the recipient, or when impressed with purpose by a powerful agent. There is no such thing as a dead world about us. Not in human or animal consciousness alone is there "association of ideas." The type which a compositor sets, without understanding or caring for the sense, takes on the soul of its established association in the common sensorium of the "astral light," and vibrates with its meaning. You may not heed the word, but it heeds and may attach its soul to you. Nay, mere physical proximity without sight may, it seems, do the work. Long ago I recorded in "LIGHT" a case—and there are many similar ones—in which a lady, a relative of my own, having sent for a newspaper which she had not yet seen, no sooner took it into her hands than she was impressed with the idea that it contained a reference to a novel she had written many years before, and had nearly herself forgotten, as the fact was. St. John of the Cross refers to the divination of meaning through words in an unknown language as a fact well known in the experience of devotees: "And sometimes, too, even when he knows not the

language to which the words belong, the knowledge of the matter is conveyed to him without his being able to explain the terms that imply it."\*

One of the many rare and excellent qualifications of "M.A. (Oxon.)" for his editorial position is that he has never countenanced, by his deservedly high authority, the antagonism which many have tried to set up between Spiritualism and Psychism, nor allowed Spiritualism, in his hands, to degenerate into mere Spiritism. But if we would be Spiritualists indeed we must be Psychists in a far higher degree, and with a more comprehensive recognition than heretofore. We must cease to think of ourselves as living beings encompassed by a world only redeemed from deadness by the individualisation of spirit. As James Hinton shows in his book, "Man and His Dwelling-Place" (which I wish everyone would read), it is our own deadness, our torpidity, or insufficient consciousness, which makes other things seem dead. Most of us are supposed to have read Denton's "Soul of Things," yet how few of us know how to generalise from its important facts, or when and how to make application of them. Spiritualists are always talking of the value of facts; but they are just like other people in ignoring or making no use of facts when they do not happen to suit their preconceptions, or to illustrate the single idea of departed human-spirit-agency.

December 12th.

C. C. M.

#### Astrological Note.

SIR,—Allow me to call attention to the position of the planet Uranus in the Meridian of Kilkenny, Ireland, at the moon's Quadrature on December 18th. He is exactly on the Nadir, that is, in opposition to the Meridian, in Scorpio 0° 23'. This is a threatening square to the place of Mars on the birthday of Mr. Parnell, when the planet of strife was in Leo 0° 24'. Now, at the new moon of the 12th inst., this place (Leo 0° 24') was *exactly* on the meridian of Mr. Parnell's birthplace, Co. Wexford, Ireland—a position strikingly significant of the life and death struggle in which he is engaged during this lunation. On the day of birth, Mars was well aspected by Jupiter, and the position of his place on the Meridian at a critical time might denote victory, if not then "afflicted." But the square of Uranus is an evil "testimony" for Mr. Parnell. I do not know if the date of the Kilkenny election has been fixed. Your readers may say that it hardly requires Uranus to tell us that exciting scenes may be expected. True, but as I have often pointed out, this planet when very remarkably placed (at a properly chosen time), signifies the approach of an event of startling and eccentric character. I am not quite sure, however, that a planet on the Nadir is as significant as one on the Meridian. Nor is it very clear what the ruling power at Kilkenny (represented by the Meridian, and afflicted by the opposition of Uranus) should be taken to be. Therefore I do not venture on a decided prediction, but doubtfully recommend your readers to be on the look-out for some striking and unforeseen occurrence at Kilkenny between the dates of the 18th and 26th inst.

December 14th.

C. C. M.

#### The Chief Duty of Life.

SIR,—May I have a short space wherein to express my difference of opinion with Mr. Tindall, as reported in your issue of December 6th. He says: "We consider that the primal duty of our lives is to develop the mystic side of our nature," and he urges this upon his hearers rather than the more obvious duty of promoting such reforms as tend to public welfare. There are more ways than one in which to engage in political reform, and it is possible to work strongly in that field while holding entirely aloof from party spirit. Mr. Tindall would not consciously teach that a man should neglect any of his duties, and I think he has not fully realised that duty to the State (to our fellows collectively) is the first of these. Altruism is not of thought only, but of action, and Plotinus was right in teaching that approach to "God" is effected only in the performance of duty, to the State, to the family, and *then* to our spiritual self. This last, the most difficult because most mystical, he places first, if I have not misread his interesting paper.

Trewirgie, Acre-lane, Brixton,  
London, S.W.

HERBERT CORYN.

December 14th, 1890.

\* "Ascent of Mount Carmel," Book II., chap. 26.

† By "exactly" I mean well within a single degree. The hour of Mr. Parnell's birth is unknown to me, and therefore I cannot calculate more closely. Nor, for this purpose, is it necessary.



**Spiritual Healing: By One Who Has Been Healed.**

SIR,—While the newspapers are yet full of the great discovery of Dr. Koch, and are discussing the possibility of curing a disease which, up to the present, has resisted all efforts to overcome it, I should like to draw the attention of your readers to the wonderful manner in which I myself have been healed of an affliction which is as intractable to the efforts of the ordinary physician as consumption itself.

The above heading indicates the means by which my affliction—that of cystic tumour in the neck of twenty years' standing—was overcome; and it seems to me that "spiritual healing," if universally known, would be an even greater boon to mankind than the discovery of Dr. Koch. His discovery applies to consumption, but the "spiritual healing" power is applicable equally to the most varied cases of disease, and the most out of the way afflictions to which human flesh is unfortunately heir. Allow me to give a few particulars.

I will commence by stating that I am not a Spiritualist, and that up to five months ago I thought Spiritualism and everything connected with it so absurd that I would never give it serious consideration. That which led me ultimately to change my opinion was a visit I paid to Winchester Hall, High-street, Peckham, S.E.

After the service Mr. Audy, the secretary, fell into conversation with me, and after a time kindly inquired concerning the tumour in my neck. In this Mr. Audy was only like the majority of those with whom I have talked, for my tumour was so conspicuous that I could go nowhere without being the object of much unpleasant observation. I told Mr. Audy how that from a child I had attended doctors and hospitals of all kinds, endeavouring to get rid of my misfortune. Besides being under treatment by private doctors, I have attended Guy's Hospital, St. Thomas' Hospital, and the Homeopathic Hospital, in Great Ormond-street, W.C.

Under the care of these various institutions I have had my neck painted with iodine for weeks, so that I was in constant pain from the burning. That failing, I had the tumour tapped four times, but the only result was that each time it came up quicker and larger than before. Finally, all the doctors with whom I have conversed at the above-mentioned institutions came to the conclusion that they could do nothing more for me unless I went into the hospital and underwent a long and dangerous operation. This, from personal and business reasons, I would not do, and so for about twenty years I have borne my increasing affliction as best I could. To my surprise Mr. Audy stated confidently that he knew a man who, he was sure, could cure me; and before we parted he gave me the address of a Mr. R. J. Lees, in Dulwich, who, he said, to his knowledge, had cured complaints quite as serious as mine, and he earnestly pressed me to give Mr. Lees a trial. Well, I thought that as I had tried all ordinary modes and failed, I might as well try an extraordinary one, for if that also failed I should then be in no worse position than before.

I accordingly wrote to Mr. Lees, who replied that he could not guarantee a cure until he saw me. "Guarantee a cure!" I said to myself, "that is a confident way of putting it, I think I will give him a trial." Without more ado, then, I placed myself under Mr. Lees' care, seeing him twice a week, once at his residence and once at Chepstow Hall, High-street, Peckham. From the commencement Mr. Lees stated positively that he could cure me, and he has kept his word.

There is, probably, no need for me to describe how Mr. Lees magnetised my tumour week by week, as all your readers are doubtless aware of the mode of procedure in such cases. Suffice it to say that after magnetising my neck for some time, he stated that the roots of the tumour were shrunk and killed, and that being the case there was nothing more for him to do than to let out the fluid which filled the cavity in the neck. This he skilfully did by pricking it with a needle, and now, for the first time that I can remember, I go about like an ordinary person unhaunted by the consciousness of being a curiosity to the beholders. I might dilate on this much further, but I fear trespassing on your space.

Let me, however, just mention two remarkable cases of healing, under Mr. Lees' treatment, which I witnessed at Chepstow Hall. First, that of a little girl who some years ago struck her knee and injured it in some way, which the doctor could not exactly determine. A great swelling

arose all over the knee, which not only prevented the child moving her leg, but pained so much that she could not bear to touch it with her own finger. The mother told me she had taken the child to various hospitals, but they all failed to do anything for her. Mr. Lees' magnetism seemed to act like magic. The third time he magnetised it nearly all the pain was gone, the fourth time it got so well that the child was actually able to bend her leg, and kneel down on the knee which before she could not bear touched.

The second case is even more remarkable. It is that of a little girl who for ten years has been a confirmed and helpless cripple. Both her legs were shrivelled like ticks and both her feet were drawn inwards like crabs' claws. She had to be carried if she went any distance, and could not move at all without the aid of a crutch and iron supports to her boots.

In this case the doctors had treated her from birth, but entirely failed to effect a cure. After four months of Mr. Lees' treatment she became so well that she could dispense with the crutch, leave off the special iron supported boots, whilst her feet were so straight that when she had her boots on no one could see there was anything the matter with them. I met the father the other day and he told me that the girl is so well that she runs about playing all day long and will not sit down to give herself rest.

In the above incidents I have confined myself rigidly to that which I know, but I could tell of many more which I have heard on unimpeachable testimony.

What I have stated, however, is sufficient confirmation of what I said above that here we have evidences of a healing power of even wider applicability than Dr. Koch's discovery, and far surpasses his method in the simplicity of the treatment and the sureness of the results.

For my part I am so overjoyed with the result of spiritual healing in my own case, and have such a conviction of its applicability to the cases of thousands who now suffer from ills which all the skill of the medical faculty cannot cure, that I feel I ought to proclaim everywhere and in every manner the blessing I have found, and endeavour to induce all who have need of such aid to try for themselves the agency by which I have been cured.

In conclusion I may say that I shall be only too pleased to give anyone any further information, and confirmation, of my cure, regarding which I have taken special precaution by having my tumour photographed before Mr. Lees operated on it.

S. J. RICHARDS.

44, Bird-in-Bush-road, Peckham, S.E.

December 4th, 1890.

**Blood Sacrifices.**

SIR,—Your correspondent, Mr. Newton Crosland, refers me in your issue of 6th inst. to Kitto's "Cyclopædia of Biblical Literature" for his authority in stating "that in their religious services the ancient Egyptians resorted to the sacrifice of living animals as a propitiation offered to their deity." (See p. 595 of "LIGHT.") The article on "Sacrifices" in this work is referred to "Offerings," and after wading through it, I found my search for his "authority" in this article was as fruitless as my search for "Altars," or indications of the same in the floorings of the Egyptian temples. Will it be believed that in all the article there is not even mention of the ancient Egyptians? The only reference to other peoples—and that in a most indirect manner—which could possibly be used for such a sweeping declaration, is "The argument for the Divine origin of sacrifice. (a) It has existed almost universally among men; (b) it has had such a widespread existence, although naturally repugnant to human feelings; (c) once granting the Divine origin of the rite of sacrifice, its fearful perversion is easily understood; (d) the first sacrifice we read of was acceptable to God."

These sentences are all I can find that have any bearing upon the subject. How anyone possessing any knowledge of evidence can construe the above into "a clearly established fact" that the ancient Egyptians were guilty of this vile abomination passes my comprehension. I am loth to believe that the ancestors of the Jews indulged in such degrading and disgusting so-called rites, and even in their case I should require better historic evidence than the Biblical records before I accepted it as a "clearly established fact," that they indulged in it. I am of opinion that these records, if they are, as alleged, of Divine authen-

ticity, because of such origin, must have a very different meaning and application than that which appears on the surface. I more than suspect that such "established facts" have about as solid historic base as Solomon's Temple, and no more. The ancient Egyptian Scripture as much venerated by them as the Bible is now by Christians, is of vaster antiquity than the Jewish and Christian Scriptures, does not contain, so far as I have read and studied it, a single statement that could possibly be construed into a recognition that the "ancient Egyptians" ever used the disgusting rite of "blood sacrifice" in the sense of propitiation to their deity or deities; and still less are there any written records or sculptured monuments that would make such a usage an "established fact." I can find nothing, so far as I have read, in the annals of ancient Persia, Babylonia, Assyria, and India, that would establish the fact that these ancient peoples ever indulged in the inhuman rite of blood sacrifices, and for this I object to their being dragged in to support a foregone theological dispute.

December 8th, 1890.

WILLIAM OXLEY.

#### Apparitions of the Living.

SIR,—Your invitation to readers who have had experiences in clairvoyance and materialisations, to endeavour to throw what light they can on the alleged extraordinary phenomenon of living persons being seen by clairvoyants as if they had passed away, and on other occasions manifesting themselves in materialisation, having come under my notice, I take this opportunity of giving my experience bearing on these points.

A form purporting to be that of my father, and really resembling him very closely, had repeatedly manifested at circles, when I was present. My father passed to the spirit-life about forty years since. In earth-life he was a man of very powerful physique, weighing about seventeen stone, having a very broad and massive body, and a large and determined-looking head. The manifesting form had all these characteristics, and displayed on three occasions feats of strength that no one in the circle could rival.

On one occasion when a friend of mine (quite a novice to these phenomena) was present, a form materialised when the medium was in the room, and approached a gentleman sitting to my right. The form was that of a slender young man, and quite unlike my father in every respect. My friend claimed that it was his brother. I had never seen this form before. Now the idea suddenly came into my mind to try the effect of will-power on the form, and I called out at once, "Oh, no! that is my father." The effect of my words or will-power far exceeded anything I could have expected. The form stopped quickly, looked towards me, then went towards the medium, and, without dematerialising, changed into the form of my father, who then came forward and twitched me, but did not speak as he usually did.

On two other occasions I saw forms that purported to be ladies, but which had on their faces portions of the beard and moustache of the form that had manifested immediately before. On another occasion I had an exact duplicate of the medium which, as it approached me, became the form of a deceased friend.

The conclusion I came to was that materialisation was generally simply the drawing out of the double of the medium, which became transfigured into whatever form was most powerfully reflected in the mind of one or more of the sitters.

Regarding clairvoyance, I found that if I persistently thought of an absent inanimate object in a sitting with a clairvoyant, that object was seen more clearly than anything else. Moreover, two clairvoyants could, I found, be made to see different objects not really present, in the very same place, at the same time.

It is for this reason that at séances we are always told to be passive. If all were actively desiring different materialisations or clairvoyant descriptions, there would be no phenomena or visions whatever; if only one of the sitters' minds was active, he would get what he wanted, unless when opposed by a sensitive of strong will, who felt the effect he was producing; while if everyone is really passive, then, and only then, the will of the invisible operators finds expression by transforming in a more or less perfect way the double of the medium into a likeness of the persons seen in

mind-pictures produced by ourselves. The reason why, for the most part, these mind-pictures are those of deceased persons is that the object of the séance is to see such, and everyone's mind is permeated with this idea.

When persons are materialised who are unknown to anyone in the circle, then it is the picture reflected from the mind of a person who is in the spirit "world" or rather "life." For it must be observed that these forms seldom are representations of persons in their present condition, but nearly always in that last seen while they were in the physical body.

In spirit-life, thought is the only potency. It is really so even here, but not so manifestly to our eyes as to those "on the other side." If this is so, and I think few thoughtful Spiritualists will dispute it, then, if we saw a spiritual being as it is, it could hardly be expected to resemble the same person when last seen in the flesh; because now its thoughts can, and do, transform with every development the ductile thought-substance, which is its only manifestation there. Consequently there must be a very rapid change in the spiritual world after the person has come into harmony with the conditions there; and I agree with the Rev. G. W. Allen, that when the change of consciousness is complete, any cognisance of us or our physical conditions, or any manifestation by spiritual beings to our senses, is quite impossible, and could not reasonably be expected.

Just as dreams (when remembered) are due to the condition between sleep and waking, so are manifestations from the spiritual state due to the condition that intervenes between a real consciousness of the present condition and a real consciousness of the next. At this time there is a partial and imperfect action in both spheres. When it perfects itself in the next the present consciousness is gone altogether.

R. DONALDSON.

[Impossible to argue this point here, but we must express dissent.—ED. "LIGHT."]

SIR,—With reference to the letter of Mr. J. Hawkins Simpson regarding the final exit of the spiritual from the physical body, I would wish to mention that a gentleman, whose family and connections have long resided in this place, has frequently told me that on the occasion of his grandmother's death at Broadwater (a village adjoining this) his mother, who was sitting by, distinctly saw at the moment of dissolution a white figure rise from the bed, open the door, and glide away.

In pursuance of the same subject I would wish to record an extraordinary instance of an apparition seen a few days after death by a gentleman who paid me a visit last summer. Mr. Y. (so I will call my friend), who does not wish his name mentioned, told me he dreamt one night that a young sister of his, who was at school at Brighton, fell from a tree that she was trying to climb, was killed by the fall, taken home, and laid out in the library of his father's house at Croydon. He observed particularly that she was wearing a violet dress at the time. Not attaching any importance to the dream, he read with much interest a letter addressed to him by this sister a few days afterwards, in which she alluded with delight to the then approaching holidays, and ended with the couplet:

"This time next week  
Where shall I be?  
Not in this academy?"

This letter he received by an early post, and it was ascertained afterwards that at the very time he got it his sister died suddenly at school from aneurism of the heart. It was nonsense about the tree.

After the autopsy the body was taken to Croydon and laid out in his father's library. The funeral took place in due course, and on the return of the party, Mr. Y., accompanied by one of his sisters, went to open the shutters of the library in which the body had lain. There, standing by the trestles, which yet remained, was the form of his just buried sister, clad in the violet dress that he had observed in his dream!

Mr. Y. did not see this alone; the lady who accompanied him saw the apparition also, and swooned with fright.

An illness of three months followed the shock.

On comparing notes afterwards it was discovered that this violet dress was selected and ordered by the elder sister,



who had taken a dressmaker with her to Brighton to see it fitted. There was a correspondence in the "Lancet" about the cause of this young lady's death, aneurism of the heart being unusual in one so young.

In conclusion kindly allow me to quote the following appropriate lines by Robert Buchanan:—

Between the dead and the living the veil of the glamour lies,  
But softly it melts asunder, just as the spirit flies.  
Wait by the bed of the dying, wait till the last sharp breath;  
Then sit in the silence watching the eyes that are closed in death.  
Thinkest thou all is o'er, now thy heart stands still for fear?  
Nay, something stirs in the silence: listen, and thou may'st hear.  
Thou art closed around by the glamour; its darkness covers thy head,  
But something walks in the chamber, and looks in the face of the dead.  
Wait for a little season, be patient yet for a day;  
Before the breath of thy going the veil shall dissolve away.  
Thou too shalt stir in the darkness, no man dreaming thee nigh,  
And look on thy worn white garment before they lay it by.

St. John's, Madeira-avenue, Worthing. F. SHOWERS.  
December 8th.

#### The Sherborne Inscription.

SIR,—I have to thank your several correspondents for the verification of the Digby tombstone inscriptions written by my daughter. I only regret that they could not each see the old-fashioned calligraphy in which it was written, as it would afford most convincing evidence that it was a message from "the other side." Of Sherborne, of Dorsetshire, of the works of Pope, or of any of the other books referred to in your last issue, no member of our circle knows anything, and in the case of the writer of the inscription, you are dealing with a girl who, at the age of nine, was deprived of hearing, had from the nature of the case to receive only a limited education, and whose mind on the subject of Spiritualism is still in a state of utter ignorance. She was introduced to the circle only in the spring of this year, at the urgent request of one of our "communicators," a dear relative deceased, with whom she was a special favourite, and with the results which have been given specifically in your columns.

I cannot help again saying how great is our regret that we cannot communicate to many a bereaved circle the loving and beautiful messages we have got from their "lost ones"; but as I have said before, we have on two occasions tried to do so, and been profoundly humiliated—indeed, looked upon as persons to be avoided. And yet on both these occasions our humanity simply overcame our discretion. Be it so; the messages are with us in scores, and some day, if "the light" comes in, as come it will, I hope, ere many years are run, we may yet be able to salve some wounds that are still very fresh, and to dry up some tears that are still flowing. Till then, these sacred records shall not see the light. Again thanking your correspondents for the trouble they have taken with the Sherborne inscription,—I am, &c.,

EDINA.

#### Appeal.

SIR,—Will you please permit me to acknowledge the receipt of the following sums in answer to my appeal on behalf of Mrs. Ayers?—Mrs. Perrin, 5s.; Mr. Boswell-Stone, 3s.; Mr. Ainsworth, 5s.; Mr. Spruce, 2s.; P. P., 10s.; Mr. Williams, 5s.; M. B., 2s.; M. C. E., 2s. 6d.; total, £1 14s. 6d.; any further receipts will be duly acknowledged by

218, Jubilee-street, Yours faithfully,  
Mile End-road, E. W. MARSH.

#### DECEASE OF MRS. L. COTTON.

We greatly regret to announce that Mrs. Louise Cotton, of 7, Scarsdale-terrace, Kensington, passed to the higher life on Saturday last after a brief attack of pleurisy. Our readers will remember her as an exponent of palmistry, but only those who knew her personally are aware of the loss sustained by her friends.

No man can lay himself under obligation to do wrong, even for his best friend.

#### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

KING'S CROSS SOCIETY, 182, CALEDONIAN-ROAD, N.—Next Sunday morning Mr. McKenzie will initiate a discussion upon "Christianity and Evolution." In the evening the platform will be taken by Messrs. Battell and Vogt.—S. T. RONGER, 107, Caledonian-road, N.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday evening, at 6.30 p.m., Mr. Rees Lewis read the first portion of a paper upon "The Cardiff Spirit Materialisation of 1879 and 1880." He will conclude the reading of his paper next Sunday evening. Morning class at 10.45 a.m.; Lyceum session at 2.45 p.m.

LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON PLACE, BRYANSTON-SQUARE, W.—Last Sunday evening Mr. Vango was fairly successful with his clairvoyance. On Sunday evening next, at 7 p.m., Mr. Read will deliver a lecture on "Hypnotism," being the same which he recently gave before the Dialectical Society. This will be the last meeting of the present year.—A. F. TINDALL, A. MUS. T.C.L., President.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—Last Sunday Mr. J. Veitch spoke in the morning upon "Does Hypnotism explain Psychometry?" and Mr. J. A. Butcher, under spirit control, spoke in the evening. The severe weather kept many friends away. Sunday, December 21st, 11.15 a.m., Mr. J. Veitch, "The Legal Aspect of Hypnotism"; 7 p.m., Mr. Cyrus Symons.—J. VEITCH, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Mr. Towns was unfortunately prevented by the dense fog from coming last Sunday, and his place was ably filled by Mr. Davies, who gave an eloquent address on the blessings to be obtained by soul communion with God through nature in the sweet solitude of the fields. Towards the close of the meeting Mrs. Bliss was controlled by her guide Vigo, who gave two excellent tests, both of which were acknowledged. The petition against the execution of Mrs. Pearcey was signed by all the members present.—GEO. E. GUNN, Hon. Sec.

LONDON, MARYLEBONE, 24, HARCOURT-STREET, W.—On Sunday, at 11 a.m., Mr. Vango gave several clairvoyant tests, which were recognised. The Lyceum exercises in the afternoon were well performed. Reading from "Intuition." At 7 p.m., Mrs. Treadwell gave her first normal address on "How I became a Spiritualist," and read some of her early experiences. Sunday next, at 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. C. J. Hunt, one of the founders of the first Marylebone Association, will deliver an account of his early experiences in Spiritualism. Monday, at 8 p.m., social. Thursday, at 7.45 p.m., Mrs. Treadwell. Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE, Hon. Sec.

GLASGOW.—On Sunday morning Mr. Hutchinson gave an able and thoughtful address on "The Immortality of the Soul," giving instances of scientific men working it out on a philosophical basis. An interesting discussion followed. Evening, Mr. J. Griffin discoursed on "Who has the Key?" He passed in review the Material Key, the Theologian's Key, and the Spiritualist's Key, maintaining that each had its mission, but the Spiritualist's was the golden key that opened the door to eternal life and knowledge. The Lyceum was conducted with a joyful spirit. Thursday, Experimental meeting, conducted by J. Griffin. Clairvoyant descriptions and psychometrical descriptions were given with usual success.—J. GRIFFIN, Sec.

PECKHAM.—Sunday last, a meeting was held at the Triangle, Rye-lane, as announced in the daily papers, to protest against capital punishment, and urge the public to sign a petition praying for the reprieve of Mrs. Pearcey on the ground of insanity. Considering the thick fog there was a large gathering, about 350. Mr. R. J. Lees ably argued against capital punishment, bringing forward instances where innocent persons had been hanged, and proposed that evidence of insanity should be considered before the extreme penalty be carried out. This was carried with cheers. My thanks are due to the Forest Hill Society and others for their ready response to the appeal for signatures. My son, P. A., and myself, having called from house to house for signatures, find that the majority are in favour of the abolition of capital punishment. I would mention that Mr. Lees has held meetings on the Rye throughout the summer with success, having by ocular proof of his healing power convinced some of his most bitter opponents. One demonstrated fact is worth many theories.—J. T. AUDY.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—Sunday service, a good meeting; Mrs. Hawkins' guides gave us an impressive address upon spiritual progress, urging us on in our glorious work. Clairvoyant descriptions at the close, all recognised. Séances well attended, many strangers being convinced of our truths. Mrs. Chance at the piano. Tuesdays and Saturdays, at 8 p.m., séance, Mrs. Mason. Thursdays, at 8 p.m., Mr. Mason. Members only. Sunday next, 3 p.m., Lyceum; at 7 p.m., Mr. W. O. Drake, address. Sunday, December 28th, Mr. W. Towns.

1, Lawn-terrace, North End-road, Wednesdays, 8 p.m., séance, Mrs. Mason. Our Lyceum Children's Christmas tea party will take place at Stephenson Hall, Cambridge-road, Hammersmith, on Monday, January 12th, 1891, to be followed by a grand vocal and instrumental concert in aid of the Organ Fund and Lyceum, several ladies and gentlemen giving their valuable services. Tickets sixpence each, including tea one shilling, to be had of Mr. Mason, 14, Orchard-road, Shepherd's Bush; Mrs. Cusden, 11, Overstone-road, Hammersmith; Mr. Chance, 1, Lawn-terrace, West Kensington.—J. H. B., Sec.

**SOUTH LONDON SPIRITUALISTS SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.**—On Sunday next, December 21st, addresses will be given by Mr. R. J. Lees at 11.15, and 6.30. The healing meeting on Fridays, conducted by Mr. Lees, has been the means of real help to many sufferers, several cases which have gone the "round of the London hospitals" having been successfully treated by him, and we trust he will be long spared to continue this good and holy work. There will be no meeting on Friday, December 26th. We commence our fifth year of work with a tea festival on Sunday, January 4th, when we hope to see all members at 5 p.m. Tickets 6d. each. On Sunday last the fog thinned the attendance, and a very small number listened to a really good address by Mr. Morell Theobald, which included many interesting incidents of personal experience, and finished with a brief statement as to what position spirit communion should occupy in regard to religion. After the evening service on Sunday next there will be a special meeting of the members of the "Help Myself" branch of the society.—W. E. LONG, Hon. Sec.

#### TO CORRESPONDENTS.

The Editor begs to call the attention of his correspondents to some points which will save him much trouble. Most of them appear in notices already in print, but they do not seem to be noticed.

- 1.—MSS. must be written on one side only of the paper, and be so punctuated as to be ready for the printer, without abbreviations or any underlining or marking whatever.
- 2.—Copy should be in the hands of the Editor on Saturday, or Monday at latest.
- 3.—No matter already printed is admissible, unless it conveys news that readers would not otherwise see. In such case the name of the journal from which it is quoted, and the date, must be given.
- 4.—An earnest request is put forth that letters may be brief. If correspondence is as long as it now is, interesting though it be, it must be cut down.

The Editor begs permission to answer many inquiries in this general form. He is thankful to record considerable improvement, which he hopes may be maintained by care and rest.

S. T. SUDDICK, M.A.—We cannot admit correspondence as to an article quoted from another paper, unless it be in direct correction of alleged facts. Criticism should be addressed to the paper in which the account originally appeared. Your prophecy is very interesting, and authentic accounts of a similar kind will be received with pleasure.

### THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

**This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.**

[One or more Members of Council attend on Tuesday evenings in each week, from Five to Seven (excepting on the Second Tuesday in each Month, when the hour is from Six to Seven) to receive friends and answer inquiries.]

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises.

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*Based on the Permanent Foundations of*

*The Fatherhood of God and the Brotherhood of Man.*

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will read the word "Religion" in the light of the word "Humanity," and its subjects will therefore take a wide range, dealing not only with the Church, but with the State and the Home. Above all things, it will plead for the faith that the prayer, "Thy Kingdom come," stands for a great practical week-day reality, and not for a Sunday dream.

### THE COMING DAY

will be useful as a help to the perplexed, the doubting, and the spiritually homeless. There are many such—more to-day than ever. In all the churches, many feel the pressure of burdensome traditions; while, outside of all churches, multitudes, in self-defence, are drifting towards agnosticism.

### THE COMING DAY

will show these that Religion belongs to Humanity, not to the priests,—to streets and homes, not only to churches and altars,—to reason and conscience, and not only to belief,—that it is love, and peace, and joy, in a holy spirit, and is as independent of creeds and rituals and rites as the blue sky is independent of the lake—or the puddle—that tries to reflect it.

### THE COMING DAY

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