

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe.

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## THE DIALECTICAL SOCIETY.

### IV.

The object of these articles has been to set before the younger generation of Spiritualists some account of the work that was being done twenty odd years ago, work the value of which, with all our more recent developments, cannot be overrated.

It will be seen that, though the Committee generally vouched for the facts, they were not unanimous, and in particular we have given extracts from the independent statement of Dr. Edmunds. It will, perhaps, be well also to reproduce the letter of Mr. Charles Bradlaugh, in which he declined to accept the Report of the Sub-Committee which investigated the mediumship of Mr. Home. The letter is addressed to the Secretary:—

TOTTENHAM, April 6th, 1870.

DEAR SIR.—I regret to say that at the Sub-Committee I attended (that with Mr. Home), although I attended the whole of its sittings, I had no reason to induce me to concur in your Report. Such movement and sound as occurred when I was present was of too slight a character to entitle me to come to any conclusion, except that it might have been easily produced without extraordinary means. I absented myself from the general meetings when the phenomena, spoken to gravely, came within the range of the impossible, e.g., spirit flowers and fruits alleged to be thrown in a medium's lap. If Mr. Home had given further sésances I should have attended, as he afforded the fullest facilities for investigation.—Yours truly,

CHARLES BRADLAUGH.

From which it will be seen that Mr. Bradlaugh had made up his mind as to the limits of the possible, and acted accordingly.

Among the records of the Dialectical Society are some valuable notes of sésances communicated to it. Among them is the account of Home's celebrated *fire-test*, a reference to which was made in "LIGHT" when discussing Mr. Russel Wallace's article on Spiritualism in "Chambers's Encyclopedia." The notes of this particular sésance are signed by Mrs. Honynwood and Lord Lindsay. Mrs. Honynwood writes:—

I met Mr. Home at the house of a friend on March 17th, 1869. We sat down, five in number, at a round table, in the back drawing-room. There was an oil lamp on a table in the front room, and fires in both grates. After a while Mr. Home became entranced, walked into the front room, and stood on the hearth-rug. He began to dance slowly, raising first one foot and then the other, his hands hanging loosely as I have read of Easterns and Indians, moving in time to music. He then knelt down, rubbing and clasping his hands in front of the fire. I asked, "Are you a fire worshipper?" He nodded and looked pleased. "Are you a Persian?" He smiled and nodded assent, after which he rose and placed four chairs in a row near the folding doors, signing to us to sit there. He now went to the table on which stood the moderator lamp; taking off the globe he

placed it on the table and deliberately clasped the chimney of the lamp with both hands; then, advancing to the lady of the house, he asked her to touch it, but she refused, knowing it was hot. Mr. Home said, "Have you no faith? Will you not trust Dan if he says it is cool?" She replied, "Certainly," and placed her finger on the glass, exclaiming "Oh! it is not at all hot!" This was corroborated by Lord Lindsay and myself, who in turn both laid our finger on the glass several times to test it. Mr. Home laughed and said, "I will make it hot for you, old fellow," and holding it towards Mr. —, he turned, apparently addressing someone, and said in a sad tone of voice, "It is necessary to confirm the faith of others that the glass should be made hot for him." Mr. — now touched it, and exclaimed, "You have, indeed," shaking his head and showing me a red mark. So hot was the glass when the fourth person touched it that it raised a blister, which I saw some days subsequently, peeling. I leave it for the scientific to determine how the heat was re-impacted to the glass after being withdrawn.

Mr. Home now returned to the fire-place, and thrust the chimney into the red-hot coals, resting the end on the top bar; he left it there for about four or five minutes, then lifting it he clasped it in both hands, went to the table, took a lucifer match from a box, handing it to the lady of the house, desired her to touch the glass—the match instantly ignited; and having called our attention to this fact, he observed, "The tongue and lips are the most sensitive parts of the body," and thrust the heated glass into his mouth, applying, especially, his tongue to it. He once more returned to the fire, and again placed this chimney on the upper bar, the end of the glass resting amidst the red-hot coals. He left it there and walked about the room, selected a small fern-leaf from a vase of flowers, and raising the chimney, placed it within, and replaced the chimney among the coals. After a few moments he told us to observe very carefully, as the experiment would be very pretty. Mr. Home now held up the glass, and we perceived the fern-leaf within apparently on fire. He replaced it after a few seconds, and holding it up again, exclaimed, "Is it not pretty?" The fern appeared red hot, each little leaf edged with gold, yet flameless, like clouds at sunset—rich glowing crimson tinged with molten gold. After we had all looked at it and admired it, he advanced to Mrs. —, and laughingly shook it out on her muslin dress. I expected to see it crumble away; but no, it was still green, though dry and withered. Unfortunately it was not preserved.

Again Mr. Home returned to the fire, and once more placed the glass on the coals, where he left it and walked about the room. Going to the lamp he passed his hand slowly backwards and forwards through the flame, not an inch from the wick; returning to the fire place he lifted the chimney, and moving the coals about with his hand, selected a small flat red-hot coal, and placed it in the chimney—shook it up and down, and advancing to us, playfully said, "H— here is a present for you," and threw out the coal on her muslin dress. Catching it up in dismay she tossed it to Lord Lindsay, who, unable to retain it in his hand, threw it from palm to palm till he reached the grate and flung it in. While we were all looking at the muslin dress and wondering it was neither soiled nor injured, Mr. Home approached and in a loud tone of voice, said, "No, no, you will not find a mark; did you think that we would hurt your dress?" Mr. Home then selected a small spray of white flower, and going to the lamp he passed it two or three times through the flame, then carried it to the grate, and held it first in the flame and then in the smoke above the coals, moving it gently about. He now brought it back to us, asking us to look at it and smell it, calling our attention to the fact that the flower did not smell of smoke, and that it was unchanged by the heat and flame of lamp and fire. He then bid us notice that his hand which held the flower smelt of smoke while the flower remained uninjured. Then addressing us he said, "The spirit now speaking through Dan, and that has enabled him to show you these curious fire-tests, in which he hopes you have all felt interested, is the spirit of an Asiatic fire-worshipper, who was anxious to come here to night as he had heard of



séances held here. He now bids you farewell, as he will return no more." After this Mr. Home awoke.

There are several other notes of séances with Mr. Home which will bear resuscitation, and will be given in another and last article. We certainly wish now to know the meaning of phenomena, but it is also necessary to have authenticated accounts of the phenomena, whose meaning we desire to investigate, and those that took place in the presence of Mr. Home are amongst the most remarkable as well as among the best authenticated.

### CATHOLICISM AND THE OCCULT.

Theosophy and Spiritualism are just now very much exercising the minds of the Catholic clergy. The Rev. Father Clarke, of the Society of Jesus, is one of the most active in the crusade. He has been preaching on the subject several times at the Church of the Holy Name, Manchester, and though the heading of the account, as given in "The Catholic Times and Catholic Opinion," is "Theosophy: Its Fraud and Devilry," yet Spiritualism is so frequently alluded to in the sermon that we are forced to refer to the discourse. Our Theosophic friends will doubtless be well able to defend themselves. The quotations given are from the account in the paper mentioned. The text from which Father Clarke preached to a crowded audience was:—

The invisible things of God are clearly seen, being understood by the things that are made, His eternal power also and divinity, so that they are inexcusable.

Father Clarke proceeded to say:—

Within the last few years, my dear brethren in Jesus Christ and my Protestant friends, there has been a great revival of what are called the occult sciences; and I mean by the occult sciences those systems that produce on natural objects effects altogether surpassing, or seeming to surpass, the natural means employed.

Having briefly defined the nature of the occult sciences of Mesmerism, Astrology, Palmistry, Hypnotism, and Spiritualism, he continued:—

And lastly, Theosophy is an occult science because it also produces wonders which Christians would call miracles if they occurred in Christianity. It also declares that there exist a number of men who possess secrets which enable them to master the universe; and it also teaches that every man who cultivates his higher nature may arrive, after a number of successive Re-incarnations, at a perfection which gives him this wonderful power, and makes him, so to speak, master of the world. I tried to explain to you last Sunday the prominent doctrines of Theosophy. I told you that they consist chiefly of the doctrine of Karma, or Re-incarnation and its various results. Theosophy declares that every man lives not one life, but many, that after his first course of existence is over, after a certain period of repose, he is Re-incarnated, he enters into a fresh body and lives a fresh life, and the conditions of his second life depend upon the manner in which he has conducted himself during the first. And it teaches also that everyone in the course of time either disappears out of existence altogether; if he encourages and cultivates his lower nature and his baser passions after a certain series of these terms of probation he sinks back into nothing, he is annihilated. But if, on the other hand, he cultivates his higher nature, then he goes on, age after age, until at length he becomes one of those great spirits to whom Theosophists give the name of Mahatmas. And an important element in it is also this, that man is composed not merely of two elements—body and soul—but of seven, of which three are higher, nobler, and permanent elements, and four lower elements which perish after death. When a man dies these four elements are gradually disintegrated; and here it may be worth noticing that among these lower element is one called the animal soul, the seat of the lower passions and desires, and another the astral body—a body which is not like this present body of ours, composed of coarse matter, but of some finer, subtler substance, which, however, is mortal and perishes after death.

Now, Theosophists teach that this disintegration only comes on gradually, and it is by this that they explain the appearance at death from time to time of those who are dying to those who are alive—the son to his mother, and the husband to his wife. Theosophists explain this by saying that the astral body goes forth to visit the person loved before finally it relapses into nothing. And in the same way they explain the appearance of ghosts and spectres in graveyards. They say they are merely the astral bodies which have not yet disintegrated and disappeared into nothing.

Father Clarke goes on to expose what he calls the "cunning and subtlety" of the Theosophists in claiming Jesus of Nazareth as a Mahatma, and placing Him on a footing of equality with Buddha, and then he says:—

Theosophy is very clearly related to another of the occult sciences, and it is very curious to anyone who studies it carefully to observe how akin it is to Spiritualism. The Spiritualist mediums at first refused to acknowledge Theosophy, but after a very short time they completely bowed the knee before it and recognised it as not only true, but as containing a greater truth than the Spiritualism that they had before professed. They formed an alliance with it, and the object of the alliance was to undermine and destroy the Christian religion and a belief in Almighty God. Spiritualism in its early days did not deny the existence of God. Even now it professes to believe in a God. It always attacks with the greatest bitterness the doctrine of the Incarnation, thus showing its anti-Christian character. It always denied—the spirits who appeared to the mediums and spoke to them always denied—the doctrine of eternal punishment, but God they did not deny.

It would be interesting to know where Father Clarke got this from—the Spiritualist mediums "bowing the knee" before Theosophy is a pretty piece of symbolism, only, unfortunately, it is not accurate.

Father Clarke says a little further on:—

Theosophy is also akin to Spiritualism in another respect, in the marvels that it works. Scientific men have carefully inquired into Spiritualism, and there is a consensus of opinion amongst them that Spiritualism is no imposture. I am myself perfectly convinced that it produces effects which are preternatural. It tells of things unknown. The mediums often reveal that which they cannot know naturally, and by a thousand other ways it produces marvels which could not possibly be produced by any power in nature. I do not think that any intelligent man that has studied Spiritualism can deny this.

One can put up with a good deal of abuse to get such an acknowledgment as the foregoing. The preacher then tells the "story of the brooch," in which Madame Blavatsky played so prominent a part. It will bear telling again, and Father Clarke's admissions are very interesting:—

It was in India, at Simla, at a dinner party, that Madame Blavatsky mentioned to the company that she was conscious of the presence of one of this great brotherhood of Mahatmas, and said that she would be quite willing to have his power tested. And there was a married lady present who said that if it was really a Mahatma who was there she would be very glad if he would recover for her a brooch that had been given to her by her mother and that she had lost some time before. Madame Blavatsky recollected herself for a short time, and then presently said to this lady that she had received a promise from this great spirit who was present that he would find the brooch that had been lost. And a short time afterwards she told the lady to whom it belonged that it would not be found in the house, but that if they went out into the garden she was convinced it would be found there in a certain bed of flowers. They went out and found in this flower bed the brooch which had been lost for a long time, and which this lady at once recognised as the brooch which had been given to her by her mother. These facts are attested to by nine persons, one of whom was an officer in the army, and two or three others Civil Servants in India, who all of them declare that these were the precise facts. Now was that merely a cunning trick, or was it a wonder wrought by some invisible power? I do not think it is possible to explain it altogether on natural grounds. I could tell you many similar stories, equally well authenti-



cated, but what we have to ask ourselves is, how are we to explain these marvels, for marvels many of them certainly are. Remember, it seems to me simple if we remember that Theosophy is merely a further carrying out of Spiritualism. By the common consent of educated and intelligent men there are these wonders which surpass altogether any natural means known to us, and I think we shall rightly conclude that the wonders of Theosophy are worked by similar means. What these means are I shall have to tell you presently.

And this is the Rev. Father's description of the means. It will be seen that Theosophy and Spiritualism are so mixed together that it is impossible to separate them:—

But perhaps some of you may say that if Theosophy is so contemptible, what about the wonders it works? Whence did Madame Blavatsky derive her power? The answer is a simple one. Whence is it that the medium of Spiritualism derives his powers? It is certainly a preternatural power; it is a power that is not of this world. It is the power of some invisible agent. But no one can study Spiritualism without seeing clearly enough that these spirits who appear to the Mahatmas are no messengers of God. They are no friends of God. They are not, as they profess to be, the spirits of the dead. They are simply evil spirits who personate those whom they pretend to be in order to deceive men. There are strange stories told us how once and again those present at Spiritualistic séances have ordered some spirit that appeared in the name of the Father, and of the Son, and of the Holy Ghost to tell its true character, and in more than one instance the name "Satan" was spelled out; on one occasion by a spirit that previously professed, if I remember aright, to be the daughter of the person who was the medium, and who was holding converse with the spirit that professed to be his child. And I say in the same way that Theosophy, and the wonders of Theosophy, are simply a mixture of devilry and imposture. It may be that nine-tenths are imposture and one-tenth devilry. Madame Blavatsky was certainly a very clever, as she was a very unscrupulous, a very bold, and a very sarcastic woman. She may have committed, and I am certain that she did commit, many frauds on those who were her victims. But it seems to me that in her case the marvels of Theosophy contained a certain element of devilry. We know the devil still retains many of the powers he possessed before the Fall, and that God allows him to use them to blindfold those who allow themselves to be subject to his influence, and from what I have read of Theosophy I am convinced that while there is a very large element of imposture in it, there is also an element of devilry, and we may naturally expect that the enemy of God should do all he can to foster a system that cuts at the root of Christianity and all belief in God. And so all of—I do not even say all of you who are Christians—but all of you who believe in God will, I am sure, anathematise Theosophy with me. God forbid that it should have any hold over us in England, because it is not only the enemy of Jesus Christ, not only of the Catholic Church, but it is directly and immediately the enemy of God Himself.

**THE COMTESSE DE CASTELVECCHIO.**—This lady will give a series of three concerts at St. James's Banqueting Hall on October 31st and November 7th and 14th, beginning at 3 p.m. precisely. A strong cast has been engaged. Tickets may be obtained of the usual agents, and of Mr. N. Vert, 6, Cork-street, W.

God is in all things. There is no creature so small, but represents something of His goodness. He is disclosed in all the grades and kinds of life: under the divers modes of beauty, and truth, and goodness, each with its own intrinsic value: through the ministries of artist and thinker, labourer, craftsman, statesman, reformer, priest. He is living in the life of nature and of man. One and unchanged He is revealed in all varieties of loveliness, all fragments and elements of knowledge, all traits of worthy character. Thus the Christian touches all things with a loving reverence, for within them God is hidden. And because wherever He is, He is to be adored, therefore to the believer in God all joy in what is beautiful, all satisfaction in ascertained truth, as all delight in human fellowship, is for ever passing back into worship of Him, Whose essence it is that touches with glory all desirable things, that is, in their fundamental nature and true application, all things that are. "Holy, holy, holy, is the Lord of hosts: the earth is full of His glory."—CHAS. GORE.

## "IS A GHOST DEMONSTRABLE?"

Under the above heading the "Newcastle Daily Leader," of October 8th, gives the following account of an interview with Mr. J. J. Morse:—

As the question of the existence of "ghosts" is now prominently before our readers, one of our reporters coming across Mr. J. J. Morse, the well-known "trance orator," who frequently visits the North, deemed it advisable to interrogate him on the matter. Mr. Morse has been working twenty-three years in the Spiritualistic field, and therefore should know something about the "spirits." Questioned as to whether he did not self-induce a "hypnotic" state, Mr. Morse pointed out that in that case he would be a "subject" to the hypnotists, but that they had tried their influence upon him in vain. Expert mesmerists had also attempted to put him out of the trance and had failed. His first experience, he proceeded to say, went back to 1868, when he was induced to attend a spiritual circle held in the East End of London, but his first information concerning Spiritualism was derived from a brief acquaintance with Mrs. Hopps, the mother of the Rev. John Page Hopps, who just about that time brought out a little periodical entitled, "Daybreak," devoted to matters pertaining to Spiritualism. This organ ultimately came into the hands of Mr. James Burns, and now ran as "The Medium and Daybreak." Mr. Morse said he attended his first séance in a very hostile mood, believing Spiritualism to be humbug and delusion. At this séance however, the "influence" or whatever it was attacked him. A tingling sensation descended from his head to every part of his body, and he felt as though the interior of his brain had opened; the muscles became rigid. He felt he was in the grasp of some power, and, after staggering about the room, he fell prostrate upon the floor. When he recovered consciousness he was told he was a wonderful medium. When, however, he got out of the house he vowed he would keep clear of that sort of thing again. Curious to say, he was then employed in the "spirit" trade, being a barman in a public-house. This house has, not long since, been demolished to make way for the extensions of the Great Eastern Railway. The "pub." was in Primrose-street, Bishopsgate, London.

The following day he was engaged in his usual avocation, and in the course of cleaning some pewter with water and sand the influence came over him again, but not to the extent of destroying consciousness. This time it was merely the sensation as of red-hot wires running down his right arm, causing the index finger to be rigid and the hand to be somewhat violently agitated. This made rough tracings on the moist sand. He had heard of there being "writing mediums," and so he spoke up and said, "If this is a spirit, tell me if I am a writing medium," and his hand, under control, scrawled "Yes" on the sand in the tub. He asked who the spirit was, and his hand traced the word "mother." Afterwards he got paper and pencil and a communication was written expressing approval of his looking into Spiritualism, asserting that it came from a good source, and would make great headway in the world, and that ultimately he would become one of its prominent exponents. This message was signed, "Your affectionate parents, Thomas and Mary Morse." This, he need not say, astonished him very much. He was at that time sceptical as to there being any spiritual existence at all, and he carefully scrutinised his own mental state to make sure that he had not "gone off." Vainly he tried to dismiss the subject from his mind, but without success, his curiosity urging him on to attend another séance and see what would turn up.

Next a clairvoyant, without any knowledge of his family relations, described the spirits of his father and mother as being near him. Shortly after this a curious series of mishaps occurred to him. The spirit-bar failed, and he became associated with a person who promised to obtain him a good position, but who simply eased him of what cash he possessed, and left him to fight the battle of life the best way he could. Fortunately, however, he soon found employment in the publishing business of Mr. James Burns, who issued the "Medium," and after sitting in a few circles, the spirits perfectly controlled him to give lectures and addresses. Two or three volumes of these had been published. Inquiries for his services came from the provinces. He had also made two passages to the United States, covering five years in all, and had spoken under "spirit control" in all the chief cities



of America, Canada, and Australia. This very month he completed his twenty-third year of public work.

Mr. Morse proceeded to say that his "positive facts" were of his own personal experience. These could not by any means be transferred to the inquirer, who must investigate and obtain his own facts. He had seen and described spirits, and people had averred that the descriptions were correct. He remembered one case that was rather curious to him. He had been invited by one of his friends to stay with him for a few weeks. About noon one day they went up into the drawing-room to have a chat, and while there he saw an old lady, whose appearance and dress he described. She appeared to be seated in an old-fashioned high-backed chair. She wore spectacles, was knitting what looked like a stocking with a sort of grey worsted, a little girl at her side, and a kitten was playing underneath the chair. This scene faded away, and was succeeded by a bluff-looking farmer-like man. His dress and manner he described, and he held a whip in his hand. He (Mr. Morse) had never been to that house before, and knew nothing about his host's family, but these persons, his friend said, were his grandfather and mother. The little girl and the kitten brought the identity strongly home, as the old lady usually sat in the identical chair described, and the little girl often came in and sat by her side while the kitten used to play with the old lady's ball of worsted. He did not mean to say that he saw the veritable old lady, and that the ball of worsted, kitten, and child were realities; these, he believed, were simply impressions cast upon his mind, and which became a sort of clairvoyant vision. These impressions would, he imagined, be thrown on his brain by the spirits very much in the same way as a lantern threw a picture upon a screen. It would be understood that if he had seen and described these people as spiritual beings in their spiritual state, there could have been no recognition of them by their relations. Mr. Morse gave several other cases of a like nature, all of which he affirmed had received confirmation, and held that these experiences were satisfactory to himself as indicating the existence of beings who made themselves known through clairvoyance and other means. Under "control" he had described the diseases of persons and prescribed remedies, and done both correctly and satisfactorily.

The religious aspect, Mr. Morse said, might be inferred from the fact that there were something approaching to two hundred services held in England every Sunday, and that there were in active operation some sixty Sunday-schools, or "progressive lyceums," as they were called. The Spiritual philosophy held to the immortality of the soul and the necessity of righteous living in every regard in this world as the only means of happiness hereafter; the certainty of encountering the consequences of all actions in the future; the everlasting punishment—as had been elsewhere expressed—of sin, but the ultimate elevation of the sinner, or, in other words, the doctrine of progress after death; the communion between the departed and those whom they had left behind; the naturalness of the spiritual world, which was governed by law just as definitely as was this world; and the recognition of the existence of a Supreme Power; the acceptance of the beautiful and the true in all forms of thought; the necessity of progressive and reformatory life in this world; the reality of inspirations to aid and stimulate us in our path of duty, and the necessity of a stern obedience to all that was virtuous and good as the only sure protection from the contaminations of the vicious and the evil.

**A GREAT SECRET.**—It is in the hearts of many men and women—let me add children—that there is a Great Secret waiting for them—a secret of which they get hints now and then, perhaps oftener in early than in later years. These hints come sometimes in dreams, sometimes in sudden, startling flashes—second wakings, as it were—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course, I cannot tell what kind of a secret this is; but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word and there a syllable, and then again only a letter of it; but it never is written out for most of us as a complete sentence in this life. I do not think it could be, for I am disposed to consider our beliefs about such a possible disclosure rather as a kind of premonition of an enlargement of our faculties in some future state than as an expectation to be fulfilled for most of us in this life.—OLIVER WENDELL HOLMES.

## THE INFALLIBILITY OF THE BIBLE.

At the recent Church Congress held at Folkestone, the Rev. J. Llewellyn Davies uttered the following outspoken words:—

Is not God making it clear to us in this age that He will have no power, or person, or thing to be a substitute for Himself, either to the conscience of Christendom or to the conscience of the individual Christian? If people will object that it is not practical to refer to God in Heaven as our teacher and director, is it at all more practical to appeal to the Bible or to the Church? Whilst men were asserting for the Bible an exclusive infallibility, seekers after truth and reality have been led on to scrutinise this substitute for God, with the result that the priceless volume which has been deified by the Protestant world can no longer be worshipped as an infallible idol. The Bible seems to be failing us in these days, because it has been used as God will not have it used. Is it practical, again, to make the Church an oracle? Let us leave to the Roman Catholic the comfort he enjoys in having a Pope to give infallible utterances; but we Anglicans, if we depend on the living voice of the Church for infallible direction, have a hardly soluble problem confronting us in the question where we are to find that voice, and through what organ it is to be heard. Till there is more agreement amongst us as to the mouth by which the Church speaks, we do not gain much by holding that the Church speaks with infallible authority. If we have any ear for what the living God is saying, we shall hear Him warning us in these days, with an emphasis which compels us to listen, that there is no infallibility for us except in Himself, and that He will tolerate no substitute for Himself in the region of spiritual apprehension. It is a glorious lesson, if we have faith for it. In the light of this teaching we shall see that the first step in considering the authority of the Bible and that of the Church, and the relation between the two, is to have done with the assumption of any infallibility inhering in either. What, then, is the Bible? and what is the Church? Not substitutes for God, but instruments through which we believe, agencies used for our instruction and discipline by the one infallible Instructor. It cannot be disloyal or irreverent towards God to look with as searching a gaze upon the Bible and the Church as upon the natural creation. It is natural for children to think as their parents do, and to imitate them. God, we are constrained to say, has been directing Protestants through the Bible, Catholics through the Church. In either case God ought to have been seen from the first as above the Bible and above the Church; but it has been a natural error to make the Bible or the Church a substitute for God, and to appeal to the one and the other as ultimate and infallible guides. Of this error the study of the Bible and of the Church should be the best corrective. It seems to be natural that religious minds should experience more or less of pain in learning that the writings in the sacred volume have no guaranteed immunity from error, and that the societies on earth representing the ideal Church, the Bride of Christ, form a scene of so much confusion and imperfection. In making these discoveries some will have a sense of losing their faith. But it is not faith in Christ, faith in the living God, that should be thus lost. Faith in the God of the Bible and of the Church, as in the God of our parents, may be quickened and called higher by discoveries of the fallibility of Bible, Church, and parents. According to an old saying quoted by Lord Bacon, "Truth is the daughter of time," and what is time but the living God leading His creation onwards? The Bible can uphold no statement, the Church can uphold no doctrinal propositions, against the revelations of time. But whilst time, or the Divine evolution, is not to be silenced by Church or Bible, it is surely proving itself to be no enemy or scorner of either. Time means what God is doing and saying now. The Church and the Bible present to us what the same God did and said in the days of our fathers and in the old time before them. Not one of these instructors is authorised to teach us mechanically, or is permitted to appropriate our faith to itself. The Bible, the Church, and the progress of mankind—each of the three will be an effectual help to us in apprehending what is best and of highest authority in the other two.

WHEN we feel the narrowness of these lives of ours, each in its own small circle, we are consoled by knowing that every star must move within its limits, though space be around it.



# NOTES OF A SUPPOSED TELEPLASTIC PHENOMENON.

The following letter appeared in the "Religio-Philosophical Journal" of October 1st. The letter was accompanied by a note from Professor Elliott Coues which the Editor appends:—

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When we (Mr. and Mrs. Baker and myself) arrived the medium and her family were sitting outside of the house on a bench, and we joined them. Presently Mrs. Ely and the other man and woman arrived, and we repaired to the inside of the house—a very hot place on a July night in Missouri.

The small kerosene lamp, the only one the family possessed, was lighted, and I was invited to view the cabinet. The house was divided into two rooms, and in a corner of the inner one a small closet had been partitioned off with boards by the Elys. A black cambric curtain draped the entrance and inside was a wooden chair. There was only room inside for the one chair. The cabinet walls were the rough logs of which the house was built, and the boards of the partition. I saw the medium, a small slender woman in the scanty dress the heat rendered necessary, seated in the chair; the curtains closed and the guests seated themselves in an irregular semi-circle facing the cabinet. My position was in front of and not more than seven or eight feet from the curtain.

The lamp was put on a bracket, the light made dim, but not so dim but that I could distinguish the faces about me and the guests began to sing. During the entire séance the "spirits" expressed a preference for the most rollicking melodies, the words being of no importance. Mrs. Ely, who is something of a medium, stood at the end of the circle nearest the cabinet, singing vigorously with a tuneless voice, and making rhythmical movements with her hands. Presently the curtain parted at the bottom, and a pale, silvery mist began to form. The curtain opened and closed several times, showing each time a more and more substantial figure, soft, silvery white, but irregular in outline. At length the curtain opened fully and the figure of a child apparently about two years old emerged, and stood at least two feet from the cabinet. The outlines were blurred, the features indistinct, the whole appearance snowy white, soft like cotton wool, and glistening like moonlight on snow. Balls of light—apparently of the same material and structure—played about the feet of the figure. During the formation of the figure, voices were heard from the cabinet, the coarse voices of men which cursed and swore, the giggling laughter of a girl, the slender treble of childhood, mingling together so that I could not be certain whether more than one voice spoke at the same moment. A voice from the cabinet informed us that the child was present for the stout lady, but I could not fix on any dead child at the moment which the apparition might be supposed to represent. So I welcomed it in a general way, and after a few moments, it drew nearer the cabinet, paled, wavered and disappeared within the curtains which opened to receive it. The singing continued outside, the noise and confusion of voices increased in the cabinet, and presently the curtains parted a little way at the bottom as before and the silvery, misty appearance was again produced. Gradually it took on the outlines of a female figure, and finally it stood fully revealed in the door of the cabinet—a tall, slender young woman with dark eyes and hair, clothed all in the silvery, misty substance out of which the child's figure seemed to have been entirely made. This figure was considerably taller than the medium, well proportioned, young and graceful.

The two strangers recognised it as their daughter, and the man, invited by a voice from the cabinet, went to the side of the figure and conversed with it in whispers. He sat next me in the circle, and when he returned to his seat his features were working into strong emotion. He signed

to his wife to go up to the cabinet, which she did, but as she could not restrain her tears the figure wavered and disappeared inside the cabinet. The woman succeeded in controlling her emotion, and after a few moments the figure reappeared. I do not think any words were exchanged, and the woman soon retired to her seat in tears. The father and mother both affirmed that the figure was a perfect counterfeit of their daughter if it were not her very self, and the father said the conversation convinced him that it was in deed and in truth the daughter who had passed on a few months before. As she lingered in the door of the cabinet the curtain began to close at the top, the figure grew misty and transparent, and was finally only a heap of light mist at the bottom of the curtain, which grew less and less as the opening in the curtain gradually closed to the floor, when it disappeared.

One other figure was present; this, too, a tall, slender young woman, with light hair. This figure was recognised as having materialised before. I do not remember any particulars about it, only that it resembled in general outlines the one which preceded it, and that it retreated into the cabinet and reappeared several times.

When the séance closed the curtains were opened by Mrs. Ely, and I saw the medium sitting in the chair, partially conscious. She was very much prostrated, and bathed in a cold perspiration. (Mrs.) LUCY L. STOUT.

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He was dressed in white duck trousers, and a shirt made from calico printed with alternate plain and figured stripes once of a violet hue, but now pale from washing; both articles of dress evidently just put on. The absence of other garments was not an uncommon circumstance in a seaside village such as ours was, but I cannot now distinctly remember whether he wore boots, or a hat, or both. He was a perfect stranger to me, and walked leisurely by, with nothing unnatural about him, except that his gaze was fixed intently before, and that he took no notice whatever of me or my companions though he was only a few yards away.

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"It is most singular," said the visitor, when my story was ended, "but every detail is perfect. On that morning my father appeared so much better that some of the family believed the change to be permanent; I thought differently, and when he asked to be shaved and dressed in order to get up, I put him off till one o'clock; but as he persisted, I at last yielded. After I had shaved him exactly as the child describes, he had his whole wardrobe produced before he could be satisfied, and at last he selected, and desired us to dress him in white duck trousers and a coloured shirt, printed with alternate plain and figured stripes, violet coloured but somewhat faded from washing. When these had been put on he sat up for a while, and then said 'I am very tired, let me lie down.' We adjusted the pillows and laid him down, and within five minutes after he breathed his last."

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

## Light:

EDITED BY "M. A. A. LOND."

SATURDAY, OCTOBER 22nd, 1892.

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

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

### MRS. BESANT AND THE OCCULT.

Mrs. Besant is an able woman, but she is perhaps a little late in estimating the value of the researches of Mr. Crookes in respect of the unseen forces which affect the present conditions of our existence. The importance of Mr. Crookes's investigations, as to a better understanding of the laws of our being, has been insisted on more than once in "LIGHT," and it is therefore hardly fair of Mrs. Besant to write a long letter to a daily paper in the tone of one who has made a discovery. However, as we say, Mrs. Besant is an able woman, and she has done good service in her letter to the "Daily Chronicle" of October 14th. The claim of Mrs. Besant is that Madame Blavatsky used the forces that Mr. Crookes and others are just beginning to understand. Mrs. Besant says:—

Reviewing the events of the past year, and recalling the interest shown by the public in the controversy which raged in your columns twelve months ago, I venture to intrude on your space to lay before your readers certain lines of thought some of them may like to follow. It has long been contended by Theosophists that the discoveries of scientific men in the West would more and more justify the positions occupied by the Esoteric Philosophy, and would ultimately prove that the powers exercised by Madame Blavatsky were merely exhibitions of the working of forces long familiar in the East, but not yet recognised in the West. Her pupils have maintained that her "phenomena" were merely illustrations of the laws she expounded to them, mostly trivial in themselves, as illustrative experiments are apt to be, but deeply interesting and significant because of the proof they afforded of the existence of the occult, but purely natural, forces which she claimed to demonstrate. The harshness and suspicion with which she was met caused her to draw back from publicity, but the phenomena that surrounded her during the early part of her public career did not cease, though they lessened in the frequency of their occurrence during her later years, nor have they disappeared in connection with her work since her departure.

Mrs. Besant continues, with what will not be new to the readers of "LIGHT," though it is good to have it repeated:—

Before she left us the lines of investigation pursued by Mr. Crookes, F.R.S., had already led to results which justified many of the statements made in the past by teachers of the occult sciences. His lecture at Birmingham to the Chemical Section of the British Association, in 1886, was the first great advance promising the justification of the occult theories. Founding on the periodic classification of Newlands, Mendeleef, and Mayer, he alleged that it was scarcely possible for the elements to display such mutual relations unless they constituted "a definite whole, in which each has its proper part to play, and from which none could be extracted without leaving a recognisable deficiency." For these elements are in definite groups, each group marked by certain characteristics common to all its members; and, further, its members differ from each other along certain well-marked lines, the differences themselves suggesting the existence of a relation. Again, Prout's hypothesis that the atomic weights of the elements were multiples of the atomic weight of hydrogen, while not working out exactly, was yet so suggestive of some hidden fact in nature as to lead

to the supposition that his choice of hydrogen as basis was wrong, rather than his principle that the atomic weights of the elements were multiples of some basic atomic weight. For these and other reasons Mr. Crookes favoured the idea that the elements, instead of being primordially distinct, were formed by a process of evolution, and were built up gradually and successively from a common base. This base he termed protyle, following both in idea and name the persecuted occultist, Roger Bacon, who said 600 years ago—as Mr. Crookes points out—that "the elements are made out of hyle, and every element is converted into the nature of another element." Thus the "atom" was displaced from its proud position, and became a mere secondary product, built up from primeval matter, and if constructible also destructible; a compound, not a unity.

Further on Mrs. Besant says:—

Mr. Crookes has done something more: in a splendid generalisation he has traced the factors in the building of atoms and the process of their evolution. The factors are two: a slowly sinking temperature and an oscillating force intimately connected with electricity.

The paper is not before us, but if our recollection serves us rightly, Mr. Crookes says nothing about a force "intimately connected with electricity," he speaks simply and straightforwardly of electricity, and is Mrs. Besant right in talking of electricity in any sense as a force?

There is no doubt that Mr. Crookes's most remarkable paper *does* go very much on the lines of the occult philosophy propounded by Mrs. Besant, but we are still at a loss for the meaning of a "falling temperature," an "ultra-fiery" condition, and something "inconceivably hotter than anything now existing." Comparatives are utterly valueless, and "inconceivably hotter" means nothing more than an inconceivably more rapid movement of the molecules than anything we know of now. That is all it does, and with our present knowledge *can*, mean.

Another quotation we make; of its value we say nothing:—

One speculation of Mr. Crookes is particularly interesting to us, in the light of the Esoteric teachings. He says: "Let us pause at the end of the first complete vibration, and examine the result. We have already formed the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorous for the brain, salt for the sea, clay for the solid earth, two alkalies, an alkaline earth, an earth, together with their carbonates, borates, nitrates, fluorides, chlorides, sulphates, phosphates, and silicates, sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True, the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as bone is concerned." Quite so; and that is just the state in which the Esoteric Philosophy presents our planet at its first gradual emergence for the present cycle. All its animal life was boneless, and that which was to become man, the veritable "primeval humanity," is described as "a huge filamentoid jelly-like form." The conception of a boneless humanity has been much derided, and yet when Mr. Crookes's pendulum completes its first vibration, all that is needed for a world and its inhabitants is there, save the bone material; and it is a fact demonstrated over and over again that life manifests itself wherever the conditions are present, and according to those conditions.

Mrs. Besant then quotes Professor Lodge. But all this has been done in "LIGHT" long ago. Nevertheless, we are grateful to Mrs. Besant for bringing forward once more what we have never ceased to bring before the public in this journal.

### LONDON SPIRITUALIST ALLIANCE.

We call attention to the fact that a conversazione of the above, as advertised in another column, will be held at St. James's Hall, on Wednesday next, October 26th, at 7 p.m. The President, Mr. E. Dawson Rogers, and Mr. A. A. Watts, will both give addresses. It should be remembered that this will be the first meeting of the Alliance since the death of its distinguished and lamented Founder.



October 22, 1892.]

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN  
AT THE TIME OF EACH SITTING.

No. XXVIII.

FROM THE RECORDS OF MRS. S.

The seances held on January 5th, 6th, and 7th, 1874, I feel constrained to withhold, as they are concerned with spirits who on earth held very exalted positions, and whose near relatives are still with us. They came by request of Imperator to give evidence of identity, and to prove the reality of the "return of the departed." At some future time these seances will doubtless be placed on record with those already published, in order that the chain of evidence may be complete, and the continuity unbroken. —(Note by Mrs. Stanhope Speer.)

January 8th, 1874. This evening we met under the usual conditions at 9.30. Our seance-room had been scented more or less all through the day. As soon as the light was extinguished, fresh perfume was perceived by the circle. H.'s light was also visible, and remained with us for some time, moving about in every direction. We then saw large masses of floating light, and soon heard distinct raps on the table. On asking who was rapping, the name "Mary Stainton" was given. Mr. S. M. said: "Who are you? Any relation of mine?" "Yes." "What?" "Grandmother." "Will you give date of your death?" "Yes, June 21st, 1851." "Your age?" "Eighty-eight." "Day of birth?" "April 6th." "What brought you here?" "I have come by request of Imperator." "Which sphere are you in?" "Fourth." "Will you give me your mother's name?" "Jane." "And your father's?" "John." "Your maiden name?" "Kirkham." "Do you know Mrs. Bradley's maiden name?" "Gilby." "And her Christian name?" "Mary." The medium asked if she remembered him as a little boy? "Yes." He then manufactured two stories, purporting to be incidents in his early life, and asked her if she remembered them. To both she gave a distinct negative. I was surprised to hear her deny the facts, as I was not aware, until the conclusion of the seance, that Mr. S.M. had fabricated them, as tests. He inquired if she still held the same Evangelical views she believed in when on earth? She said they were modified. The Divinity of Christ was untrue as generally understood. "Will you write for me through Imperator or Rector?" "No, I may not." The spirit rapped, "God bless you." I said to Mr. S. M., "Ask if you are right in seeking for spirit manifestations." He declined to do so, but the spirit returned, called for alphabet, and through it gave, "You are right." After she had departed, Mr. S. M.'s chair was suddenly drawn from the table, lights became visible, and much rapping occurred. G. came, answered questions, and told us to "cease."

January 10th. Shanklin. We met as usual. Evening very fine. As soon as we were seated scent was blown over the circle very abundantly. The room filled with spirit-light. Z. manifested slightly. We then perceived a rocking motion on the table. It rose up and down, playing into Dr. S.'s hands, by request. It then returned to its place. The medium was withdrawn from the table; it then glided up to him; it was heavy and massive. We remarked, "Mentor is here," but received no answer. Raps then came all round Mr. S.M., and we perceived he was being controlled, and in a very few minutes we heard the well-known sound of Imperator's voice, saying, "Good evening, friends." At first it was indistinct, but he told us it would improve as he went on. He added that he had been absent from us for some time, and had not communicated as he wished to give opportunity for retrospection and reflection upon all that had occurred during the long time our spirit-friends had openly manifested to us. "This movement," he said, "is a religious one, as we informed you at our last meeting. We have had great difficulty in bringing proofs of the presence of disembodied intelligences to those who were yet in the body, and could not behold them with their natural eyes; hence the necessity for all the physical manifestations which have been so abundantly given. Our medium's sceptical frame of mind has added to our difficulties. Our mission, as we have told you, is divine, and if we have not allowed your personal friends often to manifest, our reason has been that we did

not wish private curiosity to interfere with our great and important work; yet you have not been without them. The little Catharine has been with you from the beginning; she is here this evening, and will manifest for you." Mr. S.M. turned to where the spirit was standing, and in a gentle voice said, "Come here." Instantly we heard the rap we knew as connected with her. Imperator then said, "You have also had our friend G. manifesting to you in a very peculiar manner, from your point of view, and for some time." Here Mr. S. M. turned and asked the spirit "How long?" "Nine months," was returned for answer, which was the length of time. "Our friend is now here, and will manifest for you." Instantly we heard him playing his sweetest notes by my hands. Dr. S. then asked, "Is the friend known by the name of S. present?" "Yes, friend; he also shall give you a sign of his presence." We then heard a startling blow on the table, as if a heavy stone ball had been thrown on it, falling afterward on to the floor. After this the name of Dr. Dee was mentioned. "Yes, friend, he is here also, and will manifest for you." In a moment we heard a tremendous thud on the table, and recognised immediately our friend's startling way of announcing his presence. After this explosion, Imperator said, "Rector's attendants L. and P. shall manifest for you." They then gave their usual dropping sounds like marbles falling on the table. While this was going on we felt the room shaking; evidently Rector was manifesting on his own account. Imperator remarked, "Our friend Rector feels hurt that he has not been mentioned." We apologised to him, and he instantly manifested for us in his usual way by shaking the room and our chairs, walking round the circle with such a heavy footstep that the plate and glass on the sideboard sounded as if falling down. We then referred to H. "Yes, he also shall give you a token of his presence." In a moment appeared his bright little light, brighter than usual, and about the size and shape of a large penknife. It opened and closed, and in this manner answered our questions. We then inquired for Mentor. "Yes, friends, he also is here, and was concerned in the manifestation of the table. He will show his presence." Instantly Mentor's familiar light appeared, quite unlike H.'s, much larger, and less bright. It approached near to us and came on to the table. Imperator then said, "To-night, friends, I have commanded all the spirits, who have so long manifested for you, to meet me here, and it is a solemn gathering. This closes one of the phases of our manifestations among you. The Band now will be greatly altered. We have found it necessary during the last week to bring other spirits to the circle (spirits more on your own plane) to add to our evidence. One who is accustomed to manifest near here in his own circle came at our request, and left you a proof of his presence; also one quite unknown to the circle came and manifested at our request." We remarked we had received no answer to our letters relative to that spirit. Imperator said we should find the information the spirit gave correct, and others would be brought to give proofs—proofs. Dr. S. then asked after the spirit we called Z. "Yes, he has attached himself to the circle for progression, and he is progressing, and will further progress if you pray, and notice him; he will communicate more, as he is not as material as he was; a spirit when in earth-life without spiritual aspirations." Dr. S. then asked for a proof of their presence in writing. "Yes; it shall be done for you. Join hands, and look at the position of the paper when you pick it up." After the seance was over, it was found moved to Dr. S.'s chair, and the following message written on it: "I greet you, dear friends. I.S.D., Mentor, Rector." Imperator then said: "One caution is necessary before we cease. Do not admit strange elements into the circle. We are always glad to meet your wishes and to do what we can at your request. Do not place before the world a truth it is not prepared to receive. As yet our case is not made out. We, like yourselves, are making experiments. When the manifestations which are so successful in this circle can be obtained, when strange elements are introduced, then let them in, not before." Odorofa then brought lovely scent at Imperator's request. He told us this spirit had been of great service in harmonising the circle through the influence of his beautiful perfumes. Imperator closed the seance with the following prayer: "May the tender, loving Father bless you, and enable one and all to do their duty. May He enable the holy angels to minister to you. May He give you the blessing that He gives to all



[October 22, 1892.]

who look to Him, and when you join the angel hosts may you be able to look back with pleasure to duty well done, and gain your reward." This séance was most solemn and interesting, but it is impossible to describe Imperator's dignified and impressive manner; the prompt obedience of the spirits to his request for manifestations; the beauty of the perfumes, spirit-lights, and floating masses of golden light, which filled the room; and the love and harmony which surrounded the circle. It was indeed a foretaste of that spiritual state two of the circle have since entered.

### THE PLANET MARS.

The occult lies, as a rule, somewhat out of the domain of ordinary materialistic science, but as so much has been said lately about the presumable inhabitants of Mars, and as the existence of those inhabitants would be full of importance as to many theological, spiritual, and occult considerations, it may be desirable for once to insert in "LIGHT" a short account of the planet, from the purely scientific standpoint, as given by Sir Robert Ball. The article appeared in the September number of the "Fortnightly Review," and has been admirably condensed for the "Literary Digest" from which this is taken:—

Mars and our earth come into opposition every seven hundred and eighty days, but in consequence of the great eccentricity of Mars' orbit, the distance between the two planets ranges from thirty-five million to sixty million miles, so that even when these planets are in opposition, our opportunities for observing our neighbour planet are not equally favourable.

The present opposition of Mars is the best that has offered itself since 1877, and the best that will offer itself for many years to come. Hence it is that so much interest has been manifested in the present phenomenon, for although Mars is not our nearest neighbour in the heavenly host, there are circumstances which render this globe much more instructive to us than any of the other heavenly bodies.

The moon is not a hundredth part of the distance from us that Mars is, even when at his nearest, but the absence of air and water render it unfitted for the abode of organised life. But there is another planet with which in all probability we have much closer affinities than we have even with Mars. The planet Venus is almost of the size of the earth. Venus is also, in a strict sense, a closer neighbour to us than Mars. It never wanders so far from us as Mars does, and when it is nearest, its distance from us is less than two-thirds of that by which Mars at its nearest still remains separated from us. Like the earth, Venus, too, is enveloped with a copious atmosphere. Everything, therefore, so far as we can judge, points to the conclusion that Venus resembles our world in physical constitution, and that it is possibly adapted for the residence of organised beings. But the very splendour which makes the evening star so lustrous an object, decks it in so shining a robe that we are unable to make out the details of its surface. We see Mars with the sun at our back and its beams directed full on the planet, but Venus at its closest approach is between us and the sun. Mars is the most world-like of all the globes which come within the range of effective observation. It is clearly a possible world presenting both remarkable analogies and remarkable contrasts to our own world.

It is small in comparison with ours, being only four thousand two hundred miles in diameter, with about a seventh of the earth's volume. In point of density it is little more than one-tenth of the earth's weight. This difference of dimensions materially affects its atmosphere, a matter of first importance in its bearing on organic life. It is the atmosphere which mitigates the fierceness of the sun's rays, and again at night screens us from the cold which would otherwise result from unrestricted radiation from the earth to space. It is, therefore, obvious that the absence of a copious atmosphere, although, perhaps, not absolutely incompatible with life of some kind, must still necessitate types of life of a wholly different character from those with which we are familiar.

It appears to be a pretty general rule, subject to certain qualifications, and perhaps some exceptions, that the larger the body the more copious the atmosphere by which it is surrounded. Thus, the sun is enveloped by an atmosphere

alike remarkable for the prodigious extent that it occupies and for the copiousness of the gases and the vapours that abound in it. On the other hand, the moon, if not entirely devoid of gaseous investment, is provided only with the scantiest covering of this nature. But the chief interest of the principle is found in the explanation given of it by Dr. G. Johnstone Stoney, F.R.S., which is as follows:—

Modern research has demonstrated that what we call a gas is in truth a mighty host of molecules. Each of these molecules is animated by a rapid movement, which is only pursued for a short distance in one direction before a *rencontre* takes place with some other molecule, in consequence of which the directions and velocities of the individual molecules are continually changing. For each gas, however, the molecules have a certain average pace, which is appropriate to that gas for that temperature, and when two or more gases are blended as in our atmosphere, then each molecule of the constituent gases continues to move with its own particular speed. For oxygen the average velocity taken at 64deg C. below zero, presumably the temperature at the confines of the atmosphere is a quarter of a mile per second, for hydrogen, one mile per second, the velocity of hydrogen being by far the greatest of any gas.

We may now recall a fundamental fact in connection with any celestial body, large or small. It is well known that, with the most powerful pieces of artillery that can be forged, a projectile can be launched with a speed of half a mile per second. If the cannon were pointed vertically upwards, the projectile would soar to a great elevation, but its speed would gradually abate, the summit of its journey would be reached, and it would fall back. But on a much smaller globe it is certain that a projectile shot up from a great Armstrong gun would never return. The lessening gravitation of the body would fail to recall it.

This explanation fully accounts for the absence of an atmosphere from the moon. In applying it to Mars, it may be laid down that the velocity required to carry a body away from its surface altogether is about three miles per second. The velocity of the molecules of hydrogen is far in excess of this, and, as a consequence, free hydrogen in Mars is impossible, but oxygen with one-fourth of the velocity of hydrogen would not escape. The vapour of water may, it is believed, at times reach a velocity of two and one-third miles per second; and as three miles per second is the lowest velocity for escape from Mars, it would appear that this planet is very nearly the smallest size capable of maintaining the conditions necessary for the support of organic life, but as our earth has not long been tenanted by intelligent beings, I should judge that, though there may have been, or yet may be, intelligent life on Mars, the laws of probability would seem against the supposition that there is such life there at present.

### AUSTRALIAN GHOSTS.

FROM "BELGRAVIA."

Every person over four or five years of age has a spirit or ghost, which, although dormant through life, assumes a visible but undefined form after death; and for a time haunts the spot where a corpse is interred or placed in a tree. It is considered to be harmless, yet is regarded with fear. It is said to be seen sitting on the grave or near the body, but it sinks into the ground, or disappears if anyone approaches to go near the place, it is seldom seen and never examined. The aborigines believe every adult has a wraith or likeness of himself, which is not visible to anyone else, and visible to him only before his premature death. Should he see this wraith, it so preys on his mind that he falls into low spirits, and the result he dreads sometimes comes to pass. After the disposal of the body of a good person, its shade walks about for three days; although it may appear to persons, it holds no communication with them. Should it be seen and named by anyone during these three days it instantly disappears. At the end of three days it goes off to a beautiful country above the clouds, abounding with kangaroos and other game, where life will be enjoyed for ever. Friends will meet and recognise each other there; but there will be no marrying, as the bodies have been left on earth. Children under four or five years of age have no souls and no future life. The shades of the wicked wander miserably about the earth for one year after death, frightening people, and then descend to Ummekullun, never to return.



SPIRITUALISM *via* HYPNOTISM.

The following is from a Dalziel telegram published in the "Daily Chronicle" and other morning papers:—

This morning, at the Charité Hospital, the series of experiments which are being made by Dr. Luys of the "exteriorisation" of the human body were continued. Thanks to the kindness of Dr. Luys, a Dalziel representative was allowed to be present at the séance. So complete was the exteriorisation of the subject that Dr. Luys was able to transfer a woman's sensibility into a tumbler of water. The tumbler was then taken out of sight of the hypnotised person, and the representative was invited to touch the water, and as his hands came in contact with it the woman started as if in pain. This experiment was repeated several times, the requisite precautions being taken that the hypnotised subject should not see the contact between the hands and the water. The water retained the sensibility a considerable time, and, if drunk before the sensibility is exhausted, the patient falls into a deadly swoon. Dr. Luys was also able to confirm the wonderful discovery made by Colonel Rocher, Administrator of the Ecole Polytechnique, who found that it was possible to transfer the sensibility of a hypnotised person to the negative of a photograph of the subject, and that the subject not only felt but showed signs of any mark made on the negative. Supposing, for instance, a scratch was drawn with a pin across the hand on the negative after it had been charged with sensibility, the subject would shriek with pain, and a few instants later a mark similar to that made on the negative would be visible on the hands of the subject. Dr. Luys tried the experiment to-day several times with an extraordinarily sensitive subject now at the Charité, and each time with considerable success. The experiments are creating a great deal of interest in the scientific world.

With regard to this account, Mr. Morell Theobald writes:—

This is a very remarkable scientific testimony to the facts connected with Spiritualism, and more especially to the real value of magnetised water as is so frequently used by healers, and yet which is so difficult to comprehend. Clairvoyants have frequently seen a coloured aura passing from the tips of a healer's fingers in magnetising both a patient and a tumbler of water for healing purposes. Our *savants* who see nothing have believed nothing; or, perhaps, we might say too much, in that they have, when told of such facts, believed more in the imbecility of the narrator and the imagination of the operator in such cases.

But at last, after groping along the devious paths and curious alleys of Hypnotism for many years, a way, moreover, which they laughed to scorn only a few years ago, the materialistic school of France has a tale to tell which is as the dawn, and will shine more and more until it is enshrined in the perfect daylight of Spiritualism.

It is pleasant to hear of interest excited by such experiments in materialistic breasts! If they go on they will arrive at something more than what they clumsily call the "exteriorisation" of the human body.

Is the woman's "sensibility," which they say is transferred to a glass of water, part of her body. Does it not rather partake of the aura or spirit which is seen to pass from sensitives when under the control of a healing spirit—to which we have above referred?

In this case we are told that the water, if drunk before the "sensibility" is exhausted, produced (in the drinker we presume) a swoon. Power there was then, but not to heal! The conditions were possibly adverse.

But if this power is recognised, why should not a higher aura than that poured in from a materialist-doctor produce healthy restoration? We are getting on verily by these experiments, but they will lead *otherwhere* than the operators expect; and possibly through dire results. We cannot refrain from taking up another point in a few words:—

It will not be surprising now to understand how hurting or grabbing a materialisation, or cleverly squirting mauve-coloured ink or water upon the materialised form, built up temporarily from the aura or exteriorisation of the sensitive, should all return to the much-maligned medium innocent of fraud or trickery. Those who are responsible for the safety of mediums will be more than ever cautious whom they invite to be present at delicate psychic experiments of this kind.

## DR. HERON'S GHOST.

The following is a little fuller than our quotation from the "Referee" of last week:—

A London Press representative, who is much interested in the question of ghosts, has been devoting some attention to the strange appearance of Dr. Heron, who committed suicide ten days ago, to the night porter of the Craven Hotel at the time when it seems beyond all doubt that the doctor was dead. Henry Baxter, for that is the name of the night porter, saw Dr. Heron, when he arrived at the Craven Hotel on the Saturday night. He says: "I took him upstairs to the room shortly after twelve o'clock. He wanted me to see to the fire. It would not burn, and he told me to go downstairs and get another bundle of wood. I did not like the way he spoke to me, and I told him so. Dr. Heron went down to explain to the manager, and I got more wood and relighted the fire." There can, therefore, be no question as to Baxter's knowledge of Heron's personal appearance. The next time Baxter saw him was, he says, at a quarter to seven in the morning. Baxter was then in the hall of the hotel. "Heron," so the porter says, "came downstairs fully dressed. He wanted to go out. He did not appear to have been to bed. He told me as he passed out into the street he would return in half an hour. He came back about a quarter past seven. As he passed me again, he asked that he should not be disturbed before twelve o'clock. I replied, 'Very well, sir.' " Baxter has no doubt but that he saw and had conversation with Dr. Heron at a quarter-past seven o'clock. But all the other available evidence is in favour of the theory that Heron was then a dead man. The doctors who saw the body at four o'clock in the afternoon say there can be no question that the man had then been dead some ten or twelve hours. Rigor mortis was beginning to pass off, that in itself being positive indication that the man had been dead ten hours at least. Besides, the blood on the dressing-table was hard and dry, that in the vessel which the suicide had placed under his head was congealing quickly. But stronger evidence is furnished by the deceased's last message. At 1.40 he wrote, "I am going quickly." At 2.38 he wrote, "I will soon be with my darling," and it is surmised that the deceased a few minutes afterwards cut his throat. But suppose it be assumed that he postponed that act until seven o'clock, how can Baxter's statement that he saw nothing the matter with Heron when he came downstairs be reconciled with the deceased's statement that he had taken large quantities of morphia between the hours of half-past twelve and half-past two? If, on the other hand, it be held that he died about four o'clock, was it Dr. Heron's ghost which presented itself to and held converse with the night porter of the hotel?

## DOMESTIC MENTAL TELEPATHY.

This comes from "Modern Society." Things are moving:—

A commercial traveller and his wife have discovered a wonderful method of communing with each other, which they call "Domestic Mental Telegraphy":—

"Correspondence by post is too slow," said the husband, "and telegraphing costs too much money. We have hit upon a plan that saves stamps and telegraph payments, and is much more satisfactory. No matter what part of the world I am in, I go home at ten o'clock every night, and remain half an hour, sometimes longer. How do I manage it? Easy enough. At that hour my wife goes into the sitting-room, closes the doors, places two easy chairs *vis-à-vis*, sits down in one, closes her eyes, and concentrates her thoughts upon me. I go to my room at the commercial hotel, turn out the light, close my eyes, concentrate my thoughts upon my home, and especially upon my wife, and presto! I occupy the easy chair in our little sitting-room directly in front of her.

"A perfectly intelligible conversation ensues between us, although not a word is spoken. She tells me how things are going on at home, whether the children are well, about her own health, which has been delicate for years, her trials, hopes, and fears. We have had this mental telegraph in successful operation for two years past, and the service is constantly growing better and more satisfactory. We have verified its accuracy a thousand times, and rely upon it as implicitly as others do on the written page. Neither of us is a Spiritualist, and we discovered our ability to communicate in this manner purely by accident."



## AUTOMATIC WRITING.

By "EDINA."

During the past few years it has been my privilege to witness nearly every form of spiritual manifestation, including clairvoyance, clairaudience, trance speaking, physical phenomena, including movement of objects, raps, passage of matter through matter, trance painting, direct production of pictures, spirit photography, &c. These and other forms of manifestation by unseen powers are all more or less convincing to an earnest seeker after spiritual truth. But throughout the whole of my investigations into occult phenomena, what is known as automatic writing has always seemed to me to be the most satisfactory and convincing form of spirit manifestation. When writing is aided by good clairvoyance, that is to say, when in addition to the written message the medium, either before or after he has penned it, is able to see and to describe the communicator as he appears to his "inner vision," you have a communication meriting careful consideration and balancing of probabilities. Again, when you find in these written messages a reproduction by the persons from whom they purport to come of certain words or phrases in use by him or her when in earth life, coupled with (as often occurs) total ignorance on the part of the medium of the personality of the communicator, you are driven to the conclusion that the evidential value of these writings is very considerable, and to a large extent nullifies doubts raised by the puerilities, incoherent sentences, and errors in fact, which are often to be found in them. To put it briefly. If A. B. deceased, whose personal characteristics or modes of expression are known to me alone, writes me a message by a medium in which all or any of his peculiarities when in earth-life are reproduced, the evidential value of the message is very great. Among many hundreds of messages got by us through our family medium during the past three years this has been matter of constant experience, and though there still remain many unsolved, and it may be insoluble, problems connected with this form of communication between "the two worlds," it has always appeared to me the most convincing and satisfactory. I am glad to find that so eminent an investigator into psychic phenomena as Mr. F. W. H. Myers has come to be of this opinion, as is evidenced by the concluding sentences of his interesting paper entitled, "Terrene Knowledge on the Part of Phantasms of the Dead," published in the July part of the "Proceedings" of the Society for Psychical Research (pp. 251-52). These observations are so pregnant and important that no apology is needed for their reproduction here. Mr. Myers observes:—

"And I may close the present instalment of evidence with the remark that it is to experiment with automatic writing, crystal vision, &c., rather than to spontaneous apparitions, that we must look for any real information as to the degree in which departed spirits retain their knowledge of the things of earth."

"Once more I must express my astonishment and regret that amongst some tens, perhaps hundreds, of thousands of persons scattered over many countries who already believe that the road of communication between the two worlds is open, there should be so very few, who can, or will, make a serious effort to obtain fresh evidence of so important a fact. But quite apart from the spiritist camp there are now many inquirers who know that automatic writing is a real fact in nature, and who are willing to discuss with an open mind the origin of any message which may thus be given. Let these set themselves to such a task, and the result of organised and intelligent effort will soon, as I believe, be made plain."

"For aught that we can tell, there may be collaborators elsewhere who only wait our appeal. Why should not every deathbed be made the starting point of a long experiment? And, why should not every friend who sails forth into the unknown sea endeavour to send us news from that bourne from which few travellers perhaps have as yet made any adequate or systematic effort to return?"

These are wise and weighty words, and coming from such a source are worthy of the earnest attention of all Spiritualists. If in our private circles there were more attempts to develop automatic writing and less attention given to purely physical phenomena, I am thoroughly convinced more spiritual enlightenment and conviction would follow. In every circle can be found one or two persons possessing a certain amount of psychic influence, and if they devoted a

certain space of time each day to the cultivation of automatic writing, I am satisfied that, with patience and perseverance, power would develop, and much better results be achieved than has hitherto been the case. I do not underestimate physical phenomena, but the "written message," with all its shortcomings is, to my mind, more tangible and satisfactory than any other form of spirit manifestation.

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

## A Question.

SIR,—The question has been asked by you as to the fulness of spirit intercourse, and its effect on those who practise it. The very essence of Spiritualism appears to consist in the systematic growth or development of intercourse, and to question its validity at this date must be somewhat startling to Spiritualists. The world-wide diffusion of Spiritualism, and the tenor of its teachings evince a work of love in demonstrating the continuity of life beyond the grave, which in a materialistic age has been a work of no insignificant character. Probably Spiritualism has proved the dam to the assertive arrogance of the materialist school at a most opportune period, and has in a measure shown its Heaven-born source. Outside of Spiritualism what actual evidence is there of a future, and where else can be obtained a clearer insight into the spirit life?

October 11th, 1892.

THOMAS BLYTON.

## "Mystic."

SIR,—*"Mystic"* says, "If we trusted in the spirits for everything, the Divine Providence which guides us would pass out of our lives." How, then, about the innumerable spirit manifestations, visions, warnings, and "miracles" which surround us within the Catholic Church?

October 9th, 1892.

"CATHOLICUS."

SIR,—As one of your readers having grandchildren older than the dear young lady who wrote you so artlessly about the "harm we do ourselves by going in for séances," may I be permitted to call her attention to the following passage taken from 1 Cor. xii.: "Now there are diversities of gifts, but the same Spirit. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as He will." It is clear from *"Mystic's"* own words that she has been highly favoured in respect to these gifts of the Spirit, in that she has been permitted to discern spirits, and also give communications from them to others; a gift of priceless value if properly used, and one which many amongst us would cherish as that "pearl of great price, for which the merchantman went and sold all that he had, and bought it"; but these "gifts of the Spirit" are not to be bought with money. *"Mystic"* tells us "she consulted several priests, and they with one voice told her to give the thing up (this glorious gift of God) as the knowledge obtained thereby could not possibly come from a good source." I sometimes wonder whether the Bible used by Roman Catholics is altogether different from ours. I read to mine that Moses and Elias appeared to Jesus and His disciples on the Mount of Transfiguration; that the Prophet Samuel appeared to Saul in a time of sore distress through the mediumship of the woman (not witch as is so often stated) of Endor, who certainly must have possessed this "gift of the Spirit," as *"Mystic"* does. I read also that "many bodies of the saints which slept arose, and came out of the graves after His (Jesus') resurrection, and went into the holy city, and appeared unto many." What, too, is the meaning of St. John's words, "Beloved, believe not every spirit, but try the spirits whether they are of God." What also, did the writer of the Epistle to the Hebrews mean when speaking of Gedeon, and Barak, and Samson, and Jephthah, and David, and Samuel, and a host of others unnamed. He said, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, &c.?" I think, sir, that the one thing which excited Jesus to



super more than all others was when the priests of His time declared that He cast out devils through Beelzebub, and I say to all who make similar statements about Spiritualism now, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter": but to this dear young lady let me say in the words of the Apostle Paul, "Quench not the Spirit; despise not prophecyings; prove all things; hold fast that which is good. And the very God of peace sanctify you wholly." T. L. HENLY.

#### Spiritualism versus Orthodoxy.

SIR.—Mrs. Penny says that Spiritualism is not antagonistic to orthodoxy. It may not be antagonistic to the special doctrines called orthodox (though even that somewhat depends on what doctrines we do call orthodox), but I submit that it is certainly fatal to the very existence of any orthodoxy as such. For the essence of orthodoxy consists in a belief that the holding of certain doctrines is of paramount importance. To children whose parents are in India, or dead, the special scraps of information about papa and mamma, communicated at second hand by the governess, are tremendously important and sacred; such information is comparatively uninteresting to children living at home. In an orthodox age, people suppose that we can know nothing about the Unseen except a few traditional creeds, &c.; in a Spiritualist age our attention is diverted from formulated information to living knowledge—even when the formulated information is in itself moral, sane, and interesting. Now, the "orthodox" man is never satisfied that you should not disbelieve what he believes; he also wants you to feel that you would be lost if you didn't happen to know his particular scrap of truth.

And how much greater is the antagonism, when the doctrines held to be orthodox depend essentially on a forensic and unreal conception of our whole relation to the Unseen God! A book was published last year by G. Pember, M.A., called "Earth's Earliest Ages," to prove that only bad demons can wish to communicate with men now. He does not waste time over the bad forms of séance, but boldly attacks "M.A. (Oxon.)," and quotes also the lovely vision of the Three Veils from Anna Kingsford's "Perfect Way"; and what he has to say is that the wicked "demons" have prevented these writers from holding fast the belief in a Deity whose wrath must be "satiated" (he uses the very word) by the suffering of a substitute. I fancy "M.A. (Oxon's.)," guides, or Mrs. Penny's own, would quite willingly plead guilty to preventing such belief.

There is, of course, no reason why Spiritualists now should not believe what was believed by the eminent Spiritualists who wrote the Bible; but (there is no use attempting to deny it) Spiritualism is as fatal now as it was in the Bible days, to that quality of fantastic artificialness, without which no doctrine ever seems quite safe to the specially "orthodox" type of mind. MARY EVEREST BOOLE.

#### Theosophy in the Seance Room.

SIR.—Having read Mr. Oxley's article in "LIGHT" on "Spiritualism As It Is" will you kindly permit me to analyse briefly those portions which deal with Theosophy? Mr. Oxley gives it as his opinion that Theosophy is an hallucination. To this I have nothing to say, as in this free country each man holds his own opinion and others take it for what it is worth. But we get on more interesting ground when we read Mr. Oxley's dictum with reference to the Theosophical teaching of the Astral Body and the Spiritual Ego in their relation to Spiritualism. He says that when we suppose the inner man to divide itself into two parts, "one going with the Ego and the rest forming a shell, *débris*, floating about in space," we are "unphilosophical," and he adds that "its absurdity is too patent not to be detected." We who sincerely believe the contrary may be divided into three categories; those who believe in the reality of the Astral Body because they have seen it and watched its formation at séances from the inner substance of the medium; those who believe, because, having a practical knowledge of its objective reality, they find the theosophical explanation square with their own observations; and those who, having seen neither the Astral Body nor experimented as to its formation, find in the teaching of Theosophy a philosophical explanation of certain well-known facts. That these three categories do exist in our society is beyond the slightest doubt, so

that when Mr. Oxley says that the absurdity of the teaching is too patent not to be detected he is evidently going too far.

Now let me explain the fact of human life which lies at the basis of this Theosophical doctrine. To realise anything of the possibilities of "After Death," we must examine our own inner being while alive, and the first thing that forces itself upon our perceptions is that we have a higher and a lower nature. To fail to recognise the different destinies which must await them when Death has destroyed their unity in the physical body is simply to ignore the teaching which the ever-present struggle between Good and Evil in ourselves brings to our notice. Theosophy recognises this necessity, and shows how both the higher and the lower nature carry out this dual destiny in two distinct forms, each one of which is an association of the thoughts which animated the earthly and the spiritual man. The thoughts, which in those rare moments of our daily life lift us above our every-day surroundings and endeavour to draw us above the world's influences, clearly proclaim the tendency of the spirit in man. As these refuse to mix with earth-born ideas, the power of association, inherent in all thought, keeps them together in a distinct bundle and closes them up round the departing Ego which, winged by its aspirations, passes away beyond our earthly sphere. Those other thoughts, whose associations are all earthly and personal, freed from their union with the Ego in the body draw together by association into a replica of the departed personality which both evolved and vitalised them, and this ideal association must represent the human being as he was known in ordinary life. This is the psychic *débris* of the earthly-minded man in a post-mortem state, and vibrates in unison with all similar thoughts and perceptions of living humanity. If this dual and distinct post-mortem existence is not admitted, then either we must suppose that all our earthly likes and dislikes die with the physical body, a supposition which no frequenter of the séance-room can well admit, or that those same hatreds and loves are carried upward away from their natural home by the aspiring Ego, a most unnatural and utterly illogical belief.

It will be seen, therefore, that, admitting the reality of thought-power in the spirit-world, we must admit the existence there of the power of association as the product of earth-life. From this it becomes necessary to have an association both for the lower and for the higher nature of man, which we call respectively the astral spook and the Ego. Because of this power of association not only may the lower nature of the dead communicate with man but also the higher nature; for the association of ideas in both cases vibrates in unison to similar ideas generated by living human beings. Also it is easy on these lines to classify the appearances of the séance-room. Mr. Oxley may not believe all this, but I really do not see how he can call it "unphilosophical." T. WILLIAMS, F.T.S.

THE FORLORN HOPE.—The author of a great reformation is always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril—who will undertake it? It is easy enough, after the ramparts are carried, to find men to plant the flag on the topmost tower. The difficulty is to find men who are ready to go first into the breach.—LORD MACAULAY.

LONDON SPIRITUALIST ALLIANCE,  
2, DUKE STREET, ADELPHI, W.C.

## A CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL  
(REGENT STREET ENTRANCE),

ON

WEDNESDAY NEXT, OCTOBER 26th, at 7 p.m.

OPENING ADDRESS by the PRESIDENT, followed by MR. A. A. WATTS with AN ADDRESS, entitled "A VOICE IN THE AIR."

MUSIC AND REFRESHMENTS DURING THE EVENING.

Tickets of Admission may be had on application (with stamped addressed envelope) to the Secretary and Librarian, Mr. E. D. GODFREY, 2, DUKE STREET, ADELPHI, W.C.



## A WONDERFUL CURE AT LLANDRINDOD WELLS.

We take the following from the "Radnorshire Advertiser," of October 11th:—

Sir,—About eight years ago I had an attack of rheumatism; it began in the small of my back, and soon after extended to the hips and knee joints, and since that time I have never been free from pain, and could only hobble along with the aid of a stick. I tried numerous remedies, and have been under about half-a-dozen different medical men. Finally, Dr. Robertson, of Montgomery, advised me to try the waters of Llandrindod Wells. Accordingly I came here, and have been taking the baths and drinking the waters for the last fortnight.

Yesterday, as I was walking to the Pump House, a gentleman noticed my pain and feebleness in walking. He stopped me, and expressed deep sympathy with my affection. I told him I had received no benefit as yet from the waters, but had strong hopes of doing so. He told me to come to his rooms and he would cure me. About twenty minutes later, finding me sitting on a seat outside the Pump House, he then and there began to lay his hands on my knees, first on one and then on the other, also on my hips and back, and, to my amazement, after he had manipulated the various parts for about five minutes, I was perfectly free from pain, and found I could walk and move without difficulty.

These facts I stated publicly to the ladies and gentlemen present in the Pump Room. Some laughed and some jeered; others said "Wonderful." Then several who knew me came forward, and stated that they had known me for years, and knew that all I had stated about my case was perfectly true.

Now I cannot understand how this cure was brought about, but this gentleman (Mr. McGeary) tells me that almost everyone who possesses good health is capable of relieving suffering in this way more or less, if they knew how; and his desire is that it should become more generally known and practised; also that people should understand that there are means for the alleviation of the ills of suffering humanity when drugs, medication, &c., fail. To this purpose he has devoted the last forty years of his life.

Llandrindod Wells.

WILLIAM THOMAS.

P.S.—James Davies, Hendomen House, Montgomery, can testify to the thorough truthfulness of the above statement, having known Mr. William Thomas for many years as a near neighbour.

## 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.]*

132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Mrs. Cable, of Pendleton, will take charge of the meeting on Sunday next, Mrs. Ashton Bingham being engaged at the Federation Hall. Thursday, October 27th, Mrs. Bingham.—B.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. T. Everitt. Mr. Bradley will sing a solo previous to the address. The committee tender their thanks for £2 received through Dr. Reynolds from two friends, in aid of the library fund. Also for the good collection last Sunday in aid of a local worker, which amounted to £1 1s.—J. RAINBOW, Hon. Sec.

SHEPHERD'S BUSH, W., 14, ORCHARD-ROAD, ASKEW-ROAD.—On Sunday last, we had a good meeting, and the guides of Mr. Bowen, of Bradford, gave an interesting account of their entry into spirit life. Messrs. Hopercroft, J. M. Dale, and Mason also delivered short addresses. Sunday, at 7 p.m., Mr. Portman. Tuesday, at 8 p.m., séance, Mrs. Mason. October 30th, Rev. Dr. Rowland Young, on "The Genesis of Righteousness."—J. H. B., Hon. Sec.

LONDON SPIRITUALIST FEDERATION, 359, EDGWARE-ROAD, W.—Last Sunday evening Mr. Wyndoe read a paper on "Federation," after which we held a séance at which good physical phenomena occurred. Next Sunday, at 7 p.m., Mrs. Ashton Bingham will lecture on "Spiritual Gifts." On the following Tuesday evening the hall will be opened for inquirers. All wishing to become members and join the séances should attend on that day, or write to me at the Hall.—A. F. TINDALL, A.T.C.L., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—Mr. J. J. Morse lectured at this hall on Sunday on "Spiritual Revelations: their Accords and Discords," to a very full audience. October 23rd Mr. H. Hunt, at 11 a.m. and 7 p.m.,

"The Power of Inspiration." Monday, séance, at 7.45 p.m. Tickets to be had from the secretary at the hall. Thursday, séance, at 7.45 p.m., Mrs. Spring. Saturday, séance, at 7.45 p.m., Mrs. Mason. Mrs. Green, the distinguished clairvoyante from the North of England, on the 30th.—C. H.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m. spirit circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service. Wednesday, at 8.30 p.m., spirit circle (strangers invited). Our local workers have been well to the front, and have sustained our meetings effectively, addressing good audiences on the reality of spirit return, and on the duty of helping one another to live a higher and nobler life. On Sunday evening Mrs. Perry read an extract from "Heaven Revised," followed by good singing and addresses from the mediums assembled.—W. G. COOTE, Hon. Sec.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3100, North Broad-street, Philadelphia; Australia, Mr. Webster, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; France, P. G. Leymarie, Rue Chabanais, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. Thomas Hutton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Adm., Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J.A.

## IN A GARDEN.

Pale in the pallid moonlight,  
White as the rose on her breast,  
She stood in the fair rose-garden,  
With her shy young love confest.  
The roses climbed to kiss her,  
The violets, purple and sweet,  
Breathed their despair in the fragrance  
That bathed her beautiful feet.  
She stood there, stately and slender,  
Gold hair on her shoulders shed,  
Clothed all in white, like the visions  
When the living behold the dead.  
There with her lover beside her,  
With life and with love she thrilled.  
What mattered the world's wide sorrow  
To her, with her joy fulfilled?  
Next year, in the fair rose-garden  
He waited alone and dumb,  
If, perchance, from the silent country,  
The soul of the dead would come  
To comfort the living and loving  
With the ghost of a lost delight.  
And thrill into quivering welcome  
The desolate, brooding night.  
Till softly a wind in the distance  
Began to blow and blow;  
The moon bent nearer and nearer,  
And solemn, and sweet, and slow  
Came a wonderful rapture of music  
That turned to her voice at last:  
Then a cold, soft touch on his forehead  
Like the breath of the wind that passed;  
Like the breath of the wind she touched him.  
Thin was the voice, and cold,  
And something, that seemed like a shadow,  
Slipped through his feverish hold.  
But the voice had said, "I love you  
With my first love and my last;"  
Then again that wonderful music,  
And he knew that her soul had passed.

—LOUISE CHANDLER MOULTON.

## TO CORRESPONDENTS.

B. F. U. (Chicago).—Thanks for the trouble you have so kindly taken, but you will have seen by this time that the correction has already been made.

NEVER speak anything evil of a man if you do not know it for a certainty; and if you know it for a certainty then ask yourself—"Why should I tell it?"—LAVATER.