

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

"Truth" has been making researches in Palmistry. Mr. Labouchere has had his "palms diagnosed by one of the first specialists in London." He does not tell us who is thus honoured, and unfortunately he kept no notes of the consultation, so that his evidence would not satisfy the exacting investigator. It does not surprise me to learn that his "lines are very unlike the generality of lines." It could hardly be otherwise, unless Palmistry is to be summarily dismissed as a craze. But it is, I hope, a rhetorical exaggeration to describe Mr. Labouchere's hand as that of a "congenital idiot." "It appeared to me practically indistinguishable from a diagram taken from an inmate of Cork Lunatic Asylum." He is, however reassured. "In the congenital idiot the line of the heart has, so to speak, run to seed at the expense of the head," and that is not the case with Mr. Labouchere. "I am all head." That he finds comforting, but it must be admitted that the distinction between the idiot and the genius—if that term is properly applicable in his case—is so slight that one may easily be mistaken for the other by a Palmist. All this is fair trifling: the curious point is that it should appear in a widely circulated paper. The taste for the occult grows by what it feeds on.

The important part of the article, however, is that which deals with the legal aspects of the case. It seems that a person may tell fortunes by inspection of the hand but not by inspection of the stars. The man Stuart, who was lately convicted as an astrologer, was entrapped and charged by a policeman who used subtle craft and devices far more reprehensible than any used by the astrologer. Why should a man who wishes to pry into the future be debarred from inviting the aid of one who professes to be able to assist him? Why should the law protect these twopenny-halfpenny triflers with their fate? It does not protect one in the dealings of common life. If I am cheated I am told that I have my remedy at common law, but I have to pay for it. A policeman does not put his subtle devices into play for my benefit. He does not regard me as a fool to be protected, and my adept in adulteration who has nearly poisoned me as an "elusive wild beast," if I may quote Professor Lankester's gentle epithet, to be pounced upon and shut up. Surely if it occurs to me to spend an idle half-crown and amuse an idle hour by letting some prophet prophesy over me I may do so with less risk than I should incur—say at Epsom or Goodwood, at baccarat or unlimited loo. I am not protected against these diversions. Why should I be protected against Palmistry? And

what futile rubbish the pretended protection is! The police run in some obscure individual and make a bother about him, while all the time anyone who wishes can pursue his researches as he pleases. The prosecution of these poor people has no effect except to create a certain sympathy in their favour. I am not pretending that they deserve it. I do not know. But I am wholly in favour of free-trade in these matters. I believe also that a considerable amount of injustice is caused by the methods used in prosecuting. If I wanted an opinion as to matters occult it would not occur to me that a policeman was the best person to ask.

"Truth," I am glad to see, is substantially on my side. I quote the conclusion of the article on which I have commented. "Questioned on this subject in Parliament last week, the Home Secretary stated that it is not the business of the police to act as Public Prosecutors. This is a transparent evasion of the point. The complaint is that the police do act as prosecutors in offences of this kind. The prosecution of the man Stuart, discussed in last week's 'Truth,' was initiated and conducted solely by a detective officer, who had answered the man's advertisement and entrapped him into a correspondence. My view is that all these forms of "fortune-telling" should be suppressed, or none. Personally, I should vote for touching none of them. I do not see, myself, where the line is to be drawn. If we lock up Nina Kennedy, and the palmists, and the proprietors of the automatic machines, I do not see how we can leave the prophet Baxter at large. And if we lock up Baxter, what about the prophets in other lines who are doing a yet better trade? What about the Meteorological Office, with its daily circumstantial predictions which are not fulfilled once in a week? What about the sporting prophets? What about the political seers? I repeat that I am certainly of opinion that we had better leave them all alone. They afford a great deal of amusement—the fortune-tellers more especially—and if it is a foolish or unhealthy amusement, let our preachers and moralists show the people their error. To bring in Acts of Parliament to prevent the public spending its pennies, or sixpences, or guineas on this mild form of fun is the most grandmotherly of grandmotherly legislation. That, however, is no reason why, if the Acts are there, and are enforced against one class of fortune-tellers, they should not be enforced against all."

I have had forwarded to me from a source that I do not identify two letters of the Rev. Charles Gutch, of St. Cyprian's, Marylebone, explaining his reason for refusing to attend a séance, and thereby to qualify himself to express an opinion about what he nevertheless discourses upon at inordinate length. Mr. Gutch is a Sacerdotalist and a believer (apparently) in the verbal inspiration of Scripture. His arguments are of the feeblest and his assumptions of the strongest. I have no intention of whipping the dead dog that Mr. Gutch drags round. It has long been defunct, and Mr. Gutch should know it. He writes about a subject that he confesses himself determined

not to investigate. He uses arguments drawn from the obsolete provisions of the Pentateuch. When he has himself adopted those old world laws in their entirety as the rule of his own life he may, with better grace, urge their adoption on us. We do not admit the obligation, and we do not propose to pay heed to one whose only qualification is ignorance of the subject on which he writes with an assumption of dictatorial power that is ludicrous. It would not be necessary to say so much were it not to emphasise the admissions that Mr. Gutch feels it necessary to make. I select a couple:—

(2) By the confession, or rather the boast of Spiritualists themselves, there is a great deal more in these manifestations than the ordinary phenomena of dead matter, or of the operator's own intelligence and will. They are regarded as signs and proofs of the existence and presence of disembodied souls and other spiritual intelligences, good and bad. Through them we are told we may have communication with the unseen world of spirits, and may gain knowledge of mundane and supra-mundane affairs, and may bring ourselves under the "control" of good or evil beings, and may raise ourselves into a higher sphere of thought and feeling, or lower ourselves immeasurably, according as our own state of mind and heart and life has prepared and fitted us to receive the same. Moreover, Spiritualists, so far from allowing us to regard their doings as the investigations of an innocent curiosity, with no bearing upon revealed truth, actually tell us that Spiritualism is to them a Religion, a new revelation which will supersede the old, and that they have learnt more from it than from all the Creeds of Christendom.

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In view then of such claims and pretensions, it is evident that no true Christian, or even Jew, can think lightly of Spiritualism and its doings. To me it is a very serious matter. It is either an imposture or a reality. Putting aside cases of known deception, I myself believe there is a very considerable residuum of truth in what its votaries proclaim so triumphantly, and so diligently investigate and promote. I accept their assurances that through it they have access to the unseen world and its denizens, and receive from them revelations, on which a new form of religion may be based and is being based, which is to take precedence of the Christianity of the Old and New Testament, and get rid of it altogether.

Mr. Gutch is very insistent as to his query what good Spiritualism has done. He should read: it would be no use to ask him to go to a séance, for his iron-bound mind, encased in prejudice, would derive no benefit from the opportunities of knowledge of which even babes and sucklings may avail themselves. It is melancholy to think that even a very good Pharisee may be far from the Kingdom of Heaven, but so it is; and, in his present frame of mind, Mr. Gutch is incapable of realising the blessings of the kingdom into which he cannot enter. But at least he might think that the old revelation in which he and I alike rejoice and believe receives a sanction and support from that which he despises. He might think that even a whisper, silly as may be, from the silent land is worth listening to. He knows more of the devil and his transformations than I do, but his other arguments do not predispose me to pay much heed to his Satanic expositions. Moreover, if he knew anything of the subject that he ignorantly attacks, he would know that we are quite as much occupied with a field of exploration that even he must admit to be legitimate, viz., inherent powers of our own souls, their capacities, their sphere of action, their far-reaching possibilities. I doubt whether Mr. Gutch is qualified to instruct us there, and for the prosecution of that or any other power of research, we ask no license from him.

The fact is that Mr. Gutch is merely impertinent. He and such as he have barred the avenues of progress ever since men began to think. His craft is in danger, and he has sense enough to see it. We want men who are awake to the needs of the new age and can minister to the children of the new dispensation. I profess all admiration for the Gospel which Mr. Gutch thinks all sufficient. He might, however, ponder the fact that if his favourite Pentateuch had been final and complete for the use of men there would

have been no Gospel of the Christ. Interpreters are wanted, I repeat, and not men who go back to Leviticus and have no eye for the present needs, the great and pressing necessities of the age. For the thinking minds of this day will not be fed exclusively on the Mosaic utterances. They will respect in them what is true for all time, but they will also recognise that truth is subject to the law of development, and that our conceptions of God, duty, and destiny are far higher and nobler now than they were at any other period of man's history. There are axioms in ethics as there are in mathematics. These survive. They belong to no race, to no teacher, to no revelation. They are the common property of all. But beside them and over them are the opinions of men who have collected and put forth these truths. The truth is esoteric; the human opinion is exoteric. Hence it attracts attention and the truth escapes notice. The compensation is that it fades and truth is perennial. But we must not be told, as Mr. Gutch tells us, that we are to devote all our attention to keeping this fading parasite alive.

Mr. Page Hopps affords me an example of a man who is the antithesis of Mr. Gutch. He brings his Gospel down to present date, and has much to tell of its modern application. Here are some worthy words. Let us, by all means, translate that Gospel, so pure and noble and grand—the grandest the world yet knows—into daily action, into a piece of our lives. I think Mr. Hopps helps us to do that.

There is not a crevice of life which will not be breathed into by the holy spirit of this new faith: for the Holy Spirit is not sent forth to indite Greek pronouns and Hebrew verbs, but to work out the higher creation of the race. I do not say that we are to discuss in our churches the actual application of the great ruling principles which are to be the salvation of human society. Our churches are for the lifting up of divine ideals, not for the discussion of burning questions of special policy. I agree with those who say that the teacher of religion should, as far as possible, keep out of the actual struggle over details, though in some cases, not entirely. His vocation is that of an assertor of principles, a teacher of righteousness, an elevator of the world's motives, temper, spirit, a caller of men to the true saintly disposition that would make them want to be just, and lead the hard-hearted and the hard-fisted to do right. All I say is that it is our business to make the daily life of the world one of the supreme objects of our interest and concern. Here, for instance, is a glimpse of what I mean, taken from the lowlands of civilisation;—the Christianising of San Francisco by an uncanonised saint, William Taylor, the backwoods evangelist. The story tells us how this man, "coming to the place when it was simply a hell of gamblers and blacklegs, with no recognition in it of God or goodness, commenced amid sneers and threats, and at the imminent peril of his life, to preach in the open air; how he wrought on singlehanded, until at length a conscience began to emerge in that community, a conscience which expressed itself finally in a vote of the citizens that religion should be recognised in the city, and churches built." And what is true of San Francisco may be true of London, of Liverpool, of the "Black Country," of Manchester, of Leeds. And what is true of "a hell of gamblers and blacklegs" may be true of a hell of sweaters and slaves;—may be true of the unbearable contrast between the very rich and the very poor,—between the idlers and the overworked,—between the few who live upon the many and the many who are practically the bondsmen of the few. Our Religion is going to have to do with all that—to make saintliness turn upon righteous decisions in relation to all that. Do you doubt it? Do you think that a sharp line must still be drawn between the church and the world? If so, then go back to the rudiments of Christianity, set forth in the great "Lord's Prayer," and mark well what is written there:—"Thy Kingdom come, Thy will be done, on earth as it is done in Heaven": and then go and help make your brother's dream come true.

Mrs. C. L. V. Richmond has some remarks in a recent discourse which bear on a subject that is now attracting much attention. There is much sound sense in the paragraph which I extract.

Some people think that "hypnotism" is going to be the great remedy for crime. If one is inclined to murder, that hypnotism may be employed to stimulate his mind to other thoughts. All this is very well, but hypnotism is an effect, and no one can safely place his moral conviction under the dominion of the will of others. We have had theological hypnotism for several thousand years, and the crop of crimes is continually on the

increase; we have had various kinds of hypnotism in the mental, moral, and spiritual world, and the remedy has never been applied; if you seek an individual case, you must apply the only remedy. Hypnotism may put to sleep a passion or an impulse, but it cannot create the spiritual perception; that may be awakened, but it is not by hypnotism; it is only by love and truth divine; by such unfolding as is witnessed when the sun shines for ages, and at last the lilies come forth, or such warmth as in the spring time wins from the earth the germs that are already there. You may put to sleep any number of human passions, but sleep is not death nor conquest; the individual cannot be hypnotised into right-doing without right-thinking; he must have right thinking with knowledge and perfect moral consciousness, and all the will that he possesses, and if by any superficial or extraneous means his physical nature may be for the time subjected, that is well. All such appliances may be valuable, but the primal cause is in the spirit itself, as is the lack of unfoldment of expression there; whenever reached by experience, the victory and triumph must surely come. The angel that sounds the trumpet is that which sounds the trumpet of individual responsibility, of the awakened conscience within the individual; and there is no way of escape from that conscience and consciousness save by the way of victory, and when this is determined all efforts to cast blame or censure upon others for crime is rectified. All false society, all superficial influence of others must be cast away. It is well enough for a certain class of people, including the professional school, who are experimenting, to teach these things; it is also well enough to experiment to their heart's content. Humanity can be experimented upon, because it is a willing victim; we do not know that the hypnotist is to be blamed for experimenting any more than the surgeon and the physiologist or practitioner in any kind of therapeutics; all is experiment. Spiritual perception does not require experiment; the true gift of healing is born of intuition, as is any gift that reaches the divine nature of man; the moral healing is not the gift of experiment, but of perception; when that comes, of course all experiment is set aside.

By slow, tortuous, and winding ways of science man hopes to attain a height that is equal to that of intuition. If he reaches the height, he looks upon the other, and lo! it is not the same. The Sermon on the Mount is not the same as an essay on social science.

#### AN INTELLIGENT COMMENT.

It would seem that one Mr. Lincoln has written to the "Boston Investigator" some remarks on what Spiritualism proves. They are not particularly striking; but their feebleness pales before the comment of the editor. He must be quoted, to condense him would be cruel. "Mr. Lincoln, like other Spiritualists, thinks that the word 'spirits' solves every problem from gypsy moths to Theosophy. His assertion that spirit-power accounts for life on the earth is no improvement in the belief of other supernaturalists that God created this life. The plain English is that no one knows how life came on the earth, nor what life is, nor what follows life when death takes place." There is no equal to an ignoramus for a dogmatic utterance. He does not know, therefore no one else does. He has not taken any pains to know, therefore he can from his pinnacle of ignorance laugh at the humble slaves of knowledge. It is so easy to climb and sit and sneer; so hard to pick up the crumbs of knowledge and make them useful for the world. But what poor stuff is this: how paltry! Get down from the pinnacle and do some real work.

#### THE NEW LOVE.

Sad? Did we but know as we ought to know,  
That our partings have joys set deep,  
We should, bird-like, sing as we caught a glow  
Of the westering sun, not weep!

We should not deplore, midst the sparks of rime,  
Or the drifts on the wintry range,  
That the old year, seared with the marks of time,  
Had surrender'd himself to change.

We neither should mourn for the flight of ruth,  
But should foster its near kin Love,  
With fair wings to expand in the light of truth,  
And to hover our hearts above.

Sweetest love which the airs that sigh and blow  
Should waft o'er the world, and thus,  
Rekindled afresh by life high and low,  
Return to its dwelling with us!

KATE BURTON.

One may say boldly, that no man has a right perception of any truth who has not been reacted by it, so as to be ready to be its martyr.—EMERSON. ("Conduct of Life: Fate.")

## LETTERS ON "LIGHT."\*

### SECOND SERIES.

(FROM A CORRESPONDENT.)

#### XII.

#### WHAT IS OUR HOPE FOR THE FUTURE?

Our hope is that the hold of old and outworn ideas over people's minds will lessen; since for this "the glory which shall be revealed" is waiting. For this "LIGHT" labours, by focussing attention on our spiritual life; on the relation between Seen and Unseen; on narratives which show this; on explanations which occur to the actors in such episodes; and by offering opportunity for discussing why some people have such experiences of the Unseen while others do not; why some are hopelessly prejudiced, while others are so open-minded and eager to learn. These "Letters on 'LIGHT'" have tried to promote its educational efforts by showing the origin of our mistakes and distractions, and that this partly lies in older states of affairs (Universes) and in these projecting their effete concepts, laws, and governing powers into our present world's movements. Could this be once perceived, the hold of these errors would be lessened, for this hold is based upon respect for claims; were these seen to be obsolete, many minds would be freed. But this process is going on, and the errors will have to cease because their unseen forces are routed and their leader destroyed; and this is the reason why "all existing institutions are crumbling" on earth. "The origin of evil" is thus easier to understand, and therewith the possible "end of evil," and also the reasons for believing in the "new order of things." But while this may be our hope for the future some of us know full well that the "new order" cannot but need people of a new sort to carry it out, and that for them a new training is required. It is the training for the coming race which it would be a privilege to aid in any way, as by giving a Series III. of "Letters on 'LIGHT,'" containing some warnings against mistakes, and some positive directions for attainment. For lack of the full recognition that we want a new order, new people, new training for them, heart-breaks go on all around us, in attempts to put new wine into old bottles. People do this who try to carry out new ideas, like social reconstruction, through people who are organically "old" and hence full of ideas about force and red-tape; whether they advocate that these are to be followed or totally ignored, the result is equally unfortunate. Then there are attempts to put old wine into new bottles—to offer old, outworn concepts in religion and philosophy to souls and bodies organically ready for the new life. "But," it may be said, "is not this their own look out? If people who are ready for what is new are willing to be pleased with what someone else calls 'old,' who can interfere?" No one can. But a good many failures have occurred already; failure dispirits people; news travels quickly nowa days; people are not willing to wait years for the answer as to why some attempt failed to organise a group or to satisfy a religious aspiration, or both; why leaders showed "perfidy" and followers "cowardice," &c; why the eternal problem of sex proved a rock indeed,—but one on which a ship foundered, not one on which a house could be built. People are comparing notes in all directions, and they see that "something more is wanted." Doubtless many things are wanted for any new departure to succeed, but one condition for it is *better insight*. People receive the new life in many different ways, and it is true that better habits of living bring better insight; while it, in its turn, causes reform of life's habits. Meanwhile, it is from lack of insight that people enter into combination with persons utterly unsuitable for their purpose; often unsuitable to any good purpose whatever; innocent, deep, guileless natures join with financiers, popular preachers, and politicians; you find the seer, and the mere irresponsible "mediumistic person," the hard-headed externalist and the untrained ethical idealist. This is proper enough when the aim is a merely external one, like the passing of a law through a legislature, for the whole is then on the external basis of force; hands on the rope are wanted, then a long pull, a strong pull, and a pull all together. The mistake arises when this attempt is accepted without question as a model for co-operation in spiritual organic life, in the new order of evolution; for this has its

\* The first series appeared on Jan. 24, 31; Feb. 14, 21; Mar. 7, 21, 28; where all terms were explained which are now used. Second series: May 30; June 13, 27; July 11, 25.

own conditions, and they are as inexorable as they would appear and be fantastic, if applied to judge of the fitness of sailors to haul a rope. Insight into character for the purposes of securing "success" is common enough; it is the secret of all who do "succeed," but it is practised thus solely for selfish ends. As such it has exhibited certain types, and created the impression that they are essential to any "successful enterprise." But these are precisely the types which will wreck any attempt, save a worldly or commercial one. For success you need an autocracy; for spiritual life you need an equality. A love of governing others means "a correct lineage soul still full of its old ideas"; the proper place to work these off is in everyday duties and the trials thus met; autocracy is best outgrown by finding how empty gratified love of power really feels. Meanwhile, the worst thing for an autocrat is to encounter submission and innocent compliance. The proper place for all these hard lessons is not some group bent upon a spiritual and holy inquiry; for on this the autocrat will merely exercise the self-love and ambition not yet outgrown. "A most executive, energetic, successful person; let us at once enlist him (or her)" is the usual idea. People have not insight enough to know whether these qualities are required or will wreck the new departure. Such a person is not "wicked," only crude; under force of Karma and needing some sharp lessons.

A further example: A group of people undertake to organise a small society, or even a "colony." For lack of knowing what is in these "Letters on 'LIGHT,'" they have combined, regardless of lineage, age of soul, experience of universe, travesty of sex, desertion of basis for evolution generally. The usual disputes, disasters, and puzzles occur, as they do daily in home-life or among people not banded together for a holy or for any definite purpose at all. Let us suppose the particular mistake they make is not that of "follow my leader," but of "equality." Let us further suppose that they divide the material labour pretty equally, and that they provide for the exercise of spiritual life by arranging set hours for "meditation," "worship," or whatever they may call it. Every honest soul loves to do its own part in the world, and the new body grows best, the inner life flourishes most by this; nevertheless, psychic or spiritual power cannot be warranted to come at convenient times, in leisure hours, or to cease when the routine should recommence. When external claims are rigid, they destroy the mood in which the seer can see. Who is to judge whether this is a real hour or mood, or an excuse for shirking duty? For this there should be competent persons, men and women; but no such philosophy or practice prevailing among them, disorders creep in, under the very provisions for good order. On the other hand, for a person who is in a purely "external" mood, much meditation or solitude is wearisome; and it is injurious to a thoroughly executive, external person, who is as "miserable in solitude and idleness" as the interior person is "happy in the peopled solitude of the Unseen, the great executive of the Invisible." If these were merely fancy problems, they might well be left to their few devotees; but at the rate spiritual life is increasing in the world, labour for the common good increases daily, and there is no man or woman who, touched by the new spirit, engages in such labour, but needs the information given in these "Letters on 'LIGHT,'" and, indeed, the peculiar stimulus of the narratives and discussions "LIGHT" affords. For daily life shows failure occurring for lack of this information; the history of many attempts at social reorganisation, both public and private, based on partial recognition of some one glimpse of truth, is equally discouraging. And if this be the case alike with untheorised and theorised attempts to live, how much more must a philosophy of spiritual nature be required in view of the wider spread attempts contemplated or adumbrated in every country?

Could the social reformers know what "Letters on 'LIGHT'" teach, it would save so many heart-breaks; shorten toil; show who to enlist and who to leave alone till riper; how to use different natures; educate, restrain or cease from attempts in the event of their proving absolutely inharmonious; it would unify people's thoughts and efforts, lift their fears, and meet their inquiries, or show why this cannot be done yet. People must and will pick up their own education where and how they please. It is a grand process; but no matter where they are carrying it out, they need a unifying philosophy to show them the true and full value of all they have acquired by efforts natural and

suitable to them. No matter who you are or where you learn, the one test is: Does your life teach you that "All is One and One is All?" The Universe is a Universe, and not a Diverse; variety comes by following the Unity-law, not by breaking it, still less from doing so in fear of monotony; moreover, all such broken efforts yield fragments. Now nothing is more baffling than fragments which will not fit each other; and this is all that most people possess. But there is the mystery which is no mystery, "All is One and One is All."

### BLACK MAGIC.

"The Theosophist" has had some particulars of Obeah magic, from which we extract the following. The articles are throughout worth attention.

Induced clairvoyance among Obeahmen happens but rarely, however, whether as a process akin to crystal-seeing, or one of divination; though they go through some process by drawing a chalk circle on a table inside of which they place a bowl of water. At intervals round the circle they inscribe curious chalk figures or hieroglyphics, on which are placed alternately small human bones, and some species of shells. They are then said to tell what is going on in other and distant places, and to look backward and forward in time, by gazing in the water.

Human bones and lumps of chalk are always among the contents of Obeahmen's "Medicine Bags," along with a selection of small bottles and vials. It is possible that the human bones may be used in some way to obtain power over elementaries—in "setting on a 'Jumbi,'" for instance. The bottles and vials are made use of in various ways, some of which I have already alluded to; but they are also used to bury empty, with the mouth up, and level with the surface of the ground, near houses, the inmates of which are troubled by "Jumbies," as supposed traps for those entities. They are also used in the supposed infliction of disease, by burying them filled with some ingredients, in a path frequented by the desired victim, who is believed to become diseased from the moment his foot touches the mouth of the bottle. I hear often of these bottles being found, but have never heard of any illness being really traced to them.

Obeahmen reputed to have dealings with high grade elementals (?) stand apart from the rest of their kind. They are always credited with hag-powers, but they do not seem to make money by their arts in any way, except occasionally when they act as "bush-doctors," who prescribe and supply remedies drawn from wild plants, the virtues of which are in most cases known only to themselves. I have reason to believe that their knowledge of these drugs is frequently extensive, and that amongst them are some of great value as medicines, while others possibly are of value in the domain of "Occult Botany." Such men are scarce, and reliable information relative to their branch of Obeah is, of all, by far the most difficult to obtain.

My attention was first attracted to this phase by the following curious details given me by H. H. (a fairly educated negro boat-builder) and M. H., his wife. They went to Demerara in 1875 and spent some time there. During that time, while living in lodgings in George Town, M. H. lost a gold ear-ring, and was in much trouble over it. The landlady of the house said if Mrs. H. would come along with her, she would take her to a friend whom she felt sure would find the lost ear-ring for her. On being taken to this friend, Mrs. H. found her to be a stout-built, fair-coloured woman of about forty years of age. When the landlady and Mrs. H. entered the house, the woman came forward and said, "How are you, Mrs. ? I see you have brought Mrs. H. along with you to see me!" And then to Mrs. H., "You have never seen me before, but I have seen you often, and I like both you and your husband, H. H., very much—you must bring him to see me—and you'll find the ear-ring you've come to ask me about in the corner of your window-sill when you go back."

Mrs. H. was considerably surprised by this speech, but after some further conversation, during which Mrs. H. promised to come back in a day or two with her husband to pay Miss J. (that being the woman's name) a visit, they went home and the ear-ring was found at once in the place mentioned by Miss J.

Some days after that the H.'s paid their promised visit to Miss J. She then asked H. whether he would not like to know what was going on in his home during his absence (he had by this time been some eighteen months in Demerara)? On receiving an affirmative answer, she gave him a great many details of what had happened there since he left, mentioning several births and deaths and their dates. Most of these details were verified by letters which arrived within a few days after. During this visit Miss J. asked Mrs. H. to come and stay with her for a while, to help her in her house-work, about which she mentioned that she had a good deal of cooking to do. H. was to come and see his wife as often as he pleased, but they were to live strictly

apart during the time. H. opposed this arrangement, but as his wife was anxious to oblige Miss J. he gave in: and at the end of that week Mrs. H. took up her abode with Miss J.

Miss J.'s house was in an enclosed garden, in one of the outskirts of George Town. Behind the house there was a detached kitchen, with one or two extra rooms, one of which Mr. H. occupied, and on one side was a small duck-pond with a wire fence round it, which pond Miss J. was very particular about keeping clean. At the other side, in view of the kitchen, was the house entrance gate in the enclosure.

Mrs. H. says that Miss J. had plenty of money, and she sent her out to market every morning, when she had to buy enough meat and other provisions for about ten persons. Miss J. spent part of each day in preparing these for the table, which was always set for seven a little after sun-down. After that the house was shut up, and the lamps lighted, Miss J. remaining inside. In the porch was placed a corked bottle of wine, and another of rum, with glasses, and in the kitchen, and each of the outrooms a similar set of articles—for "her friends"—as Miss J. said. This programme was gone through every day. Mrs. H. never saw any one come into the house to eat these dinners, and no person could have got in or come out without being seen by her, but still she could hear voices talking with Miss J. every evening up till about twelve p.m., though looking in through the jalousies never a person could she see but Miss J. Every morning the dinner of the night before, apparently quite untouched, was removed and given away to any beggars who came about the house, as also the wine and rum from the different rooms. Any remainder of the food was fed to a number of ducks and fowls which Miss J. kept.

Miss J., on various occasions, offered food off the table in the morning to Mrs. H., who, however, on attempting to eat it, found it perfectly tasteless, and after one or two attempts she would have no more of it. On being offered to H. he found the same objection to it; and to him Miss J. frequently offered both wine and rum out of the bottles which had been placed as described; she pressed him to drink as much as he liked of both—as her "friends liked to see people merry"—but when the bottles of rum and wine were uncorked, H. found both liquors had scarcely any taste and no strength in them, so did not care to drink much.

Near a window of the dining-room in Miss J.'s house lay a large mat; and each morning when the table was cleared there were found on this mat a number of pieces of gold and silver money (in the coinages of various nations). These Miss J. would not touch, nor would she allow Mrs. H. to do so, till she had lifted them with a flour-scoop, and thrown them into a basin of water, into which some wood ashes had been put. After being well washed in this Miss J. used to take charge of them.

Miss J. frequently gave presents, sometimes of money, to the H.'s, and talked very much of her friends, but would never say who or what they were, except that they "came from the sea." Talking about them to H. once, she pointed to the duck pond above referred to, and said, "that is the road my friends come and go by." She told the H.'s that she had been born and brought up in Demerara, but that at the age of twenty-one she had been taken away somewhere by her friends, and remained with them seven years, at the expiry of which time they sent her back "to work for them."

The only occupation Miss J. seemed to follow was that of doctor, and sick people came to consult her regularly; she gave them medicine and got fees from them. She said "her friends" used to tell her at night who was coming next day, and all particulars about each person. One day she told H. "there is a letter for you from so and so in the mail which will arrive to-morrow." On the morrow H. called at the post-office for the letter, without getting it; he went a second time with the same result. Miss J. sent him back a third time, saying, "It is impossible for my friends to be deceived," that time he got it, and it verified certain things she had already told him.

After staying with Miss J. for about six weeks, Mrs. H. had enough of those "friends" whose voices she heard every night, though she could not understand what they said, and whom she could never catch sight of; so she left and went back to live with H. and they soon after left Demerara and returned here. Miss J. is apparently still alive, as the other day H. came to me and told me that a man had come from Demerara, and brought him a kind message from her.

The H.'s think Miss J.'s "friends" were "spirits." So do I, but I never heard before of any similar arrangement with elementals as they presumably are. It is an unusual idea altogether for a party of "spirits" to sit down regularly every evening to a mundane dinner; but the H.'s are perfectly positive that no persons could have got into or left that house without being seen, and ordinary beings would scarcely have satisfied their appetites with the mere *gout* of the viands and liquors. It will be seen lower down that Miss J.'s "friends" have representatives in other places, though their liking for mundane refreshments has not yet transpired.

In this colony, in the village of J., there is a negro girl, who has twice disappeared, once for two days and once for three days; and who, at the end of both periods, was found lying insensible on the bank of a lagoon here. All she can be got to say on the subject is that "the 'Fair maid' took her away, and that they treated her well. That they are white people and live in fine houses; that they offered her food, &c., which she would not eat, as she believed if she had done so they would have been able to keep her, and she would never have got home any more."

There are also two Obeah-doctors in this locality who are said to be instructed by these "Fair maids." These men live in different parts of the country, and I am not aware that there is any connection between them; but there are stories of white women with long black hair being seen in consultation with them, who abruptly vanish on being observed. One of them disappears occasionally for two or three days at a time, and the other has been in the habit of disappearing for like periods at intervals ever since he was a boy of seven or eight years of age. The latter has been repeatedly seen in conversation with such beings near a certain large silk cotton tree. But beyond this, and the fact that such negroes who know of their existence, profess the greatest respect for these "Fair maids," I have been unable to obtain any reliable information whatever on the subject.

There are points of difference between Miss J.'s "friends" and the "Fair maids" of these latter persons; these are, that if the "Fair maids" had had any inclination for mundane liquors and cookery, it would have been heard of; while those credited with their acquaintance are said to abstain both from flesh diet and spirituous liquors. Miss J.'s "friends" were never visible, except presumably to herself; "the Fair maids" of the others seem to have been seen by many people, whose descriptions of their appearance tally very well with each other. Finally all the "friends" and "Fair maids" are credited with teaching the use of herb medicines.

#### TELEPATHY.

From the "Sphinx."

TRANSLATED BY "V."

We received the following communication from Swijan-Podol in April of this year, which proves how a comparatively trifling cause can produce a telepathic influence transmitted from one mind to the other between two friends. The letter runs:—

I have a friend named Herr A. J., who is a land-steward, and lived in this neighbourhood till 1883, when he removed to another part of the country. As a souvenir, he sent me a starling, which he had had for over eighteen years, and which he warmly recommended to my care.

The bird was a great amusement to me, as it was well taught, and during the eight years I had it I took great care of it. But last week the poor bird fell ill, and could no longer stand on its little claws. In spite of all my care it died on the night of Sunday, April 12th, or probably early on Monday morning, presumably of old age.

This morning, April 14th, I received a post-card from Herr A. J., whom I had neither seen nor corresponded with since 1883. It ran as follows:—

Obermecholup, 13, iv., 1891.

I remember having once given you a starling, and although it is a long time since, you will no doubt recall the fact. I should be obliged if you would write and tell me about it, and if it is still alive. I should so much like to hear—how it died.—With friendly greeting, ever yours,

A. J.

This is certainly a very remarkable coincidence. What strikes me especially in the note is the question if it is yet living. And then the *stroke* followed by the words "how it died."—Yours faithfully,

M. E.

We inquired what reason or cause was given by Herr A. J. for his writing on *that particular day*, and why, without any logical connection with the previous sentence, he wrote as though he knew that the bird was dead. Herr A. J. wrote in answer that his little boy, six years old, who had always been much interested in hearing about the starling, had suggested these words. Children are highly susceptible of telepathic impressions.

H. S.

DR. PARKER will have to get a special heaven prepared for him. This is his idea of what he wants. "I will not enter any heaven from which any soul of man is excluded except by his own unbelief." But will he be consulted? And is not the remark an impertinence? And finally what does he mean?

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

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## Light:

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

SATURDAY, AUGUST 8th, 1891.

**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.

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### THE BRITISH MEDICAL ASSOCIATION AT BOURNEMOUTH.

THE meeting of the above society has been signalised this year by a discussion on "The Disposal of the Dead," introduced by Sir Spencer Wells. The general tone of the opinions expressed was in favour of cremation, and resolutions were passed disapproving of the present system of burial and asking that public authorities should be encouraged to obtain power for the erection of crematoria out of the public funds. The marked advance of skilled opinion in the direction of cremation was commented on by Sir Spencer Wells, who first advocated cremation before the association eleven years ago. Now that experts have freely spoken it may be hoped that the present insanitary method of disposing of the dead may be gradually abandoned. So old a custom will die hard, if it dies at all: but the time will soon come when cremation will force itself on notice by reason of the difficulties attending the system of burial.

Another subject discussed at length was Hypnotism. The opinions advanced are important enough to induce us to reproduce from the "Times" the account of the discussion there printed. It will be seen that a resolution was carried by a considerable majority advocating the restraint of public exhibitions of hypnotism and its phenomena.

#### HYPNOTISM.

A paper was read on behalf of Dr. Voisin, of Paris (who was unable to be present), on the subject, "Can a crime or an offence be committed under the influence of hypnotic suggestion?" In the first place it was shown that there were two schools in France, those of Salpêtrière and Nancy, which were in accord as to the absolute phenomena of hypnotism, and that either by physical or vocal methods hypnotic sleep might be induced. They were also in accord that such phenomena, including acts performed during the wakeful state and which had been suggested during the sleeping state, might be so performed during the wakeful state without the person operated on being aware that they were acts suggested during hypnotic sleep. The Nancy school went beyond the Salpêtrière school in alleging that such acts might be of a kind altogether repugnant to the mental and moral character of the person operated upon, and that they might be criminal acts. They contended, therefore, that the law ought to take cognisance of the phenomena of hypnotism, and that it ought to recognise that persons subject to hypnotic influence might in a waking state perform criminal acts for which they were not responsible, but for which the hypnotiser who suggested them during the sleeping state was responsible. In support of this view Dr. Voisin alleged some

remarkable facts. He asserted that in the case of a patient very susceptible to hypnotic suggestion he had been able during a series of years to produce temporary periods of hypnotism, during which he was able to restrain that person from performing in the waking state acts which would have been highly prejudicial to her welfare and happiness. As an experiment he had suggested to that person during her periods of hypnotic sleep, and had ordered her at given dates during her waking state to perform them, acts of incendiarism under conditions which would test the reality of her state, and which would produce no real harm. More than once he had ordered her to go to a certain spot, to set fire to a case of wood shavings which she would find at the spot indicated to her during her sleep. Each time the woman had obeyed, being perfectly unconscious during the interval of three weeks of her waking life that she had received the order, and being unconscious by whose order or under whose influence she had performed an act of incendiarism. He further showed that recently a woman had been committed to prison in Paris for a succession of acts of robbery and had been sentenced for the offence. It was subsequently ascertained that she was a woman who had been habitually hypnotised, and investigation followed. She was thrown into the hypnotic state when in prison by persons authorised and appointed by the Government. When in that state she disclosed that she had done the criminal acts by order of her hypnotisers. This was found to be true, and she was released. He also mentioned the case where he had hypnotised a woman, dressed up a dummy figure to resemble a human being and placed it in the bed, put a dagger in the hand of the woman and caused her by hypnotic suggestion to stab the figure. He suggested, on a review of all the circumstances, that the law ought to take cognisance of the possible criminal influence of the hypnotiser, and that the efficient agent and not the prisoner or accused person who was the possible agent should suffer punishment.

Professor Benedikt (Vienna) said he had studied this question since 1867, and believed that its practice had both an intellectual and moral danger. He ridiculed the cases cited by Dr. Voisin, and spoke of the hysterical patients who had been selected by that physician, that those manifestations of the hypnotic condition were the phantasms of a French imagination, and fit only for French novelists. True science did not take notice of hypnotism; it was an amusing study rather than a serious pursuit.

Mr. Ernest Hart said he had given a great deal of attention for a series of years to this question. He was surprised that Professor Benedikt should have criticised a paper which gave facts, and should have denied those facts without having investigated them. It was easy to say that such phenomena as had been described must be the phantasms of the imagination. They all said, thirty years ago, when hypnotism came first into notice, that it was an imposture, but by an accident, when he was house surgeon of St. Mary's Hospital, he was enabled by experiments to test the statements of Mesmer and others and to verify them. He found, however, that the investigation was a dangerous one, and he was very nearly expelled from the hospital. But no one denied that it was possible to send people to sleep by suggestion, by physical means, by revolving mirrors, passes, &c. Those forms of sending people to sleep had absolutely nothing to do with the will of the persons who sent them to sleep. All those states were subjective, produced on the individual operated upon either by his mental condition or by an induced physical condition. But hypnotism was accepted by all the world; the one new point was the statement of Dr. Voisin that orders might be communicated to a hypnotised person, who for the time might forget them, but recall them and put them into active operation at a later period. He admitted that this was a highly complex condition to impose, but it was a far different thing to say that the existence of such a condition was impossible. Cases of double consciousness were frequent, and every psychologist knew how complex the brain operations were. Finally, he said that if they investigated the phenomena they would see that hypnotic manifestations were real.

Dr. Maclean thought that more investigation was needed, but, judging from what Dr. Voisin said, he thought that the exercise of the power to induce the hypnotic condition was one of the most dangerous character. This would be a great and baneful weapon to place in the hands of the criminally disposed, and he thought that the exercise of hypnotism should be prohibited by law.

Dr. Douglas thought that there was a great deal of therapeutic value in hypnotism, and he counselled the members of his profession not to be afraid to face the whole subject. He pointed out that Dr. Voisin created the circumstances for his supposed crimes, but that it was extremely difficult to do this in ordinary life. The danger was greatly in consequence of this.

Other speakers thought that hypnotism would be found a valuable therapeutic agent that no public exhibitions of hypnotism should be allowed in this country, because they were of a most degrading character, and that the whole question should be faced and not shirked. One speaker showed that hypnotism was of great value in subduing pain, from whatever cause, and that if its capability for good was shown to outweigh its capability for evil, then the profession should get into the habit of using it.

The President thought that some means should be taken to draw the attention of the Government to the dangerous results of hypnotism, and that public exhibitions should be stopped. He proposed, and Mr. Ernest Hart seconded, a resolution to the effect that popular exhibitions of hypnotism and of persons under the influence of hypnotic suggestion should be prohibited.

Dr. Farquharson thought that the section should be careful not to restrict popular liberties, and that the right of holding public performances should not be lightly interfered with. If people chose to be deceived, it might savour too much of grandmotherly legislation to interfere with hypnotic or other similar performances. He doubted whether public opinion was ripe for this interference.

Dr. Clave Shaw said, from a wide experience of lunacy he was able to state that many cases had come to his notice in which persons had become insane as the result of being tampered with by hypnotists.

Professor Benedikt stated that in Austria such performances were forbidden, and the practice of hypnotism ought certainly to be held under observation and the practice restricted as far as possible to qualified operators.

Mr. Ernest Hart pointed out that similar legislation existed in nearly every European country as well as in America.

The resolution was carried by a considerable majority.

There will be a considerable difference of opinion among Spiritualists as to the advisability of interference by legislation in this matter. We have never disguised our own opinion that the power of hypnotic suggestion is one that may be turned to very dangerous uses. We think that most platform exhibitions are vulgar and silly: though not necessarily so. In the hands of a cultivated and skilled operator they might be made very instructive. We are not, therefore, prepared to advocate repression or abolition by Act of Parliament. We would rather look to the development of educated opinion for the improvement of these exhibitions. It is well that the public should have forced on their notice facts which it is important that they should recognise, and we are not prepared to put any check on the means of showing these facts beyond this. We would visit with severe penalty any abuse of this power. If by hypnotic suggestion any one were caused to do wrong, to commit crime, we would lay the rod of the law on the back of the hypnotiser, the real culprit. Surely there is enough power already existing to render legislative interference unnecessary. The arm of the law in the person of a policeman that can deal with gipsies, astrologers, palmists, and their like has power enough already. We would curtail rather than extend it.

## I LAURENCE OLIPHANT AND T. L. HARRIS.

It may help to a better comprehension of the relations of these two remarkable men if we take account of the early history and teachings of the former, of which Laurence Oliphant's biographer, and, presumably, most of her readers, appear to be entirely ignorant. In the introduction to Harris's "Lyric of the Golden Age," Mr. S. B. Brittan gives a sketch of the writer, showing that he was gifted with a power of mediumship equal, and in some respects superior, to that of Andrew Jackson Davis or the most remarkable trance mediums of our day. The late William Howitt, who was one of Mr. Harris's hearers in England, says: "His extempore sermons were the only perfect realisation of my conceptions of eloquence; at once full, unforced, outgushing, unstinted, and absorbing. They were triumphant embodiments of sublime poetry, and a stern, unsparing, yet loving and burning theology. Never since the days of Fox were the disguises of modern society so unflinchingly rent away, and the awful distance betwixt real Christianity and its present counterfeit made so startlingly apparent." The life and writings of Laurence Oliphant show that he was always seeking for this "real Christianity," and we can thus understand the power of Harris over him.

The work that Oliphant, his mother, and his wife were set to perform under Harris's teaching in America, and which their biographer finds so useless and even degrading—though they themselves do not seem to have found it so—may be looked upon as a valuable training for the higher life of the future—the true golden age—which must consist in every one according to their ability, taking their share of the manual labour necessary for our existence on earth,

and thereby rendering possible for all the needful leisure for intellectual enjoyment and spiritual development; and even in the biography it is clearly indicated that they themselves felt it to be so, and did not regret it. Surely the one great lesson that modern society requires to learn is, that to live lives of pleasure and luxury, rendered possible only by the continuous toil and mental degradation of others, is the thing that is really degrading, and, from a Christian no less than from a social or a spiritual point of view, absolutely sinful.

I know nothing of Harris but what I learn from his poems and from the statements in Mrs. Oliphant's book; but it seems to me that it will be only charitable to apply to him the same lenient judgment that we apply to Madame Blavatsky, and for the same reason—that those who are still in most intimate association with him uphold his teaching and his conduct as being on the whole worthy of respect and admiration.

In order to give those who are unacquainted with Harris's poems a sample of their quality perhaps you will be able to find space for the enclosed passage from the "Lyric of the Golden Age." It is part of a poem purporting to be inspired by Pollok, author of "The Course of Time." It is a defence of the body and the senses against the depreciation of the old theology, and seems to me to be both poetical, beautiful, and true. ALFRED R. WALLACE.

The senses are the ministers of love,  
The senses are the oracles of truth,  
The senses the interpreters of law,  
The senses the discoverers of fact;  
They hold their court in beauty and in joy  
On earth and in the spheres where Angels dwell,  
And through the senses God reveals Himself,  
And through the senses earth is taught from Heaven.  
Call not the senses carnal, but respect  
The use and beauty of their perfect law.  
Abuse them not; degrade them not by vice;  
Each hath an Angel function for thy mind.  
They cradle thee in soft and loving arms;  
They chant harmonious to thy being's ear;  
They feed thee with divine deliciousness,  
And lap thee in Elysium. From the air,  
The earth, the sky, the ocean, and the stars,  
From eager morn and soft reposeful night,  
From flowers on earth, from Angels in the kies,  
From dearest kindred, from sweet lips of love,  
And forms of joy whose life pervadeth thine,  
They bear a blessing ample as thy want,  
Full as thy satisfaction. Mar them not,  
As the foul drunkard smites th' attendant wife.  
Think that they are, all in their proper sphere,  
As much God's work as sun and moon and stars.  
The body is not vile. Men make it so,  
By harbouring vices in its tenement.  
Sweet as the lily on its virgin stem,  
Sweet as the rose that opes its perfumed lips,  
And kisses the enamoured air of June,  
Is the fair child upon its mother's breast,  
And the sweet maiden in her girlhood's prime,  
And the young mother sacred unto God,  
Whose infant is a blossom of the soul,  
Dropped by his hand, and fresh from Paradise.  
The form is made to be the home of love,  
And every atom bathed in innocence,  
And joy and beauty, should diffuse its life,  
And thrill with song—to Angels inly heard.  
The mother bosom, Love's all-hallowed realm,  
Is no vile dust. Born from the darkest age  
Of superstition is that ancient creed  
That matter is the enemy of good,  
Accursed and hateful to the Infinite;  
For every atom is a living thought,  
Dropped from the meditations of a God,  
Its every essence an immortal love  
Of the incarnate Deity; and all  
The inmost pulses of material things  
Are mediums for the pulses of His will.  
God's harmonies through matter pour their flood  
Of billowy music. Nature is a rose,  
Whose breath, and leaves, and buds, and flowers disclose  
The beauty of the One All-Beautiful;  
The grace and charm whose source is the Divine.

## ONE OF THE REVELATIONS IN THE AIR. I

SIR,—At a time when so much is written and printed concerning "Harris and Laurence Oliphant," may I as a "Christian Spiritualist" and a subscriber to "LIGHT" be allowed to ask the insertion of the enclosed paper as likely to be of interest? The view expressed in it and now held by a constantly increasing number of believers, may possibly be of more importance than the views attached to either of the names just mentioned. At any rate, like them, it deserves a hearing.

M.

We give insertion to what our correspondent sends without any assent to what is stated in the article; and simply because we desire to publish any fairly written and reasonable matter concerned with any phase of the occult. That, as we understand it, is our duty. This particular communication interests us, moreover, as describing one mode of spiritual movement among the many that distinguish and, in some cases, disfigure our age.

### PEACE OR WAR?

Many voices are now in the air, appealing to the children of men. How many of them are Divinely-inspired? At Chatham, in the county of Kent, an attempt has of late years been made to gather together the 144,000 of the [spiritual] Israel, and a huge structure has been in course of erection to serve as a material Centre and Temple for the elect. What has been the bait that has drawn people from all points of the compass to cast in their lot (including all their worldly possessions) with "the New and Latter Day House of Israel"? Simply the promise of physical immortality—the immunity from bodily death. Unfortunately the prophet, J. J. Jezreel, who thus attained to such ascendancy over this assemblage of converts, himself was taken ill and died some little time ago, his mantle devolving on his young widow. She too has now departed through a sudden illness! and there is great confusion and lamentation among the poor deluded victims, in the midst of the wreck of both their spiritual and material expectations.

As it has been with the prophet in the East of England, so will it be with the prophet holding out a similar promise to his followers on the Western shore of America. "The disciple shall be as his master." By far the most gifted of this prophet's disciples was Laurence Oliphant, who attained to the same dual or biune development with his master; and so did his wife. The latter, notwithstanding, could not avoid dying some time ago, and Oliphant himself has just followed her—his mother, too, who was also a disciple, having already trodden the same path. Sooner or later the master will be as the disciples; and the imaginative temple on the western American slope will be found, like that in England, to have been "built on the sand."

One more instance, out of many: a certain man assumed here some time since the title of "Authorised Servant of Jesus Christ," appearing thus before the public and obtaining a certain following by various predictions of great importance, if true. Most of these have now been falsified by the actual course of events, and the prophet has relapsed into obscurity. While the teaching from these various quarters has a certain portion of solid truth at the bottom, it is overlaid with a mass of error; and none of the teachers speak with authority from Above.

Hath not God Himself then spoken—at this critical juncture in the world's course? The answer is, "Yes!"—but followed immediately by the question of old, "Who hath believed our report? and to whom is the arm of the Lord revealed?" In so far, and in such way, as in His wisdom He has thought fit, God Himself has spoken, in the Revelation of "The Mother, the Woman Clothed with the Sun," and has unfolded the real course of that Second Advent which has hitherto been as little understood as was the First Advent by the Jews.

Another type of voice from those just mentioned is that which finds expression in the novel, "Robert Elsmere," and works of similar nature. These may do some good in weakening popular idolatry of the mere letter of the past; but in their iconoclastic spirit they seek to destroy also that which is indestructible. The first two volumes of this work exhibit great industry and ability in the attempt at least of pulling down; but the third shows a wretched failure in the attempt at building up! The writer of "Robert Elsmere" assumes the non-existence of a Divine Christ; and assumes that special Revelation of and from the Creator is neither fact nor possibility, and some weak-minded people are so simple as to accept this assumption and assertion for proof! The authoress coolly moves aside all the historical evidence with a wave of her pen! It is the fashion now in certain quarters to disbelieve in a personal Christ, and to reject the historical gospels as resting on no sufficient foundation. Yet, all the while, there exists outside the gospels themselves the strongest and most indestructible proof of the great Central Fact. Not even the boldest sceptic or critic dares to deny

the existence and the work of Paul, nor the authenticity of most of the epistles attributed to him. Now the historical Paul without a personal Divine Christ is utterly inconceivable—is in fact impossible; and the one demonstrates the reality of the other. If any man of the same generation insisted on the Divine personality of Jesus Christ that man was Paul: over and over again, both in the Acts and in the Epistles, does he bring forth the fact in the directest and strongest manner. Is the cool assumption of a writer moving in the darkness of her own reason and having nothing stronger or better than that reason to offer, to be set against the actual evidence of a man who saw—and sacrificed his whole life to what he saw, and heard, and knew?

But in our own day fresh evidence has been forthcoming in the providence of God strong as that of Paul—and in a sense a repetition of it—as is shown in the third chapter of the first volume, together with the first chapter of the second of the book referred to; and the revelation of Christ in, with, and through the Sun-Clad Woman is the Divine and complete answer to "Robert Elsmere," and all other similar writings of this day.

So much in reference to the personality of Christ—although there is another side and quite another aspect to that truth—and without the least intention or desire of insisting on the infallibility of Paul on other points; for, as the Record again declares, Paul lived at a period and stage of incomplete Revelation, and could only speak in partial light—as he himself indeed plainly and unreservedly acknowledges in the thirteenth chapter of his first epistle to the Corinthians. In the fuller light now coming down from God corrections may have to be made in some Apostolic views of the former time; and none would be more ready to accept and welcome these corrections than the Apostle whose motto was, "Try all things; hold fast to that which is good," i.e., that which is from God! "The Mystery of Christ," to which the Apostle so often alluded, is even now but partially unfolded, and for complete solution must be approached from a fresh direction.

In the Revelation of John, the Sun-Clad Woman is denominated "a Great Sign in heaven" (Rev. xii. 1. R. V.). In the fuller Revelation of to-day one of Her titles, with one of Her aspects, is the Messenger of Peace. Jesus was the Sign and "Messenger of Peace" from God eighteen hundred years ago—and was refused by the people to whom He was first and specially sent. Immense events—immense calamities—are now suspended in the air, hanging by a mere thread over the world. Shall that thread be cut? War clouds, dark, vast, and threatening, overspread the world called Christian! Whether these clouds shall dissolve and pass harmlessly away, or shall burst with a deluge of fire, a Sign will proclaim—and that Sign is the acceptance or non-acceptance of the Messenger of Peace: will the Divine in the present be accepted—or rejected? From what is stated on page 231, Vol. II. of the Record, the answer to this solemn and momentous question would seem to be almost, if not quite, decided practically in the negative. But while there is yet delay there is hope; let the world then be warned, through any channel which is open, that so surely as the Divine Dove of Peace is rejected, so surely will the Raven of Disaster appear.

It is right and good to pray for "peace on earth"; but no amount of prayer, or any other human effort short of the acceptance of the Heaven-sent Messenger (an acceptance not necessarily in person, if in spirit) will avail to avert war—and war of such dire character and extent as the world has never yet seen.

These things may sound incredible to the ears of many; but the world has yet to learn the lesson given by the angel to Daniel, that the Most High ruleth over the kingdoms of men—aye, and over republics also—that His Wisdom and His Will are paramount—and that no amount of merely human wisdom and will can order the course of events upon this planet.

### PAST, PRESENT, AND FUTURE.

[From the "Australian Herald."]

O Earth! thy Past is crowned and consecrated  
With its Reformers, speaking yet, though dead:  
Who unto strife and toil and tears were fated,  
Who unto fiery martyrdoms were led.

O Earth! thy Present too is crowned with splendour  
By its Reformers, battling in the strife;  
Friends of Humanity, stern, strong and tender,  
Making the world more hopeful with their life.

O Earth! thy Future shall be great and glorious  
With its Reformers, toiling in the van;  
Till Truth and Love shall reign o'er all victorious,  
And Earth be given to Freedom and to Man.

THERE is a bribe possible for any finite will. But the pure sympathy with universal ends is an infinite force, and cannot be bribed or bent.—EMERSON. ("Conduct of Life: Fate.")

## "TRY THE SPIRITS."

By S. T. SUDDICK, M.D.,

In the "Religio-Philosophical Journal."

In the three or four years in which I have been trying to investigate the phenomena and read up the philosophy of Spiritualism—not being able to go from this secluded place to find out for myself—I have read much, both in the spiritual and secular papers, with regard to that phase of the phenomena known as materialisation, both for and against it. As I have not the opportunity to test the matter for myself, I would like to make a suggestion to those who have.

Let a friendly understanding be established between a scientific investigating committee, consisting of men and women of wide reputation and good moral standing—persons whose veracity would not be questioned. Let half of the committee consist of Spiritualists—not over-credulous Spiritualists, but persons of sound reasoning and analytical minds, and the other half of Christians of broad, liberal opinions, or liberal-minded agnostics, or partly of each. Give the medium his or her own time, place, and conditions in all things, placing no bar in the way, but reserving the privilege of flashing an electric light upon the scene of materialisation, at any time the sitters may choose to do so; or of detaining in a gentle, friendly way any materialised form that may come within reach of the sitters until it is thoroughly examined, or dematerialises in the grasp. If those in the spirit-world wish to convince their loved ones yet in the flesh of their power to return, I think they would not object to such an arrangement.

Some people might find fault with this suggestion on the plea that "it is painful to spirits to be grabbed." Perhaps this would be the case if they were "grabbed" by unfriendly hands; but they seem not to object to kissing, caressing, and being caressed by their earthly friends in the flesh, while in the materialised condition—if reports are true—and they need only approach those whom they know to be friendly, and if they found their touch "painful" simply dematerialise in their grasp, which, if I understand it right, would take them but an instant to do. "But," another objector might say, "materialised forms cannot bear a bright light." Then let them vanish. The very fact that they can vanish into the air is sufficient assurance that the materialisation was a genuine spirit form.

If a spirit approaches me in the semi-darkness, and I take it by the hand, and the hand dissolves into nothing in my grasp, leaving my hand empty, or if I clasp it in my arms and it melts into thin air, it is as good a test as I want; but if it knocks me down and scampers off, kicking over a chair or two in its flight, I am not so sure. Or if, in a moderately good light, a spirit friend comes to me, and in the midst of a loving message a sitter next to me flashes an electric light on the spot, and with lightning suddenness it vanishes from my sight, I would also consider that a good test, and would be convinced that I had really been listening to a "voice that had long been still"; but if, as the light flashed, the "spirit" should draw a "billy" and strike the man who flashed the light, and then hastily decamp, I should very much doubt its super-mundane origin.

Now, all spirits that have ever been "grabbed," so far as I know, have turned out to be exceedingly material, and how are we, who have never witnessed a materialisation, but have only read wonderful accounts of such phases of Spiritualism, to judge of their truth? Have we any assurance that the spirits who have not been grabbed would not have been proven material also, had they been subjected to the same test? We often lay hold of our mortal friends and try, in a pleasant, friendly way, to keep them near us for a brief space longer. Why not try in the same way to retain our spirit friends?

Will John Wetherbee, or some other person, who fills column after column of our spiritual papers, telling in glowing terms of the beauty and loveliness of the "angels" he didn't hold, please hold one or two for a few minutes and record the results, just to satisfy some of us "doubting Thomases," who have no opportunity of seeing and examining for ourselves.

I suggest that it is only justice to Spiritualists, to investigators, to non-believers, and to the public generally, that a phenomenon so remarkable in its claims as that of

materialisation should be subjected to a more rigid test than is usually applied to it. Truth, it is said, "wears no mask," "only asks a hearing," and we might add "a seeing, a searching, a rigid examining." A truth that cannot bear investigation is no truth at all. A medium that would object to being subjected to the tests herein described needs watching. I think that no materialisation is entitled to the confidence of the sitters unless these friendly test relations be previously established between them and the medium.

## REMARKABLE MALADY AMONG CHILDREN.

The Rev. Mr. Fiddes, Free Church missionary in the island of St. Kilda, has had an interview with several medical men at Glasgow regarding the peculiar malady which affects the newly-born infants of the place. The malady has now become so prevalent and the rate of child mortality so high that the natives have become alarmed, and have urged Mr. Fiddes to visit the mainland for the purpose alluded to. The symptoms of the disease become apparent on the eighth day after birth, when the hands of the child close up, and remain in that condition, perfectly rigid. This is followed by something akin to lockjaw; the muscles of the face first contract, and in a few hours thereafter the mouth closes. Death invariably ensues within twenty-four hours of the attack, and so general has this unfortunate state of matters become that one family has lost twelve children, while almost all the others on the island have lost from two to eight each. *It has been observed that the first-born only survives*, or, at most, but in rare instances, two in each family. Some time ago it was conjectured that the high rate of mortality among the infants of St. Kilda was caused partly by the inter-marriage of the natives and partly by effects of the oily nature of the food (birds largely) upon the mother's milk. The conjecture may or may not be correct, but the fact remains that the disease continues its ravages unchecked, because no remedy, preventive or curative, has yet been discovered for the complaint.

## A VISION.

The "Glasgow Herald" prints the following telegram from San Francisco, dated July 22nd:—

San Francisco, July 22nd.

A private letter which has been received here from Santiago contains a thrilling narrative of the escape of certain prominent members of the Congressional party, who were pursued into the mountains, and the tragic death of one of their number, Senor Lastarria, a former Senator and ex-Cabinet Minister. The party, which also included Senor Bulness, a descendant of the famous Chilean General of that name, left Santiago secretly by night, having good reason to fear that if they remained there they would be arrested by President Balmaceda's orders. Their intention was to cross the mountains to Mendoza, and having gained the territory of the Argentine Republic to travel northward in the hope of reaching Iquique.

While traversing the mountainous region which separated Santiago from Mendoza, the fugitives were overtaken by a terrible snowstorm, and before shelter of any kind could be reached Senor Lastarria broke down under the prolonged exertions and exposure. His companions did all they could to assist him, but it soon became impossible to advance a step further. In these desperate straits the members of the party huddled together in the vain endeavour to keep themselves warm. At length Senor Lastarria became delirious, and while in this state he declared he saw his brother dying in the city of Concepcion. A supply of whisky with which the fugitives had provided themselves was liberally served out, but the stationary band, standing as closely as they could round their dying friend, had the greatest possible difficulty in keeping themselves from freezing. It was not long, however, before Senor Lastarria's limbs relaxed, and it was discovered that he had passed away. He died in a standing attitude, without giving any sign that the end had come.

Still pursued by Balmaceda's troops, the party, after many privations and perilous adventures, took refuge in a mine, and the miners, who were armed, refused to give them up. When the soldiery withdrew the fugitives continued their journey, and in the end safely reached Mendoza. They then learned to their amazement that Senor Lastarria's brother had actually expired at the very moment when the former, almost with his last breath, declared he saw him in a vision.

A MAN'S power is hooped in by a necessity, which, by many experiments, he touches on every side, until he learns its arc.—EMERSON. ("Conduct of Life : Fate.")

**MRS. OLIVE GRECK'S HEALING POWER.**

The subjoined letter gives testimony to Madame Greck's powers. She is desirous of exercising them for the benefit of sufferers. We therefore reproduce the letter.—ED. "LIGHT."

SIR,—While thousands of so-called Christians are at the present time treating Spiritualism as humbug and imposture, and rejoicing over the condemnation of Dr. Slade, a gentleman whose honesty and uprightness have been proved by hundreds of intelligent and sensible men, may I be allowed, through your columns, to state the following case of healing through the mediumship of Mrs. Olive, as a further proof of the genuineness of Spiritualism? It was my privilege on October 20th last to be present at a public séance held at that lady's house. Being a stranger, I was perfectly astonished at the correct information concerning myself and family which I received through her spirit-guides. One of them, Dr. Forbes, informed me that since I was in the room he had visited my wife, who was then in Jersey, and who for the last five years had been deprived of the senses of taste and smell. He gave me a correct description of her state, and requested that I should arrange with his medium for a private séance on the following day, when, in the meantime, he would again visit her, and thus be enabled to give me further information. I attended again on the following day at two p.m., when Dr. Forbes, after a few words of welcome, said: "I have again visited your wife and magnetised her this morning while in her sleep." Let me here state that from that very morning (as I learnt on my return to Jersey) her senses of tasting and smelling were restored. She informed the other members of the family of the fact when she came down to breakfast, and I am both thankful and happy to state that she is still in the enjoyment of those blessings at the present moment. Could that be done by conjuring or trickery? I shall leave your intelligent readers to answer.

St. Peter's, Jersey.

GEO. DE CARTERET.

November 6th, 1876.

**LETTERS TO THE EDITOR.****Personal Experiences.**

SIR,—Many years ago I lost a dear little girl, eight years of age, connected with whose death I had experiences which may possibly prove interesting to your readers. It was more than a year before she died, that whilst on a visit from home (she being then, as I believed, quite well), I had in the night a vision of her, lying flushed, and looking taller than she then was, and as though evidently in the last stage of consumption (the day before she died she appeared exactly as she had done in my vision). The next day I received a letter from her nurse, telling me that "Miss Agnes" was complaining of a pain under her left shoulder. The dear child had that summer an attack of what we hoped was simply infantile fever, which she appeared to throw off, and we thought she was quite well again.

I was, however, I remember, struck by her saying (when after the Christmas of that year I allowed the children to remove the withered branches of the decorations) on going up to bed, she turned round on the stairs, and giving me the one in her hand, said "Mamma, keep this in remembrance of me." "But, dear, we shall have more next Christmas, I hope." "Ah! but," she rejoined, "you keep that in remembrance of me." As springtime drew on her health again gave cause for anxiety, and I sent her to London with her nurse to see the physician who had attended her the previous summer. The night before I had a singular dream. I dreamt that being amongst a number of carriages, at the entrance to the Zoological Gardens, my then deceased brother drove up, and, taking my little girl from my arms, he drove off with her, saying, "I will come again to-morrow." An illness of nearly three months followed. On the morning of the day preceding her death, the nurse awoke me at three o'clock a.m., saying she perceived a change. I was at the time, in my sleep, inditing a letter to my mother respecting the illness, and had just written the words, "And the following morning, at eight o'clock, she died," when I was awake. These words were written very clearly, and as though written, not with ink but in light. It was at that time the next morning that her release came. On the night following her death I had

the nurse to sleep in my room, she being worn out with watching, I did not wake her when the baby cried, but got up myself to feed him. I should mention that the last medicine given to my little girl was, for convenience sake, given from the baby's bottle, and it had not been emptied away. This I did not observe, and pouring some of the food into the bottle proceeded to give it to the infant, when my attention was arrested by loud stertorous breathing (such as my dear child's had been at last) proceeding from the side of the bed. On looking down at the infant, I perceived the dangerous mistake I was making. When again in bed I distinctly heard my dear little deceased girl breathing in another part of the room. I tried to awake the nurse, saying "There is Agnes breathing in the room," but could not do so. The night after the funeral, lying as I believe awake, I became aware that one part of the room was lighter than the rest, and I saw a foot, which I immediately recognised as that of my little girl, whose whole form then appeared. I can describe it in no other way than as being in light, the robe composed of the same and an effulgence of light over the head. This appearance changed in the twinkling of an eye to that of her form, as it was in death, and this change took place two or three times.

Many years after, I lost another dear daughter, and the two sisters appeared to me, in a vision, looking upon me from above, with sweet, happy faces, whilst the elder said, "It is in this world as in the other, the good and bad are mixed together. He maketh His sun to shine upon the evil and the good. Heaven is a state, not a place."

PLAIN FACT.

**The Dauphin and the Medium Naundorff.**

SIR,—After I had sent my letter to "LIGHT," which appears in your number of July 25th, with the intelligence from the "Gil Blas," a Paris paper of July 8th, that the Prussian Government had given up certain papers which the head of the Berlin police had taken from the Dauphin, otherwise Louis XVII., on his arriving in that city (whither he had taken refuge after escaping from the prison of Vincennes and the cruelty of Napoleon, through the aid and the compassion of the Empress Josephine, in the year 1808), I received another Paris paper, "Le Matin," of July 10th, which denies the intelligence of the "Gil Blas" in the following terms:—

"It is not, as some of the Amsterdam papers have asserted under error, in consequence of any communication through documents forwarded by the Prussian Government that the name of Bourbon has been recognised in the case of the sons of Edmond Naundorff.

"The truth is that two of the grandsons of the man smothered for State reasons (*affublé par la raison d'Etat*) in the name of Naundorff, appeared before the tribunal of Maestricht, where they were born, to obtain the rectification of their registers of birth.

"To obtain this rectification they relied upon the following documents:

"First. The register of the decease, on August 10th, 1845, inscribed as follows by the formal authority of the Minister of Justice on the registers of the Civil Government of Delft: 'In the years eighteen hundred and forty-five, on the tenth of August, died Charles Louis de Bourbon, Duke of Normandy, Louis the seventeenth, known under the names of Charles William Naundorff, born in the Chateau of Versailles, in France, the 27th of March, 1785, living in our town, son of his Majesty Louis the sixteenth, King of France, and of her Royal and Imperial Highness Marie Antoinette, Archduchess of Austria, Queen of France, both of whom died in Paris.'

"Secondly. The law of naturalisation of Adelberth, the younger son of Charles Louis, called Naundorff, voted the 22nd December, 1863, by the States General of the Netherlands, by a majority of forty-nine voices against three, on the production of the register of birth of the said Adelberth, who, born at Camberwell, in the county of Surrey, the 26th of April, 1840, and inscribed under the name of son of France, demanded naturalisation under the name of Bourbon, son of the Duke of Normandy."

Other proofs were given for the desired "rectification," which rectification the two sons of the late M. Edmond de Bourbon obtained. The eldest of these boys is heir-presumptive to his uncle Charles Louis, elder brother to their father, but married without issue.

If "Le Matin," then, and other journals are to be relied on, it appears only too plain that the French journals, the "Gil Blas" and the "Gaulois," as well as certain journals in Amsterdam, were in error in supposing that the Prussian

Governments had at length given up the documents which they possess, proving the identity of Naundorff with Louis XVII., of which identity they and every other European Government were fully aware, and the proofs of which they had, and probably have, all of them in their secret depositories now; only as Rochow, the Prussian Minister of Foreign Affairs, with a bundle of papers on the subject in his hands, told M. Laprade, a learned lawyer, who was sent from Paris to Berlin in 1833 to try and obtain the documents given up by Louis XVII. to the head of the police at Berlin in 1810: "Sir, I would not affirm that this man is not the Dauphin of France, but I will give you my full opinion on the subject—He cannot be recognised as Louis XVII., because his recognition would be the dishonour of every monarchy in Europe."

But, as Count d'Herisson, in "Le Cabinet Noir," published by Allendorff in 1887, says, with reference to the above speech of Rochow: "Monarchies, subscribers to the Treaty of Paris, Yes. But of *all* the monarchies of Europe? No. It is to the eternal honour of the monarchy of the Netherlands to that of William the Third that he, the head of the House of Orange, Nassau, *did* proclaim, in his state, and that solemnly, the existence of the son of Louis XVI., in admitting by naturalisation to the number of recognised Princes one of the sons of the Duke of Normandy." This was the Prince Adelberth, the fourth son of the Duke of Normandy, younger brother of Edmond, who, having been born at Camberwell, could not, as an Englishman, be admitted as an officer in the Dutch army. So he had to be naturalised, and this was done, giving him first his proper title as a Prince of the Royal blood of France.

The subject of my letter has been making a sensation in France. Not only the "Gil Blas" and the "Matin," but the "Gaulois" has been busy about it, none of them doubting the identity of Naundorff and Louis XVII. A friend writing to me from France on the date of July 24th says: "I never for one moment credited the German Emperor with sense enough to order the restoration to the family of the papers of Louis XVII. I never believed one word the "Gaulois" said about it, so I am not the least disappointed. If it could ever be represented to the Emperor that his strongest trump card against Socialism and Republicanism, and to create a perfect *furor* in France (of many different kinds) and rap the French the hardest rap they have ever had, his Imperial Majesty would, perhaps, avail himself of such a golden opportunity; but the Orleans have married into so many families of rank and position, and have so much of all what Louis XVII.'s children ought to have, that he would hesitate to produce these papers, especially as it was (as I suppose) the father of his revered grandpapa who, for Prussia's own ends, kept Louis XVII. as a kind of hostage and stole his papers.

T. W.

#### The Medical Profession and Hypnotism.

SIR,—According to a letter which I have lately received from Berlin, the interest created by the Ministerial order calling upon Professors von Bergmann and Hahn to explain the charge of having transplanted cancer lymph into the healthy part of a patient's body, which charge had been brought by Assessor Dr. Leidig, has not yet abated. It appears, also, that the subject of the charge has produced throughout the Continent, as in Germany, the most painful impression, and has given rise to comments very unfavourable to the profession to which these gentlemen belong.

In order to appreciate the circumstances it must be remembered that for a long time the public in Germany, as well as in other countries, has been very suspicious of medical men. To them has been attributed the propensity to use their facilities for the experimental administration of powerful drugs, and for the exercise of the knife without necessity, being themselves, apparently, unmoved by the sufferings they inflict upon their patients—particularly the poor—and indifferent to the consequences of depriving them of a limb, or of the use of other organs. Thus it comes that the common people think themselves justified in applying to doctors the epithet of *butchers*, and in asking if their diploma confers upon them the right to do with impunity whatsoever they choose.

Although the charge in the case above-mentioned may not be perfectly justified, the public in general, and the most enlightened part of the community in particular, approve the step taken by the Minister, feeling that it will serve, if no

other purpose, as a warning and, consequently, as a deterrent. And no doubt that what has been done, and what is still practised in several countries, has contributed very much to this conclusion. Turning to France, for instance, who could without indignation become acquainted with the following facts (which remain uncontradicted) narrated by an eminent scientist in one of his works published some years ago? Dr. Bosquillon, says the writer, being a member of the staff of the Paris Hospital, Hôtel Dieu, when arriving one morning at the ward under his care said to the students who came to him for instructions: "What shall we do to-day? I will tell you," he continued, "we will give a purgative to each patient on the left side of the ward, and will bleed all those on the right." And, again, Dr. Récamier, who was held in great esteem by the *grand monde*, would prescribe whatever first came to his mind; sometimes slices of raw potatoes; at other times a decoction of spiders' web! In dealing with patients suffering from *migraine* he would have a tooth extracted at each fresh attack of the complaint, and would proceed in like manner in dealing with other disorders.

The tendency of public opinion to which I have drawn attention has gained strength in consequence of the not unfrequent cases of death which have of late occurred from the administration of chloroform. Unfortunately for the professional men, they cannot, too, be excused on the ground that the operation, for the purpose of which the administration was made, has been perfectly performed when, as it happened to the late Prince Doria, the patient has died from the effects of the anæsthetic; and still less when, as has occurred in other cases, the patient has died because his heart has been too weak to withstand the said effects. For in such cases examination of the heart must have shown its weakness, and the risk should have been avoided. No wonder, then, that people are inclined to look upon deaths so caused as cases of manslaughter.

To these considerations may be due in a great measure to the difficulties which medical men have experienced in their endeavour to obtain by law a monopoly in the use of hypnotism, notwithstanding the false step taken by Russia and the great outcry raised by the profession, in their exaggeration of the possible danger of hypnotisation effected by ignorant men a danger, that, even under such circumstances, cannot be compared with that of chloroform, about which medical men are as ignorant as any hypnotiser can be in regard to hypnotisation. And, moreover, whatever may be its dangers, it must be remembered that hypnotisation cannot kill. In this agitation, as in other matters, France has been to the front. A French doctor has had the courage to say: "*Medicine takes possession of hypnotism in the name of science, to remove it from the hands of charlatans.*" In the name of science, forsooth! In the first place, it has not the right to take upon itself the representation of science, for medicine is merely an *art*, and, as such, still limited almost entirely to the region of empiricism, on account of the infantile state of science upon which it principally depends. And, secondly, it has always from the time of Mesmer been the greatest opponent to progress in this branch of human knowledge, under the supposition that it is merely a despicable imposture, and only when it was no longer able to resist the evidence of demonstration medicine accepted it and tried to convert the discovery into an instrument chiefly for its own benefit. The persecutions that medicine has conducted, first, against the process of curing by the mesmeric system, and, later, against "magnetic sleep," has its only parallel in that of the Inquisition. As a consequence of this persecution persons of position have held aloof from taking part publicly in such investigations, and thus they have fallen into the hands of adventurers. Therefore, to advance such an assumption as that above-mentioned is, in the opinion even of the most impartial people, unfair.

I beg you kindly to excuse the trouble I give you in the interest of the public, and to insert this letter in your valuable paper.

London.

AN OBSERVER.

[We comply with our correspondent's request without endorsing his views. Our leading article, it will be seen, presents another aspect of the question. "Hear all sides," is our motto.—ED. "LIGHT."]

GENIUS, like the sun upon the dial, gives to the human heart both its shadow and its light.

## SOCIETY WORK.

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

50, BECKLOW-ROAD, SHEPHERD'S BUSH.—Séances will be held at this address on Tuesdays and Saturdays at 7.30 p.m. On Sunday next, at 7 p.m., Mr. J. B. Astbury. Literature for distribution will be gladly accepted.—C. NORTON.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last our platform was occupied by Mr. Robson, whose "Guides" ably answered several questions from the audience, giving great satisfaction to all present. August 9th, at 7 p.m., Mrs. Bliss, trance medium; Thursday, at 8 p.m., séance, Mrs. Bliss.—H. M. BRUNKER, Sec.

24, HARCOURT-STREET, MARYLEBONE.—We had a very successful meeting last Sunday, with Miss Vincent as "Psychometrist," that lady giving very good descriptions from articles sent up by the audience. Sunday next, at 11 a.m., Mr. Pursey; at 7 p.m., Mr. Wyndoe, trance and clairvoyance; Thursday, at 7.45 p.m., Mr. Hopercroft; Saturday, at 7.45 p.m., Mrs. Treadwell.—R. MILLIGAN and C. WHITE, Hon. Secs.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. R. J. Lees occupied the platform in the morning with a defence of trance mediumship, proving it to be a development, even to the mediums themselves. In the evening his address showed some of the evils of our present civilisation, and how the life of Jesus affected them. He insisted that as one man against the world had revolutionised thought and religion, so men now could revolutionise society, and remedy its wrongs and evils, if they would but do as Jesus did. Next Friday, August 7th, healing, at 8.15. Next Sunday, at 11.30, an open discussion; at 7, Mr. Davies will occupy the platform.—J. H., Sec.

311, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Long spoke upon "The Spiritual World," giving a careful digest of his actual knowledge thereon. At the circle which followed several spoke under control and a few clairvoyant descriptions were given and recognised. Our outing to Knockholt was a success, the weather was fine and the company excellent, none enjoying the trip more than the children, who extracted the greatest possible amount of pleasure from the time and means at their disposal. We wish to thank those who helped us to take them, and find, after balancing accounts, that the receipts almost equal the expenditure. Thursday, August 6th, "Shall we have an open circle?" Sunday, August 9th, at 11.15 a.m., Mutual Improvement meeting; at 3 p.m., Lyceum; and at 7 p.m., "Our position as Spiritualists."—W. LONG.

## AUTUMN LEAVES.

## A PARABLE.

Bright with autumnal glory,  
Fallen from living trees,  
What is the real story  
Borne by your tinted leaves?  
  
Spent, your one year of pleasure,  
Of use, of solace, and joy;  
What has become of the treasure  
Ye gave, which others employ?  
  
Fed, by Earth's dewy vapours,  
Yielding your vital breath,  
For the life of other creatures  
Falling beautiful in death  
  
Is this the end of your Being?  
Is there nothing more in store,  
That by our love in giving  
Could life to you restore?

## ANSWER.

We live! Our joy was in giving,  
Blending sunlight with shade,  
Its myriad rays transforming  
To glories of forest glade.  
  
We live! though there be our ashes,  
Returned to our Mother Earth;  
They nourish the buds of the future,  
Preparing the World for their birth.  
  
We live! in a rarer essence,  
Too fine for your sense of sight;  
But in breezes you feel our presence,  
Our breath in the dews of night.

O. T. G.

## TO CORRESPONDENTS.

ROBERT A.—We regret to refuse what you kindly send.

## NEW TEACHING FOR THE NEW AGE.

[ADVERTISEMENT—NO. IV.]

To continue our "New Teaching," as it pleases our Editor to call it. In our last we proposed to consider the tasks before us in seeking our New Teaching.

1st. We must try to form ideas of our "New Heaven," and our "New Earth." For new they are to us. They are not the Heavens, and hells, nor earth of our ancestors. The old ideas were formed when they knew of no world but this, and very little of this.

Reflect carefully on these new heavens. Teach enlarged ideas of the same to your children. Aid the less educated, the toiling mass to understand them, and from them form grander ideas of the Intellect who made the heavens, and of the beings who inhabit the same. That is the first task of the New Teaching.

2nd. The Bible claims its (so-called) inspired parts are derived from intercourse with such space beings, and in symbolic language tells us much about them. We must interpret their symbolism, parables, &c.

3rd. As our doctrine is to be obtained by brain work, as penalty for rejecting the aid of our superiors, so it seems renewed intercourse, or the oracle, must be obtained by brain work. Thus we, mankind, destroyed the places where oracles were given. For instance, the original Temple, the plans of which were given us. After its destruction, data were given us, measurements, &c., and we were told to reconstruct the plans from such data. On the reconstruction of the plans from such data, and on complying with a few other conditions, we are promised renewal of the oracle. That practically is renewed personal intercourse.

Will the promise be fulfilled? How can I tell? Will any try? If I live, I can promise the plans, although I will not give them myself, I will only show how to obtain them, which is much more important, for it really shows how to interpret oracular responses, and may prepare for renewal of oracles.

4th. If we are not to build our system on "Right and Wrong," on what are we to build? This apparently is the essential subject all created intellects have to study in forming their social systems. Now we come to the sacred symbolic numbers, 1, 2, 3, 4, 7, 12, &c., and much depends on our interpretation of them. The 12 foundations are evidently 12 great principles must be thought of. Of these 4 seem specially important, being the 4 corner stones of the system.

Now no social system, or government, can satisfy intellectual beings that does not satisfy their intellect, their reason.

Equally it must satisfy their desires and wants.

It must have power, or it affords no security. An unprotected immortality would be awful to contemplate; an immortality of danger and terror.

But it must satisfy the imagination; it might be all the above, yet would only cause discontent if something far better could easily be imagined. Indeed, it should satisfy our ideality, it should be the best imaginable.

Then our volition should be consulted. Intellects rebel against compulsion even if the best.

Here we already have Intellect, Desire, Power, Imagination, Ideality, Volition. Do these represent true soul faculties? If so, what are the other foundation faculties? Faculties or talents?

Hence the necessity of the analysis of our own nature.

Is not the assertion all this existed of old, indeed before any civilisation of ours, curious?

It is specially pointed out, our civilisation fails by leaving out 2 important elements. Using 10 foundations instead of 12, utterly neglecting 2. Which 2?

There is other work to be done, as will be seen in due time.

Each task will require its own workers and its own organisation. Will any organise and attempt the work? If so, advertise the same in this paper "LIGHT." I shall be happy to aid the work.

I will answer all reasonable questions put to me by advertisement in the same, or explain why I cannot, or do not answer.

REJECTED.