

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The extremely grave crisis in the affairs of the Theosophical Society should be watched, so far as it can be watched, with the greatest possible care. Whatever Colonel Olcott may think, by placing before Mr. Judge the alternative of resignation he has already, in effect, given his verdict that the serious charge of fabricating Mahatma letters is true; and poor Mrs. Besant will soon have to go into this miserable business. Mr. Judge has been always regarded as a spiritually enlightened man, and is very high in office. Whatever the result may be, we can only see damage to, or disruption in, the Theosophical ranks.

The "Religio-Philosophical Journal" rather quizzes the Mahatmas, and wants to know what they have been doing to let the leaders get into the present entanglement. It says:—

If Mr. Judge come off the victor, it certainly puts an end to the Mahatma claim that they are more than men, for being so, they should have prevented their mouthpiece from preferring a false charge against the second officer of the society. If, on the other hand, the charges are true, then at whose door lies the blunder of selecting the man for the place? Outsiders will join with those belonging to the inner circle in watching with interest the problem now made prominent, and will be anxious to see upon which horn of this very uncomfortable dilemma the Theosophical Society will perch itself.

Mrs. Underwood, whose experiences in automatic writing are for many reasons singularly interesting, gives us a specimen in a late number of the "Religio-Philosophical Journal" which seems to us to have special value. Of course we have at this distance to rely upon Mrs. Underwood's critical faculty and veracity, but there are overwhelming reasons for doing that. We are inclined to think that in automatic writing we have a rich mine very little worked. Mrs. Underwood says:—

From the beginning there was one communicant of a somewhat flippant nature who persisted in writing the name "E. R. Eames" over and over again, and interpolating all sorts of comical, satirical, or saucy remarks, either to us personally or in regard to other writers. Neither Mr. U. nor I had ever known or heard of any individual by that name. I had known a number of people who spelt their name "Ames," but none who spelt it "Eames," and I grew tired of its constant repetition, and said so. I remarked, "E. R. Eames, you know we don't know who you are. Will you tell us something about yourself, where was your home, and explain why you write that name so often and so meaninglessly?"

The answer was to the purport that he belonged to Albany, N.Y.,—gave no date—and had met his death by being "burned and drowned"—which I took to mean that he had been in a steamer explosion—then continued: "And when they got me out, some one I knew came along and looked at me and said,

'Well, E. R. Eames will never be able to sign his name again, and I want to show that I can.'

I explained that as he seemed to have nothing very definite to say to us, and I did not care to spend time writing his name, I would be obliged if he would withdraw. To this he assented good-naturedly, but requested permission to come in "once in a while," as we were "a good sort" and he liked to be near us. Later, he announced that he was about to join "a society of scientists" to study the true laws of communication between different spheres, and ere long the name ceased to appear. One of the last occasions of its appearance was in this wise, coming unexpectedly as usual, after some months' interval:

"E. R. Eames is glad to get a chance to renew his friendly relations with the Underwoods."

Q.: "Your friendly feeling is reciprocated—how have you been getting along since we last heard from you?"

A.: "Right smart."

S. A. U.: "I hope you've got over your fancy for writing your name so often?"

A.: "Name was all there was to me."

S. A. U.: "However I have rather a kindly feeling toward you, since you were about the first who communicated with me in this way."

A.: "Yes, I was, and because my push is such, I can get in rapport where more prudent spirits dare not venture."

I call attention to the apparent naturalness of this one individualised communicant with whom we had very little in common, who came into this method of communication in much the same way as such individuals come into our lives here; the tone of thought and choice of language were always commonplace, with a dash of frothy fun in it, such as, when some other hand announced that so-and-so would reply to some philosophical question, there would be rapidly written, "Crank!—E. R. Eames," intimating Eames' estimate of the one announced.

Now is it more likely that my sub-conscious-self fictionised this sort of amiable bore as a communicator at irregular and unexpected intervals to deceive me, than that he was just what he claimed to be, a commonplace, discarnated spirit, keeping still his unadvanced earthly characteristics.

The "Agnostic Journal" refers to "the smaller and more atavistic wing of the Spiritualists," whatever that may be. But we forgive this bad language in consideration of the useful table it appends of Spiritualistic references in the Bible:—

Spiritual gifts—1 Corinthians xii., xiii., xiv.; Romans xii.

Spiritual circles—Acts ii.

Dreams—Matthew i.; Genesis xi., xxiii., xl.

Test mediums, seers, and prophets—Acts v.; John iv.;

1 Samuel, ix., xxviii.; Micah iii. 5, 7; Deuteronomy xviii.

Slate-writing—Exodus xxxii., xxxiv.; Deuteronomy x.

Writing on the wall—Daniel v.

David a writing medium—1 Chronicles xxviii. 11, 19.

Psychology—Acts, xiii. 9, 11; Mark viii. 22, 25.

Obsession—1 Samuel xvi. 14, 23; 2 Chronicles xviii.; Acts viii. 7, xix. 15.

Fire—Deuteronomy v.; Exodus iii.; Daniel iii.

Materialisation—Luke xxvi.; Acts i., xii.; Genesis xviii., xxxii.; John iv., xx.; Exodus iii.; Ezekiel viii.; 1 Corinthians xii.; Joshua v.; Numbers xxii.; Daniel viii.

Mind-reading—Mark ii. 8, 9; Matthew xii. 25.

Healing—Mark iii., v., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John v., xi.; Matthew vii. 15, 17; ix. 31, 34; xii.; 2 Kings iv., v., xii.; Ezekiel ii.; 1 Samuel iii., x., xvi.



Open-eyed mediums—Numbers xxiv. 1, 4.  
 Shut-eyed mediums—Acts ix. 1, 19.  
 Destroying mediumship—Acts xii. 16, 19.  
 Developing mediums—Matthew x. ; Mark i. ; Acts ii. 4, 18 ; viii. 15, 19 ; xix. 11, 12 ; Ezekiel ii. 1, 10 ; 1 Samuel iii. 8, 13 ; x. 1, 11.  
 Prophecy—Revelation vi.  
 Trance and voices—Acts, x., xi., xxii.  
 Trumpet and voices—Revelation i., iv., v., vi., viii., xviii., xix., xxi.  
 Be spiritual—1 John iv. 1.

The Rev. Dr. Walter Smith, the retiring Moderator of the Free Church of Scotland, preached the opening sermon at the Free Church General Assembly in Edinburgh on March 24th, and the sermon was reported in the "Scotsman" of the following day. Dr. Smith is considered to be one of the most genial and one of the broadest of Free Church ministers. If this be so, one cannot but wonder, after reading this sermon, what his brother ministers are like. If they can go beyond him in a resolute refusal to recognise new truths, scientific or otherwise, and in a firm adhesion to the good old method of disposing of an enemy by murdering his reputation, then they must be narrow indeed. Assuming that he himself, and those who think with him, could not possibly be wrong in their interpretation of the teachings of the Apostles, he thus gives expression to his holy wrath :—

It was with a kind of sad scorn he found men who called themselves Christians putting the earnest-minded and thoughtful Apostles on a level with the mixed lots of rogues, and dupes, and hysterical persons who vouched for the supposed facts of modern Spiritualism.

That is putting the matter pretty strong : "Rogues and dupes and hysterical persons, who vouched for the *supposed* facts of modern Spiritualism"! Amongst the distinguished men who have testified to the genuineness of the facts are Crookes, Wallace, Zöllner, Cones. Under which denomination—rogues, dupes, or hysterical persons—does this rev. divine place such men as these? Of course he himself is neither a rogue nor a dupe, but in view of this shriek of violent language we are not so sure about the "hysterical person."

Dr. Walter Smith, in short, is distressed because he fears that the tendency of modern thought is against his pet doctrine of a physical resurrection, and he evidently suspects that Spiritualism and science are very much at the bottom of the new heresy :—

The resurrection (of Christ) was only a special illustration of a universal law. It was exceptional, merely in point of time. It was simply an early blossom and pledge of a glorious spring time which was yet to make *all the graves of all the world break forth into wondrous life*.

Poor doctor! Science can tell him how *impossible* it is that his anticipations should be realised, and Spiritualism how *unnecessary*. Our "supposed" facts—as the rev. gentleman ignorantly calls them—prove that the so-called dead still live, and rejoice in their freedom from the bodies with which a materialistic theology would again encumber them, and that all the saints of long ago have not been kept for ages wearily waiting for "all the graves of all the world to break forth into wondrous life," for the completion of their bliss. As Dr. Walter Smith is a poet as well as a divine, we should, perhaps, forgive him if he sometimes drops into poetry and mistakes it for divinity.

"Evolution" is to the doctor as great a *bête noir* as Spiritualism, though he does not use quite such hard words about it—and we cite the fact merely to show how far a man who is so presumptuous as to believe that he holds the whole and only truth, can go in the direction of bigotry and intolerance :—

Was Christ's preaching now to be changed, after all their experience of its power to quicken and strengthen, to heal, to

cleanse, and to save? Were they to give up, for instance, the great truth of the new birth, with its blessed comfort, and substitute a law of evolution and survival of the fittest? One heard now and then suggestions to that effect, and hints that their vision would be greatly enlarged by bringing that law to bear upon the things of the spiritual world. But he set no great store by enlargement of vision, whatever it amounted to, that would straiten the mercies of God as this teaching would do.

What consummate folly is all this! How does the law of Evolution interfere with the "blessed comfort of the new birth," and how in the world does its teaching "straiten the mercies of God"? Clearly with Evolution, as with Spiritualism, it is not with the doctor a question of fact, but a question of how far its admission would be incompatible with his creed. On one point, however, we are in accord with him, and we give him full credit for his candour in admitting that he "sets no great store by enlargement of vision."

### SPIRITUALISM IN PARIS.

By EMMA HARDINGE BRITTEN.

Having promised the Editor of "LIGHT" to give some account of Spiritualism in Paris, as I may have found it from my recent opportunity of personal observation, I propose to do so in this article, premising, however, that I find my purpose to some extent anticipated in the last number of "LIGHT" by the quotation of observations by Mr. F. W. H. Myers, in an article entitled "Anglo-French Psychological Society." Deeming that there may still be some matters of interest in reference to the noble cause of Spiritualism, not included in Mr. Myers' excellent remarks, I shall offer the following statement of my own views on this subject :—

In the palatial residence of the Duchesse de Pomar (better known as the Countess of Caithness) there is arranged a beautiful lecture-room, with seating accommodation for 500 persons, a spacious platform, and walls adorned with fine statues, splendid pictures, and all the accessories of such meetings as can attract thoughtful and educated visitors. In this delightful lecture-room every Wednesday—up to the middle of summer—renowned and popular scientists (especially those who have devoted their time and talents to the study of Spiritual problems) meet together—some to lecture and some to listen to discourses on occult subjects.

Among the celebrities announced to fill up the series of lectures for the present year are : Camille Flammarion, the renowned and spiritually inspired astronomer ; Prof. Bonnet-Maury, whose subject was the late Congress of Religions at Chicago ; Prof. Charles Richet, a member of the Parisian Société Psychologique ; M. Léon Denis, the author of one of the latest and best works on Spiritualism published in the French language, another warm and earnest convert to the Spiritual ranks, M. l'Abbé Petit, who is to speak on "L'Esprit Nouveau," and several others of the same standing. That my world-wide and purely cosmopolitan name was permitted to appear amongst the list of the above-mentioned persons, with the announcement that I should speak on "Modern Spiritualism," may suffice to show that the latter phase of thought, pure and simple, holds its place at Madame la Duchesse's palace of "Holyrood," whilst my own teachings on this great subject extended to other meetings than the one announced in the May cards.

Besides these semi-public gatherings, the Duchesse holds a weekly circle, at which the spirits from the life beyond are privileged to communicate through an humble but unquestionably honest rapping medium, whilst the noble hostess (herself a fine writing medium) receives and inscribes volumes of communications from the Guardian Spirit of the mansion and the Individualities of a band of spirits giving the cognomen of the "Star Circle."



And when I have said this I have said all I could learn as representing Spiritualism (as such) in Paris. In my last year's publication, "The Unseen Universe," I gave an extended account, one that was verified to me through the most reliable source, of "Occultism in Paris"; but I insist now, and shall show (with permission) in some future articles that "Occultism" alone, whether in practice or theory, is not Spiritualism, and has none of the basis of facts to rest upon which makes Spiritualism stand alone in this age.

The "Occult" societies of Paris in 1892 were fairly described in a pamphlet entitled, "Revue Philosophique Indépendent des Hautes Etudes." The meetings therein mentioned were convened for the study of Hypnotism, Theosophy, Kabbalism, Freemasonry, Psychicism, Magnetism, and other occult subjects. Besides these were so-called "Rosicrucians," Spiritists or Re-incarnationists, and "The Sphinx," "True Cross," and "Martinists" societies. Some of the above branches have collapsed, others still keep up semi-private meetings, but all, with but one exception, are students of antique systems, and systems only. They are theorists, speculators on the marvellous and, to them, unsolved problems of life; and, beyond the Theosophists, or Blavatskyites—a word which comprehends the all of what they believe—or the Magnetisers, whose *what they know* is limited to experiments with the denizens of earth alone—none of the so-called Occultists have among them any indisputable facts to prove that "when a man dies he shall live again." It is in this respect that I draw an impassable line of demarcation (at least for the present time) between any Spiritual Society founded upon well-proven and demonstrable facts of communion between the incarnated dwellers of earth and the exarnated spirits of the men and women that *did* dwell on earth, but have now continued their lives in other spheres, and the vague, dreamy, speculative philosophies which grow out of experiments practised through magnetism with still incarnated spirits of mortals, or alleged marvels with "Mahatmas" of whose existence the world has yet to obtain the first item of evidence.

As there is a gradually increasing stream of thought permeating public opinion, tending to underlie or overleap the solid facts of Spiritualism, and, under the fashionable and specious name of "Psychicism," endeavouring to resolve our well-tried spirit communion into talk between two "Egos" of the same self—I shall reserve all further remarks on this subject for another article, provided my nearly used-up time will permit and the clean, pure, and instructive columns of "LIGHT" will again be open to me. For the present I conclude with a tribute of gratitude to the dear and honoured Duchesse de Pomar, thanking her for devoting so much of her time, means, and commanding position to the only religion now existing upon the face of the earth which *proves beyond a shadow of doubt or peradventure* that death does not end all, and that the soul of man lives, and is, beyond the grave, the same individualised soul it was on earth.

EMMA HARDINGE BRITTEN.

#### SPECIAL NOTICE.

We beg to remind those subscribers to "LIGHT" and the London Spiritualist Alliance who have not already renewed their subscriptions for 1894, that they will oblige by forwarding remittances without further delay to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

MRS. BESANT will deliver an address on "Vegetarianism in the Light of Theosophy," under the auspices of the London Vegetarian Society, on Monday evening next, at eight o'clock, at the Memorial Hall, Farringdon-street, Mr. A. F. Hills in the chair. The meeting will be held in the great hall. Admission, by ticket, FREE, to be obtained from the Secretary, London Vegetarian Society, Memorial Hall, Farringdon-street, E.C. A few reserved seats, price 1s.

#### "THE THEOSOPHIST."

In the May "Theosophist" Colonel Olcott continues his extremely interesting "Old Diary Leaves," in which he reviews the early trials and triumphs of the Theosophical Society. In this number we have the history of its connection with the great Hindu theologian Dyanand Saraswati, who instituted a reformed Hindu sect, and whom the founders of the Theosophical Society at first mistook for a "Mahatma," but who turned out to be only a bigoted Hindu, and rather a humbug. There is something almost pathetic in the simplicity with which the honest old Colonel tells the world about his salad days in Theosophy, and how he found himself continually deceived and his confidence misplaced—a simplicity almost worthy of *Candide*. To Colonel Olcott's honour be it said that his belief in human nature still remains unshaken.

Most of the articles in the regular theosophical organs are written on the basis of what may be termed, we hope without disrespect, "Blavatskyism," and depend for their value on the truth of that lady's "Secret Doctrine"; and the interest of some of the articles is, for outsiders, further lessened by the very technical handling of the subjects treated, insomuch that to understand these articles would require a regular education in theosophical terminology and peculiar lines of thought. When not incomprehensible to the general public, the articles in the "Theosophist" seem to show that the President of the Society is not alone in his innocent optimism. In an article on "Altruism," for instance, Mr. Biressur Bannerjee laments that, "after nineteen years of labour, we are still face to face with the sad, dark truth that the selfishness of man is still an anxious problem with Socialists and philanthropists." Does not that lament sound rather like the voice of one who cries, "Here I have been bailing out the ocean with my patent bucket for a whole hour, and there is a lot of water left still"? Now that people have become chary of declaring the secrets of the Almighty, it is refreshing to find someone who, like Mr. Bannerjee, confidently reveals to us the "Decrees of Nature." He tells us that "dynamics on the plane of spirit become, by an immutable decree of Nature, statics on the plane of matter," and that with our present brains the spiritual forces cannot operate dynamically on earth. "Our first duty is, then, the transformation of our brain," the consequence whereof will be that "hatred and strife, greed and lust, selfishness and sensuality, will disappear." Nay, more: strange to say, when we have performed this operation on our brains, "the venom of the snake and the rapacity of the beasts of prey will no longer kill man."

Mr. N. F. Billimoria, a Bombay Parsee, writes an interesting article on Zoroaster. The most startling difference of opinion exists as to the time of Zoroaster, different authorities giving all these varying dates, B.C.: 6348, 6209, 2200, 1709, 1300, 1220, 1080, and 600. The writer accepts the theory that there were several Zoroasters; but our Orientalists would probably demur to his idea that they were successive incarnations of "the spiritual essence of Ahura Mazda." How all these Parsee Christs—for such, in that case, they must have been—came to be called by the same name during all these six thousand years, into whatever family they happened to be born, Mr. Billimoria does not explain.

In an article on "Heresy Hunting," "H. S. O." lays the lash vigorously on the back of the General Assembly of the Presbyterian Church in New Zealand; and not without reason, for that pious and sapient body has taken honours in bigotry by turning out of its Church the Rev. S. J. Neill because he joined the Theosophical Society, and refused to resign from it at the bidding of the Assembly. The Rev. S. J. Neill has been for the last sixteen years pastor of the St. James's Presbyterian Church



at Thames, Auckland; and all the members of his own congregation have publicly expressed their indignation at this treatment of their pastor, whom they love and trust. They declare that Theosophy is only an excuse, and that the real reason why Mr. Neill has been expelled is because "he preached Christ rather than Creed." Now, if there is anything which a General Assembly of the Presbyterian Church cannot stand, it is *that*.

"The Theosophist," however, must not be considered one of those periodicals that aim at filling the momentary want of "something to read," and are only too thankful that their contents should be forgotten. It aims at leaving each month a valuable contribution to our knowledge of Eastern religion and literature; and of that nature are the articles in this issue upon "The Sankhya Yoga," by Rama Prasad; "The Hindu View of Transmigration," by R. Anantakrishna Shastri; and "Findings," by B. D. Mr. Old tells us how souls transmigrate, and Mrs. Besant treats us to a little of "The Spirit of Theosophy," the chief objection to which is that it is so much "above proof."

### THE ANGLO-FRENCH PSYCHOLOGICAL SOCIETY.

We have received the following from the Countess of Caithness, Duchesse de Pomar, in reference to our article of last week on the formation of the above-named Society:—

I feel it incumbent on me to make a few observations on the article which appeared in the last number of "LIGHT" concerning the recently-formed Anglo-French Psychological Society, whose headquarters are to be at my residence in Paris.

That it is "the interests of Spiritualism I specially desire to advance" is perfectly correct; but I wish it to be distinctly understood that the Spiritualism I advocate is that of the Higher Life. From many revelations that have come to me for some time past I am fully convinced in my own mind that we are on the eve of very great religious changes, and of great moral advancement, and this through the advent of the "Holy Spirit," the spirit of love and wisdom, called by our Lord "the Spirit of Truth, the Comforter," who will once again "make all things new" on this earth; for, as He declared, "He will take of mine and bring it to your remembrance," and then shall there be no more mysteries, no more darkness and ignorance, for He is not coming in the clouds, but His approach is lighted by the torch of Science, and He will make all things clear unto us, which, until now, have been so imperfectly understood.

This is the kind of Spiritualism to which I have long dedicated my life, and to advance which I devote all I am able to dispose of in the publication of books, both in French and English, of my monthly review, "L'Aurore du Jour Nouveau," and in weekly meetings at my house, both for free public lectures and for private instruction and mutual improvement. I am also most happy to be able to add that my dear son is animated by precisely the same desire for the advancement of this, the higher Spiritualism.

It was while conversing on this subject with the friends mentioned in the article in "LIGHT," namely Mr. F. W. H. Myers and Professor Charles Richet, that I learnt their views on the subject, and that in their superior experience they considered well authenticated phenomena to be necessary to convince outsiders of the spiritual side of our mysterious and complex nature, which they can better be brought to believe in and understand by material proof, through their outer physical senses.

In my desire to render every possible aid to the furtherance of the holy cause I have so much at heart, and have received the mission to promulgate, I at once decided that while I continued to pursue the main branch of the subject, namely, its religious aspect, I would unite with them in their more practical views and allow them to conduct their investigations scientifically according to their own acquired knowledge.

There will, therefore, be different branches in the Society, and the one under my especial direction will be that of the study for the attainment of the more spiritual nature which is the key to the mysteries of the Higher Life, for it enables us to better our condition in this life, and bring the "kingdom of heaven upon earth," while ennobling our lives in view of our future development in the life to come.

MARIE CAITHNESS DE POMAR.

## THE INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM.

BY DR. CARL DU PREL.

(Translated from the German.)

### PART I.—ON THE AGENT.

"Miracles only take place when those who believe in them are present." With this phrase people think they account for all occult phenomena, and thus put them aside. The sentence is either true or false according to how it is understood; how it ought to be understood, in order to be true, we are now about to inquire.

If we take the assertion as a fact, it can even then be understood in a double sense; either the belief of the multitude is able to produce the semblance of the miracle or else they can serve as agents in helping on the miracle which really takes place. I need scarcely say that I use the word "miracle" as a convenient term, but without wishing anything more to be understood than products of an unknown cause.

Let us observe, for example, the miracles of Christ. Most like Strauss and Renan start with the supposition that miracles only occur before a miracle-seeking public; and they dispute the objectivity of the event. The Occultists, on the contrary, grant the connection of faith and miracles, and also the objectivity of the event, asserting, moreover, that faith furthers the phenomenon, while disbelief paralyses it. They also affirm that in Occultism, the psychical factor plays an undoubted part alike with agents, patients, and spectators.

It is in this sense that the effect of faith is spoken of in the Bible. In one place Christ says that faith can remove mountains, but in another He Himself has the experience that the unbelief of the spectators paralyses His power. In Mark, for instance, it is said, "And he could there do no mighty works save that he laid his hands upon a few sick folk and healed them."\* It is clear that the Evangelist did not write this in the sense of our modern enlightenment, but in an occult one. And Christ Himself explained the event in that sense; "And he marvelled because of their unbelief."† In the same sense Matthew says: "And he did not many mighty works there because of their unbelief."‡ So it stands in the Vulgate, and Luther has evidently misunderstood the sense of the passage when he translated it: "And he did not there many works on account of their unbelief." In the Vulgate the unbelief of the spectators paralysed the power of the agent; but Luther represents the matter as if Christ was indisposed to do miracles which would have been in vain before such incredulous spectators. This is an important difference; but those versed in Occultism will explain it in the sense of the Vulgate. The Bible, both the Old and New Testaments, is only intelligible from the standpoint of Mysticism, and if men like Strauss and Renan have brought much learning to their Biblical researches, it must yet be remembered that they read a mystical book with the spectacles of modern enlightenment, and therefore have not understood it. But enlightened people can very well grant the existence of miracles in my sense of the term; and unless they wish to give themselves out as knowing all things they must allow that there may be phenomena of unknown physics and psychology. But what they deny is that these unknown forces in nature can be influenced by a psychical agent. The natural philosopher may say that when hydrogen and oxygen are mixed together in a vessel they must become water, and a sceptical spectator or professor standing near may also say that therefore the same must hold good with the phenomena of unknown physics.

I do not contest this, but even affirm that in unknown physics the psychical agent has no influence. Experience has always confirmed this. Not only from the Middle Ages but also in modern times we find numberless accounts of haunted houses. When such tales become too absurd, the law and police step in, and, completely disbelieving in Spiritualism, cannot hinder the phenomena from continuing. Objects fly about, stones are thrown, panes of glass are smashed, and even walls, &c. And why? Because the proceedings are purely physical. In the meantime science refuses to study these matters, and the police withdraw from the haunted spots completely baffled. Physicists who wish to add to their knowledge of known physics that of the unknown are urgently recommended to visit haunted places. They would then see stones thrown so as to describe

\* Mark vi. 5.

† Mark vi. 5.

‡ Matt. xiii. 58.



impossible curves, though even that does not prevent the police from conjecturing a human mischief maker. They would find the projectiles wet, though there was no rain; or else so hot that they cannot be picked up, which does not prevent the police from suspecting that a human hand has hurled them. Nature thrusts such phenomena upon us in order to teach us unknown physics; but the physicists keep away under the pretext of their superior scientific acquirements.

Occultism not only offers us unknown physics but also unknown psychology, or a blending of both. That the forces which flow from the psyche must be greatly influenced by the condition of that psyche is not only undeniable but provable. Our natural philosophers know that a force can remain latent when the conditions are wanting to bring it out of its latency. A seed of corn in a mummy sarcophagus does not grow, but if it is taken out after 3,000 years and put into the ground it grows, because the earth is the proper recipient for it. A clever idea expressed before Hottentots does not dawn upon their brains, but after centuries have passed it would be recognised as clever. Why should not the same thing prevail with the unknown forces in nature? The agent is a being partly physical, partly psychical; therefore the power that goes out of him must be determined by both factors. The patient, also, is both physical and psychical; why, therefore, may not the power become paralysed when he is a resisting influence?

Let us first of all turn our attention to the agent. Paracelsus, from whom we might learn much, though we do not do so, says: "The imagination is strengthened and perfected by the belief that it really occurs; for every doubt hinders the work. Faith should confirm the imagination, for faith determines the will. It is because men cannot perfectly imagine and believe, that magical arts are uncertain, though they are capable of becoming quite certain." \* This insight dates from ancient times. The power of the psychical agent over his own body, over others, and over inanimate nature has been known from all times, though under different names. The Stoics said that the wise man, by his imperviousness can arrive at the highest point of indifference and apathy, but the philosophic historians did not know how to set about the work, since they understood nothing of hypnotic conditions or auto-suggestion. Kant speaks of the power of the mind over the body. Feuchtersleben and others mention the power of the soul over the body. Others, again, call it the power of faith, of phantasy, of conviction, of the will, of auto-suggestion, &c.

Now, it is evident that a combination of these things must be the working factor. This point of union is the will of the agent; and all the other faculties to which the result is awarded can only be of influence in so far as they enhance or paralyse the will. An agent who does not believe in his own power cannot will effectually. People cannot bring their will to bear on that which they regard as impossible. (*Non potest facere, quod non credit posse facere.*)†

Let us take the simplest of occult operations, that of magnetising. Since Puysegur gave forth the formula, "Believe and will," the idea has not been forgotten that the psychical fluid which the magnetiser sends forth is influenced by him, not merely in quantity only, but also in quality. All magnetisers know that a calm assurance on the part of the agent enhances the result.

We know from the experiments made in Reichenbach's dark room that the quality of the odyllic radiations from an agent is determined by his psychical condition. This must also occur with the odyllic radiations of a magnetiser when he uses it for healing purposes. It must correspond with the quantitative power of his will, and this again is conditioned by the degree of his self-confidence. Du Potet says that the greater or smaller confidence of the magnetiser in his own power determines the result.‡ Deleuze, one of the most experienced magnetisers, says: "Some days I act more powerfully, especially when I magnetise with most confidence and enthusiasm. I have also observed that my power increases when I have obtained a successful result. Decrease of self-confidence does not hinder the result, but decreases it."§ He says, concerning the influence of women in magnetising their children, that it is to be preferred to that of the most expert magnetisers. ||

Just the opposite occurs in experiments made out of mere

curiosity, and which have very different results from those made out of a pure wish to do good. These experiences can be easily understood when we consider that the quantity and the quality of the Od is determined by the psychical factor, the will, the self-confidence, and the disposition of mind.

(To be continued.)

### A PRIEST SUMMONED BY CHILD-SPIRITS.

The death of the Rev. Father Walters (says a Washington telegram to the "Philadelphia Times") recalls not only his connection with the famous Surratt trial, but brings to mind the strange phenomenon of a visitation from a supernatural world, in which he was the principal actor.

Probably no point has ever been so much debated as the possibility of a spirit's return from the other world. And most stories of this kind usually come by a roundabout way that makes it impossible to trace the evidence. The following incident was told by Father Walters as his own experience, to a fellow-priest, who is now living in a Virginia town:—

One stormy dark night Father Walters had retired, when, possibly about two o'clock, there came a violent pull at the bell. At the sound he sprang up, and opening the window, glanced at the doorstep below. There stood two children—a boy of about eleven and a girl a few years younger. Both were thinly clad and their dress plainly showed that they belonged to parents who had small share of this world's goods.

"What do you want?" asked the priest of his small visitors.

"Our father is dying, and wants you to come to him immediately," one replied. "We will show you the way."

In a few moments the priest was dressed, and, opening the door, stepped out in the street where the two children were waiting. It was cold, and the sharp wind seemed to pierce the thin garments of the pair, but without a word they set out, the priest following closely behind. After a long walk through lonely streets and dreary alleys they turned up a lane and stopped before a tall, rickety tenement house, that stood with only a single taper gleaming from a garret window. The boy opened the door, but did not enter.

"My father's door is the first at the top of the house," he explained, as the priest stepped within. "You will see a light shining through the keyhole, and cannot miss it."

Stumbling up the dark stair from floor to floor, the priest groped his way toward a faint line of light that shone above like a tiny thread in the darkness. And not a sound, save his foot-falls, broke the solemn stillness. At last he reached the top floor and opened the door from whose keyhole the light appeared.

Here a piteous sight met his eyes. The room, which was bare of any furniture save a broken chair and a ragged pallet, was dimly lighted by a candle stuck in a bottle. Its feeble ray danced in the dark corners and threw grotesque shadows on the livid man beneath the rags.

"Who are you?" demanded the man in a low voice as the priest entered the room.

"I am a priest—you sent for me a few moments ago," Father Walters replied.

"You are mistaken," the man whispered, "I did not send for you—I have no one to send—I am alone—dying alone."

"That is strange," replied the priest; "for two children, a boy and a girl, came to my house, told me their father was dying and showed me the way."

"Two children!" gasped the man as he almost sprang upright. "What—what did they look like?"

In a few words the priest described their appearance, and as he did so the man covered his face with his skeleton fingers. Slowly the tears trickled through and sobs convulsed his frame.

"They were my children," he cried at last. "My poor, dead children!" and he fell back on his pillow almost exhausted.

When his strength had somewhat returned he told Father Walters his story; how, after the death of his wife he had taken to drink, how the children had been neglected and had finally been laid by their mother's side, how he had sunk lower and lower, till now he lay dying a drunkard's death. He had prayed for a priest, but there was no one to send for him.

"They were my two dead children who came for you, father," he said with a broken voice. "My poor children were sent by Heaven to bring you to their dying father." And the repentant sinner received the last offices of his Church.

\* Paracelsus: "Bücher und Schriften" (edit. 1603, ii, 513).

† Campanella: "De Sensu Rerum et Magia." L. iv, c. 18.

‡ Du Potet: "Expériences publiques, faites à l'hôtel Dieu," 98.

§ "Hist. Critique du Magnétisme Animal," I, 138.

|| Ders. I, 140.



[June 2, 1894.]

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*Light:*

SATURDAY, JUNE 2nd, 1894.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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, London, W.C., and not to the Editor.

## DR. DRUMMOND'S "ASCENT OF MAN."

When Dr. Henry Drummond discourses to us of human nature, of social life, of pity and love, or of the ideal city, he is simply perfect:—his insight is so direct and deep, his sympathy so tender and immediate, his counsel so wise, his style so exquisite. But, when he discusses Science, he seems to be almost somnambulating:—his daring is wonderful and his performances are awe-inspiring, but somehow one can see he is out of his way. It was so with that over-praised book, "Natural Law in the Spiritual World," which excited mainly because of its uncanny feats. So far as our observation went, people were thrilled by the book just as one might be thrilled by watching the somnambulist walking with a candle over the tiles.

Dr. Drummond's new book, "The Ascent of Man," is an improvement on all that, but it has something of the same air of uncanniness. As he keeps fairly to *terra firma*, however, no particular harm is done, though his very first words, "The last romance of Science," only too accurately reveal one of his notes. In tone, temper, method, intent, he is the very opposite of Darwin.

Having ventured upon that danger signal at the start, we very gladly proceed to the more pleasant task of drawing attention to this remarkable book as an enormous advance upon anything that has hitherto been grown in the Presbyterian Church. Dr. Drummond, in relation to that Church, is a son of the morning, and he is probably doing a greater work than he knows—or intends. When the Churches of Scotland get saturated with such sunlight as we find in these Lectures, they will not be able to retain the survivals of Calvinism which stand like the crumbling old robber castles on the Rhine, while the glorious stream and its modern steamers go by.

Dr. Drummond is only partially a Darwinian. He holds that Evolution was given to the world "out of focus," and "has remained out of focus to the present hour." He does not believe that "The Struggle for Life" was the only or the main factor in Evolution. "The Struggle for Life," he says, "is the 'villain' of the piece, no more." This is Dr. Drummond all over. He *must* be picturesque and smart: and that is sometimes fatal. It is so here. The Struggle for Life is as much the mountain guide or the guardian angel as "the villain of the piece." But what is the missing link which Darwin neglected, in Dr. Drummond's opinion? Dr. Drummond tentatively calls it "The Struggle for the Life of Others."

Of course that is a splendid addition, and is a fine truth, but surely that came much later on than the period covered by Dr. Drummond, which actually ends before Man commenced even his Tribal career. Dr. Drummond is, above all things, ethical and spiritual, and we want to go all the way with him if we can. In a sentence, which really covers a good deal of his book, he says: "The Struggle for the Life of Others is no interpolation at the end of the process, but radical, engrained in the world-order as profoundly as the Struggle for Life. By what right, then, has Nature been interpreted only by the Struggle for Life?" We are glad to have the question put. But, if Darwin were here his "withers" would be "unwringing." His "Struggle for Life" is flexible enough to include all that Dr. Drummond intends; for, truly, conscience and pity and love and the martyr's surrendering spirit were all potential in the mysterious beginnings which the Struggle for Life evolved.

But Dr. Drummond sees that well enough; for, even with relation to Christianity itself, he says: "Christianity is history, a history of some of the later steps in the Evolution of the world. . . . Christianity did not begin at the Christian era, it is as old as Nature; did not drop like a bolt from Eternity, came in the fulness of time." Why not say the same of conscience, charity, mercy, self-sacrifice? All emerged, just as Christianity did, in the fulness of time, as divine stages in the earthly Struggle for Life. In reality, Dr. Drummond is much more in harmony with Darwin than he imagines. The Struggle for the Life of Others is only the Struggle for Life on a higher plane, just as a war of patriotism is on a higher plane than a war for plunder.

We give full welcome to Dr. Drummond's fine conclusion. It is of the very essence of Spiritualism: "The Ascent of Man and of Society is bound up henceforth with the conflict, the intensification, and the diffusion of the Struggle for the Life of Others. This is the further Evolution, the page of history that lies before us, the closing act of the Drama of Man. Kindled by this past, Man may surely say, 'I shall arrive.' The succession cannot break. The Further Evolution must go on, the Higher Kingdom come."

True, and true beyond all telling; but that does not leave a crevice for the unspiritual and barbaric Theology of the Middle Ages.

## DECEASE OF THE HON. RODEN NOEL.

Another good Spiritualist has passed to the higher life. The Hon. Roden Berkeley Wriothsesley Noel was on a visit to Mayence on the Rhine, and his decease took place there suddenly on Saturday last from heart disease. He was the son of the first Earl of Gainsborough, and uncle of the present Earl. He was born in 1834, and he graduated as M.A. at Trinity College, Cambridge, in 1858. In 1863 he married the daughter of Mr. Paul de Broe. He was Groom of the Privy Chamber in Ordinary to the Queen, 1867-71, and was the author of "The Life of Lord Byron" and of several volumes of poems, notably one entitled "A Little Child's Monument." He also published a valuable contribution to Spiritualist literature under the title of "A Philosophy of Immortality," designed to establish "the permanent reality of human personality." In politics he belonged to the school of advanced Radicals.

DR. MACK wishes attention called to his removal from Craven Hill-gardens. His present address is 10, Coburg-place, Bayswater-road, W.

THE Chirollogical Society will give a conversazione and exhibition of models and drawings on Thursday evening, June 7th, from 8.30 to 11, at the School of Arms, 30, Sloane-street, S.W. Particulars may be obtained at the office of the "Palmist," 3, Victoria-street, Westminster; or of any member of the Society.



## "THE ANGEL OF THE DAYBREAK."

The Central Hall of the People's League is an institution that partakes of the character of Toynbee Hall and the People's Palace. Its aims and objects are of a social and humanitarian character, and its mainspring is Mr. R. J. Lees, who will be known to our readers as a writer and speaker on Spiritualism. The League itself was founded by Mr. Lees some twelve months ago, and numbers nearly 800 members, and the Central Hall, which is situated in High-street, Peckham, is given up to the diffusion of "sweetness and light" amongst the population of that suburb. Amongst the numerous meetings held during every week in the Central Hall by the various sections and classes connected with the League, is a Sunday evening service conducted by Mr. Lees, at which, on occasion, the subject of Spiritualism is introduced to, but not obtruded upon, the attention of the assembly. On Sunday last Mr. Lees delivered an address entitled "The Angel of the Daybreak"—part of a pleasant programme which included solos, vocal and instrumental, an anthem by a trained choir, and hymns and prayer. In the course of his address Mr. Lees said:—

Did I desire to take a Biblical text for my discourse to-night I could easily find it, since the angels mostly came in the "daybreak." I could go back to the history of the deceiver Jacob, and could read my text from the story of Gabriel's wrestling with him, when the angel cried, "Let me go, for the day breaketh," and a brighter day dawned on the patriarch thenceforth. Behind him lay the black starless night of deception, dark with the thick clouds of his guilt—his stealing of the birth-right of his brother—the cold, calculating traitorship with which he treated with Laban for his daughter and stole his produce;—behind him lay the dark past. God is good that He allows ignorance to be typified as darkness. Ignorance is sin, and in the blackness of the night of our sins all men are not able to read the records of which we ourselves may well be ashamed. I have a good instance in Jacob and the daybreak at Penueh, but I do not need that. I could take you with the broken-hearted Magdalene, with her ointment and spices, to the door of yon sepulchre. The day is not broken, but Mary's heart is, and she would find her Lord; but she finds him not. The Angel of the Daybreak is sitting upon the stone he has rolled away from the sepulchre, and he is telling Mary of another daybreak momentous in the history of the world, since he proclaimed a greater dawn than ever broke before—the daybreak of the scientific demonstration of Immortality to a world that is sitting in darkness. But I do not want that as my text to-night.

I was in a dark night. I was not asleep; would to God I had been. Where was I? That is what I tried to learn. I groped here, but could touch nothing. I groped there, and tried to feel my way along. I was afraid to move. There were voices in the night, and I appealed to them: "Which way home?" and from all points of the compass the voices answered me, "This way"; and I stood still bewildered. "Oh, men (if you are men), in pity answer me. I am lost—lost in this trackless waste, and there are loving hearts somewhere at home, and I would reach them. Which way shall I go?" And still the same mocking answers came: "This way." Then I reached forth again, and, touching something, clung to it. It was a robed figure, and as I drew nearer and passed my hand over it—for I could not see—I touched a mitre and then some elaborate embroidery; and I cried: "You are a father of the Church. Tell me, which way?" and he said: "This way;" but as I followed him someone clutched me from behind, saying: "Stop; he goes to hell. *This way*;" and again I groped and felt a mitre, a semblance of a cope, and a surplice, and I said: "Who are you, so much alike in vestments, so different in your ways?" And the one on my right said: "Rome," and the one on my left "England." "In God's name," I said, "tell me who you are." "The Vicar of Christ," said one; "the Archbishop of Christ," cried the other.

Lead, kindly Light, amid the encircling gloom,

Lead Thou me on;

The night is dark, and I am far from home,

Lead Thou me on;

Be Thou my guide; I do not ask to see

The distant land, one step enough for me.

But the heavens were black, and only the voices were around me, crying: "This way! This way!"—England telling me that Rome was the road to perdition, and Rome saying that England was anathematised and could not reach Heaven, while a hundred and one sects filled up the interval, each telling me everybody

was wrong but itself. I do not know how I got away from them. I left them behind me, and then I said again: "Still lost. Where is salvation? In Church or Dissent, in Protection or in Free-trade, in the Conservative party, in the Liberal ranks, or amongst the Socialists? For Heaven's sake," I said, "tell me where is truth?" But these, like everyone else, were banning every party but their own; and I found that every man was rifling his neighbour as he could touch him under the dark canopy of the night. Slander, malice, and falsehood were scattered wholesale; and every man strove to get the better of his fellow. Again I lifted my voice: "Father, if it be possible, let this cup pass from me." I was reeling with the attempt to find my way and discover some clear road to righteousness, some authority, some voice, some guiding power. I heard a sound of lament rolling in its faint and tremulous echoes round me, and I took up my appeal again, and prayed "Lead, kindly —" I stopped. There was a light—a light that dazzled my eyes! Before me stood an angel. Was it some phantasm born of the agony of the night of despair? was it a result of the tension on nerve and brain? Had I been driven half mad by seeking that which I could not find? asking for that which no man had the honesty or the power to give me? I know not: but before me stood an angel brighter than the midday sun to me. She looked as Christ might have looked upon her who was accused of wasting her money on the ointment she poured upon his head. She looked upon me as though she would have said, "You have done what you could. Now I will help you through the night to the day that is breaking." What was she like? She was a woman; she looked as though she had come to stay, and yet I was doubtful about her. "Who are you?" I asked. "You will know me better by-and-bye," she said. "I only ask you to let me lead you a little way. When I have won your confidence you will know me better, and trust me more." I said: "Are you one of the saints of the Church? Have you been sent by Rome or England?" "Neither," said she, "I am sent by God." I was again doubtful. "Tell me," I said, "who is God?" "God is Love," she replied. "That is good news," I said, "but how are you going to preach a God of Love to me?"

I thought I saw that upon her breast some heads reclined, and gazing, I saw the face of one I had loved as myself; so I asked, "Are you the Angel of Death, who has taken my children away from me?" "No," she replied, "rather say that I took them away from the angel which took them from you. I am the angel which brings them back again." "You look like a gaoler," I said, observing that at her girdle there hung a sort of chatelaine with a number of keys attached. "You look like a gaoler, who having locked his prisoners up for the night is seeking to decoy me and others." "Never," she said; "I am the Angel of the Daybreak, and have come to release the prisoners." "What prisoners?" I inquired. And picking up one key, she said: "That is the key to the dungeons of oppression. I will unlock them by-and-bye, and every oppressed son and daughter shall go free." There was honesty written in her face, and she took up another key. "That," said she, "is the key of God's eternal truth which will unlock the door of legend and of fable, of dogma and of creed, and set free the captives of every church." "That is good if it is true," I said, and she, picking up a third key, observed: "That is the key of the poor man's rights, that will unlock the grip with which men have taken hold of the world's possessions for a selfish purpose, leaving the poorer and weaker brethren to starve. It means the restoration of all natural rights to every child of earth." "Thank God you have come," I murmured. She took up another key, which looked as though it might be the key of Heaven. "What is that?" I asked, and she answered, "It is the key of brotherly love. It will fit every heart, and let loose the streams of loving kindness which selfishness has so long dammed up and left the world an arid desert. Letting the waters of brotherly kindness again flow to fructify it."

Again I said: "Who are you; tell me?" "I am the angel that sang over the birth of the Christ 'Peace on earth and goodwill toward men,' but they hounded me back, and I could find no place with them, for strong selfishness, rampant authority, and bigotry prevailed amongst them. So I sang my song and retired. But now God has gathered up His strength, the night is far spent, the day is at hand, and again it must be sung for the world, 'Peace on earth and goodwill to men.'"

"See!" she cried, pointing around; and, turning, lo, I saw the hilltops, glory-crowned with the light of the coming day. From the head of the angel came a brilliance that lighted the



valley with an effulgence equal to the light I saw on the mountain peaks. "What is that light? whence comes that lustre that flashes round your head?" I asked, and she said, "That is the light of scientific truth that cannot be disputed, that shall never be extinguished, but shall continue to blaze and increase in radiance and glory. It shall attract mankind and make it henceforth impossible for priests to proclaim ignoble legends of God, and make it impossible for the traditions of men to pass current as truth when they have no ring of truth in them. Its ray shall fall on every religion, its power shall be exercised on every theory, its radiance be cast on every philosophy; it shall illumine the world from east to west, from north to south; it shall still the tumults of time and lull them into an everlasting peace—a peace that passes all understanding; it shall bring to the broken-hearted the consolations of love, dry the mourner's tears, give to the captive liberty, to the diseased health; it shall bring every hope into full fruition. It shall rear ladders from every home that, like Jacob's ladder, shall reach from earth to heaven, upon which humanity may ascend and angels descend. It shall drive tyranny, oppression, and wrong from the earth; it shall flood the earth with the light of truth, and convey the message of the love of God to His children, guiding the sons and daughters of earth homeward."

I said, "Thank God, I have lived to see your coming. How the sons of earth will welcome you!" "Hush!" said the angel; "nay; the way the Master went is still the way that I must go. Those men who would have led you hither and thither, they think more of their creeds and professions than of the truth, so blinded are they by the night." "But," I urged, "they will see you as I have seen you—will welcome you as I have welcomed you."

"No," said she, "when the Master came they crucified Him. They cannot do that now; but these robes, that are as pure as the untrodden snow, they will spatter with mud. I have come to proclaim that there is no death, but they will say I am from hell, they will tell you I am Satan transformed into an angel of light, they will tell you that to preach universal emancipation is to preach an impossible Utopia; they will tell you that the restoration of the land to the people is a doctrine that will bring about disaster and anarchy; that life would not be safe unless the favoured few held the wealth. They will tell you that God rules, but that He rules through them. When I tell them that God has sent me to plead with them to give the labourer the hire that is due to him, they will say it must not be—that the worker must not be enfranchised because he is too ignorant to properly use his privileges. They will pillory me, they will excommunicate me with bell, book, and candle; the learning of the Universities will be brought to bear against me. They will tell you that if you follow me I shall lead you to perdition. They will malign, scandalise, and misrepresent me. While I am ministering to the sick, comforting the sad, encouraging the weak, helping to make the world brighter and better, they will slander me by day and night. This is the battle. But emancipation comes with the day breaking over the hilltops. Men are beginning to appreciate that the lower strata of humanity may be lifted up. Men are looking to the hilltops for the first beam of the coming day. Hope springs eternal in the human breast, and hope is being kindled in their hearts by the signs around them. The cry over the cemeteries is being hushed, for the light from the hilltops, falling aslant the corridors of death, reveals the passage to a life beyond."

"Who are you?" I cried, once more. "Who are you who are thus to be reviled and slandered—who are you who preach this grand gospel?"

She turned to go.

"What, you will not tell me? When I hear you slandered, shall I not know? Am I to be left behind, and you have no champion to speak for you? Tell me your name, and, though earth and hell oppose you, I will be faithful to you. I care for no slander, contumely, cold looks, boycott—nothing for the opinion of men who know naught of you. I have seen you—your presence has won my heart. You have brought back my beloved ones. Who are you who will do this for humanity?"

She turned, and, with a smile I shall never forget, replied—"I am SPIRITUALISM, the angel of Universal Emancipation."

D. G.

#### TO CORRESPONDENTS.

H. T. E., D. G., J. W. B., "One in Perplexity," and B. T. H.—Next week.

M. S. S.—Greatly obliged. Wish we had seen it sooner, but it is too old for quotation now.

#### REMARKABLE MATERIALISATIONS.

From reports which reach us from time to time we are unfortunately compelled to believe that in the United States, as elsewhere, there are villains about who pretend to give materialisation séances which are iniquitous frauds from top to bottom. But Spiritualists must not be disheartened on that account; rather should they honestly and earnestly determine to exercise all possible care in their investigations and to expose and punish imposture without mercy. "Form manifestations" are solid facts beyond question, as we know from personal experience. The phenomena, however, are sometimes so "passing strange" that there is no room for surprise if those who have not witnessed them for themselves under perfect conditions hesitate to give full credence to the testimony of others. Here is a story, for instance, of materialisations through the mediumship of Mrs. Emma Archer, in Cincinnati—which many persons will find it difficult to accept in its entirety, even though we have the assurance of the "Light of Truth" that it is from the pen of its own reporter who had been sent to the séance "to see for himself and to write up the facts minus the colouring with which enthusiastic correspondents often embellish their reports." The inference, of course, is that there is no "embellishment" here:—

Of course the cabinet was examined. This consisted of a curtain parting the front from the back parlour. But the back parlour had no windows and only two doors. To make sure that no confederates (other than spirits) could obtain access, the reporter, in company with Dr. Groenland, examined floor, walls, and doors for traps or sliding panels. Being satisfied that the spirit's laboratory was an honest institution, the doors were sealed with the inspectors' autographs. A horseshoe circle—fifteen in number—was then formed before the cabinet, and the medium placed behind the curtains on a chair. In a few minutes she was entranced, and a child spirit of about twelve years—but half the size of the medium—stepped forth and greeted the audience in a voice as unlike that of the medium's as C is from A in music with about two octaves intervening. She was greeted by several of the audience as "Trixy." Sceptical readers may feel disposed to introduce a pun on the name, but it is unnecessary, as the only tricks this little spirit was guilty of was that of anticipating people's questions and replying accordingly.

Following Trixy, about twenty spirits in white costumes appeared, mostly of the blonde type—the medium being a thorough brunette—though the first partook somewhat of the medium's expression, losing it, however, as the séances advanced. But this is natural, as it takes more or less time for spirits to assume their own individuality where the medium is entranced and inside the cabinet. But this is a small matter when taking what followed into consideration.

One spirit called for a party and addressed them in German, a language the medium does not understand. This was pronounced the best test ever received by those concerned.

Primrose, an Indian maiden, with long black hair, walked out, half-way across the floor. The reporter was permitted to examine the tresses of this spirit, and found them glossy, pliable to the touch, and indicative of "live" hair—not of the wig order. That it was not the medium transfigured was proved by the small stature, being at least a head smaller.

Often a spirit in white would show herself and immediately be supplanted by the medium in trance and in her dark costume, giving a test to those who may have felt doubtful on some points.

Five male spirits followed the above, one of light type, apparently a Circassian; one of a dark type with Jewish features and marked with despair. When asked to give his name, he said: "I am not dead, though they did bury me—but where am I now?" Then he began to dematerialise, and hastily questioning him for his name as he disappeared, he said, huskily, as his head neared the floor: "Henry Lamont." The next was a tall man with iron-grey whiskers. The reporter was privileged to stroke this gentleman's beard and pull it. There was nothing about it to raise his suspicion of deception. This one was followed by E. V. Wilson, who allowed the entire circle to come up and examine him. Finally he dematerialised before



the assembly, speaking as he did so, the last word being spoken as his head touched the floor.

A number of spirits materialised in front of the cabinet, beginning as luminous points on the floor, and either withdrew into the cabinet or disappeared as they came.

However, there were twenty-six distinct materialisations, some appearing two and three times. They were of all sizes and ages, and proved conclusively that they were not mere transfigurations of the medium—although a phenomenon regarded by some experts as more wonderful than independent materialisations. That they were not confederates was proven by the intact condition of the seals on the doors after the séance, the committee examining them immediately after the announcement by the last spirit that the séance was closed.

### AN APPARITION SEEN BY AN INFANT.

The following case seems to me of so exceedingly interesting a character, owing to the extreme youth of the percipient, that I obtained the courteous permission of the Editor of "Annales des Sciences Psychiques" to translate it, the only condition being that I should indicate the source from which it was derived. It appeared in No. 1, January and February, 1894:—

On Sunday, January 12th, 1891, about six p.m., our little boy, Ernest, aged twenty-three months and twelve days, who was seated on his father's knee by the kitchen fire, became excited, crying out: "A lady up there," and began to ascend the stairs, we following, greatly interested, and carrying a light. He ran immediately to the bed where his grandmother had died three months and a half previously, September 26th, 1890. Not finding her, he searched about the room, and presently, discovering her at the window, he ran towards her crying: "Lady! grandmother! Oh, my beautiful grandmother!" smiling, and holding out his arms towards her. As he approached the window the apparition passed to a corner of the room. He pursued, but was unable to grasp it, and at last it passed again to the window, where it disappeared, as he saluted it with hand and voice: "Good-bye, beautiful grandmother. Gone! I see nothing; let us go downstairs"—all this in his infantile language so easily understood.

The next day he went up to the room several times, but saw nothing. The second day he again went up in his mother's arms, and, on looking round the room at last saw her again, and saluted her with: "Good morning, grandmother, beautiful grandmother!" He went up daily thus for about a fortnight, but saw nothing.

Ernest was a little over nineteen months old when his grandmother died. He was very fond of her, but had never seen her otherwise than in the bed where she died after eight months, from a lingering and most painful disease.

Ernest is neither more nervous nor intelligent than ordinary children of his age. When asked where his grandmother was, he replied that she had gone to Paradise, without knowing the meaning of the word.

Nothing had been said about her for some days when the above circumstances transpired.

The curé of St. Aubin writes:—"I certify that the above information was received by me directly from the parents of the child, and signed by them, and I declare, on my soul and conscience, that knowing them well, I believe them incapable of departing in any way from what they believe to be the truth.

"The father of the child is a farm labourer; the mother keeps a grocer's shop; all three are in excellent health; and neither the parents, nor the child, have any affection of a nervous character.

"The father told me that on going upstairs with the child he distinctly perceived the odour of a particular acid, much used during the grandmother's last illness. The mother smelt nothing.

"This year both parents told me they had heard from time to time a sound like the ticking of a watch in different parts of the house, without being able to discover the cause, but they attached no importance to the latter circumstance."

ELIZA LUTLEY BOUCHER.

You can only obtain the exercise of your rights by deserving them, through your own activity, your own spirit of love and sacrifice.—MAZZINI.

### 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.]

#### Colonel Olcott's Circular.

SIR,—May I correct an error in Colonel Olcott's circular, causing an unintentional injustice to my friends George Mead and Bertram Keightley? They did not know when they issued their notice that I was to perform the unpleasant duty of stating the charges against Mr. Judge. The great distances which separate us from each other—Colonel Olcott in India, Mr. Judge in America, Messrs. Mead and Keightley in England—make slight misunderstandings very easy; nothing was known here as to stating the charges until I reached England in April, and the Secretaries' circular was issued while I was on the sea.

May 29th, 1894.

ANNIE BESANT.

#### Mrs. Besant and Indian Civilisation.

SIR,—I am in accord with the general trend of Mr. Richard Harte's remarks in "LIGHT" of April 21st; but in one or two matters he seems to have placed a wrong construction upon what I said in the last preceding number of "LIGHT." He writes about my "concern for the stability of our rule in India, so terribly endangered" by Mrs. Besant's advocacy of "Hindu superstition"; whereas I manifested no "concern" whatever for the continuance of English supremacy in India, as I did not think it endangered by Mrs. Besant's oratory. Mr. Harte must have evolved this idea from his own inner consciousness. It was certainly unjust for him to sneer at me for that of which I was innocent. I expressed no concern about English rule in India, but I did express concern about the possible check to the progress of Hindu civilisation resultant from Mrs. Besant's lectures. So far as Mrs. Besant and the overthrow of English rule in India are concerned, I simply made a passing reference to an alleged remark of hers which seemed inimical to the present Government, but I expressed no concern as to any direful results to England from aught that she had said.

Although at that time I paid little heed to anything that Mrs. Besant may have said calculated to endanger the stability of British domination in India, if there is any truth in the reports now being published in the "Spectator" and other journals relative to the probability of a revolt in India at an early date, it is possible that the declamations of "Annie Bai" against Western civilisation and her impassioned appeals to the Hindus to resist all reforms advocated by foreigners (the latest Mlechhas of the Occident, of the orthodox Hindus) may have been more deleterious in their effects than I had supposed. It may be only a coincidence, but it seems significant that immediately succeeding Mrs. Besant's fiery denunciations of European civilisation, an outbreak of the natives against the English is threatened. Certain it is that if such outbreak were contemplated, the recent speeches of "Annie Bai" would not tend to its discouragement, but, rather, would intensify the feeling of discontent against the British, and thus strengthen the determination to engage in rebellion.

The sentence I quoted from Mrs. Besant, with a query as to its treasonableness, has been publicly disavowed in a London journal by Mrs. Besant since I wrote my article for "LIGHT." I have seen no disavowal in a Hindu journal. Instead, I find in the "Theosophic Thinker," of February 10th last, in a report of a speech by Mrs. Besant, at the Maidan, these significant words:—

They (the Hindus) can suffer a little longer, and see whether the European civilisation, which they so much admire, and which they are so anxious to transplant to Indian soil, does not become intolerably bad in twenty or thirty years more. Discontent and rebellion are smouldering everywhere in Europe, and it will not be long before they burst into open flame. Hindus must wait till then. They must not in the meantime sweep away every ancient landmark.

What does this mean? The reader can judge for himself. This, and nearly all that I quoted from Mrs. Besant in my former article in this paper, were copied from the theosophic periodicals in India, and were not in any manner disavowed at the time. Recently, though, the force of much of Mrs. Besant's intemperate remarks and Hindu extremisms has been attempted to be weakened by published statements that the newspaper



reports of the speeches are inaccurate. While, very probably, there have been inaccuracies and exaggerations in some cases, it is too great a stretch upon my credulity to ask me to believe that the reporters and newspapers all over India have made the same mistakes and misrepresentations in Annie's addresses. I find the same ideas on caste, idol-worship, the many gods of India, &c., &c., in various addresses delivered in different parts of India. Under these circumstances, there can be no reasonable doubt that Mrs. Besant was reported substantially in a correct manner on these points.

A second unjust remark of Mr. Harto's is that wherein he speaks of my doing the Hindu religion a great injustice if I think it is represented only by the reactionary party with which Mrs. Besant seems almost wholly to have associated. As I have been a close student of all phases of Hindu thought for fifteen years or more past—in fact, as Hinduism is a speciality of mine, as an Orientalist—it were an impossibility for me to be so ignorant of the various shades of religious unfoldment in India as is implied by Mr. Harto. I am well aware of all the reform movements in India; and, in my recent address on Hinduism at the Congress of Religions, in this city, I gave an account of the more important of these, the Brāhma Samāj, the Arya Samāj, &c. It was not with these, but with the orthodox Hindus, that Mrs. Besant principally affiliated. Her labours were in antagonism to the reforms of these progressive schools, and her work has been sharply criticised by prominent workers in the Brāhma Samāj. Had "Annie Bai" united with the Hindu reformers in the advocacy of the good work which they are doing, I should have only commendation for her labours in Hindustan. It is because she violently opposed all reform, and denounced the Western civilisation upon which those reforms are based, that I have written as I have concerning her Indian tour. The Brāhma Samāj is doing noble work, and the Arya Samāj is also aiding in the cause of reform in some directions; but, to its shame, the Theosophical Society in India, for the most part, has been, and is, an active agent for the encouragement and support of orthodox Hinduism, with its manifold superstitions, barbarisms, and immoral practices.

San Francisco, Cal.

WM. EMMETTE COLEMAN.

#### Mrs. Besant and Spiritualism.

SIR,—Mr. Slater, in his criticism of Mrs. Besant's recent lecture at York, has raised some interesting points well worthy of further consideration. It is stated, in the course of his remarks, that Mrs. Besant suggestively alluded to Spiritualism and Spiritualists as dragging down the departed from their state of happiness by the indulgence in communications.

A short time back I was present at a lecture on "Death and After," in which Mrs. Besant made a similar statement. The exact words I forget, but the tenor of the whole allusion was most condemnatory of mediumistic practices, and it was the lecturer's opinion that it held "our loved ones" strongly bound to earthly conditions by our mistaken affections, retarding their post-mortem progress, and the proper sunderance of all those material ties and associations belonging to the lower life from which it was now so necessary that they should be completely parted. This was, of course, in strict accord with Theosophic doctrine, but there was a very strange and self-evident contradiction made to this theory by the lecturer herself, when presently she came to speak of the well-known spirit, Katie King. Mrs. Besant, I believe, in support of a contention that only unadvanced (Kama loka) spirits manifested at séances, referred to the time when it became necessary for Katie King to say farewell, and enter upon conditions of life which precluded the possibility of her further materialisation and presence in the circle. Katie thus became an adverse illustration of the theory that spirits cannot progress when attracted to, and held in, earthly atmospheres.

After many months of wonderful manifestations in the objective and palpable form, and a growing, tender, and strange affection for those who constituted her circle, Katie, announces that she must say farewell, that she can stay no longer. The story of this last séance has been touchingly recorded. No protestations of her friends, or desires of her own could detain her, and so this strange visitant of many months goes "up higher" and is seen no more.

This reference to Katie King's farewell being alluded to in Mrs. Besant's lecture, appeared to me, at the time, as a striking self-contradiction of the assertion which preceded it. There have also been recorded among Spiritualists many instances of help

and benefit to unprogressed spirits by this same condemned communion.

Phenomena may occur in circles, however degraded; the communion of spirit to spirit is a higher manifestation. We may spiritually progress, and reach higher spiritual spheres or conditions here and now, and enjoy within ourselves some foretaste of that heaven to which our friends have attained, a state that every aspiring soul may reach, a peace that passeth understanding.

This is a Spiritualism Mrs. Besant does not quite recognise. All Spiritualists are not blindly phenomenologists, without a glimpse of occult law. We recognise what pertains to body, soul, and spirit, and something of the laws of each. Spiritualism is a boundless study of Man as a spirit, and an intelligent Spiritualist is one who opens up his intuitions to know himself more fully and follow the quest of his divinity. Mrs. Besant does not quite do us justice.

Canterbury.

A. F. COLEBORN.

#### Are there Mahatmas?—An Answer.

SIR,—In "LIGHT," 17th of February, 1894, you published a letter from me asking Colonel Olcott concerning the existence of Mahatmas. Colonel Olcott writes to me as follows:—

You ask Mrs. Besant and myself in "LIGHT" (1) Are there Mahatmas? (2) Do they teach Mrs. Besant and Colonel Olcott? Answers (1) Yes. (2) No matter whether they do or not. Let the words and deeds of the two persons named be judged by themselves, and leave the question of hidden teachers aside. If we teach well and help our neighbours to live towards a good ideal it does not in the least matter as to whether the state of our spiritual development is such as to enable us to get to the teachers in astral body or otherwise, or for them to get to us. The great desideratum is the approximation, and the method, self-development, self-abnegation. You may quote that in "LIGHT" if you wish. I abominate everything that looks like putting our teaching on authority, and therefore it does not matter whether the public believe or deny the existence of Mahatmic teachers.

Amen. It is not for me to chop logic with such workers for a great cause as Colonel Olcott and Mrs. Besant; but, malcontent as I am, I must ask—What is a Mahatma?

I can conceive dimly how Nirmanakayas have, and do, come into sympathy with humanity so as to help the progress of the race, and teach us the way towards better things. There is much reason, it seems to me, to think of ourselves as pawns moved by agents beyond this plane of existence. I can understand that a bright being, Stainton Moses, was approached by "Imperator" and other controls whose teaching is well-nigh divine. And I am anxiously desiring to know whether Stainton Moses was inspired by Nirmanakayas who—I hope it may have been so—were in communication with a brotherhood of Mahatmas now living in the flesh. I wish I had something better to base this assumption on than conjecture, arising out of what I think to be similarity of teaching. I won't argue for it or against it. What I want is proof, and I confess that I have none.

Malcontent as I am, I feel myself constrained to accept Colonel Olcott's wise direction, to judge him and Mrs. Besant in accordance with the goodness of their noble endeavours. I hug closely to me Colonel Olcott's concluding remarks. I, too, hate all authoritative teachers. When I was a child I suffered under clergymen schoolmasters. They were down on me, because I could not conceal the dead certainty I had in my mind about them, and the doubts I expressed about their teaching.

Now, at the close of a life of doubt, I begin to hope that manifestations caused by outside agencies—call them spirits—apparent enough to anyone who may have inquired about them during the past thirty years and more, may be the yeast which has for ages been working towards a better sort of human loaf than has hitherto been available for those who hunger for such righteousness as they can digest.

Highfield, Mottingham, Kent. GILBERT ELLIOT, F.T.S.

#### Koot-Hoomi and Professor Kiddle.

SIR,—In the last issue of "LIGHT" there is a reference to the Mahatma Koot-Hoomi and the now celebrated plagiarism from Professor Kiddle's discourse.

I was in New York when Professor Kiddle wrote this discourse, and he read it to me at his house before delivering it in public, as was his custom in such matters. Professor Kiddle asked me to accompany him as his guest to the Lake Pleasant



camp meeting, not far from Boston, and I did so, and heard him deliver the discourse before an audience numbering several thousand persons. I believe the discourse was published in the "Banner of Light" soon afterwards.

When the plagiarism appeared in Mr. Sinnett's book, it was naturally the subject of much discussion. Seeing Professor Kiddle almost every day, we often spoke of the matter, and he finally decided to refer to it in print. We never, either of us, had the slightest belief in the existence of the Mahatmas, either in the Himalayas or anywhere else. The Theosophical leaders of that day had carried a joke too far and had spoiled what was meant to be a brilliant and sensational advertisement to help Madame Blavatsky into notoriety. William Emmette Coleman has more than once alluded to this plagiarism, and to the absurd idea of Mahatma existence, until there is hardly a new opinion left for any of us to express. Distance not only lends enchantment to the view but to the imagination, and that is the secret of the fuss that has been made over this Himalayan business. To have placed these Mahatmas in Egypt or Arabia would have been too near, and the thing would have lacked the essential enchantment.

JESSE FRANCIS SHEPARD.

#### Exoteric and Esoteric.

SIR,—Pray allow me to correct a mistake contained in the citation given on page one of last "LIGHT," and the comment thereon. It is not correct to say that "the occult is never more than the unexplained," or that "the esoteric is constantly being changed into the exoteric, as science takes the place of mystery." A thing is not "occult" or "esoteric" simply because unknown. Those terms imply that which is by its very nature interior, mystic, spiritual, because belonging to a region of existence which transcends the outer senses and lower reason, and requires, therefore, for its apprehension and comprehension an interior faculty and the application of the mind to a superior level. And being thus, it is none the less "occult" or "esoteric" because perceived and explained. E. M.

The English Buddhist Pilgrim; Japan Revisited; a Year's Record.

SIR,—More than a year has now elapsed since my arrival in this most interesting country. The invitations to lecture are so numerous that I can only remain a day or two in each temple, where I am accommodated. I have already visited the principal centres of population, and nearly all the important towns in Central Western Japan from Shimonoseki to Tokio, and to the east of Kyoto and Osaka, lecturing daily, usually delivering several short addresses—forenoon, afternoon, and evening—often in different temples, some distance apart, the temples in many instances not being large enough to admit congregations of more than eight hundred to one thousand.

From the commencement, I found it best to dispense with an interpreter, after two or three trials.

It will, no doubt, interest your readers most to learn something of the spiritual, religious, and ethical state of mind of the natives.

There is a steadily increasing re-action against crude materialism; and activity amongst the laity is spreading rapidly, especially in consequence of my lecturing tour. Strong outward pressure has been growing, and brought to bear on the clergy, who are beginning in many cases to awaken to the necessity of teaching the youths who will be the future incumbents of the temples.

I have lectured at the principal educational establishments of each sect, and on every suitable occasion I urge the necessity of higher education; to be in advance of, or at least not behind, the young people taught in the schools under the Educational Department. I also urge the desirability of a higher standard of preaching, more liberality between the sects, less attention to mere forms and rites, and more to ethical culture, in harmony with the advanced spirit of the times, here and abroad.

It is a great mistake to suppose that Buddhism is more idolatry; it certainly is not Atheistic, at least, as seen in Japan. Superficially the several sects appear to disagree. The Jodo (pure land) and its more modern Japanese offshoot, the Shin-shin, have minor points of disagreement; as likewise the Tendai, and its mediæval branch, the Nichiren; the Shin-shin and the Nichirenshin being somewhat divergent, as are certain modern Christian sects, in details. The minor subdivisions of the sects are mere questions of Church government, organisation, and minor details of the ceremonial, costumes of priests, and altar paraphernalia, &c.

The great majority of Japanese observe Buddhist rites, especially obsequies; and also, with few exceptions, the Shinto. A small number observe the Shinto rites only, ignoring Buddhism, even to the tomb. The number of real Christians is very small; and careful inquiry reveals only a very few burials according to the Western creed, for instance, at Kyoto, where there is a numerous mission element, schools, &c. The attendance at the places of worship of the thirty or forty sects of Christians, which are represented by missions in Japan, is very small indeed, especially in the interior.

With compliments and remembrances to old friends,

C. PROENDES.

#### A Hall for East London Spiritualists.

SIR,—As will have been seen from announcements previously made, the Stratford Spiritualists are desirous of raising the necessary funds towards building a hall for the better and more complete and systematic advocacy of the principles of our cause, and to furnish the basis of a movement which shall be at once reformatory and constructive.

For many years the phenomena and philosophy of modern Spiritualism have continued to spread. Many adherents have been gained, and energetic workers have been added to our ranks, but, while we number amongst us many such, there are many more who, having been convinced of the reality and utility of spirit communion, and while always willing to defend their principles if attacked, to a great extent confine their operations and influence to their own immediate circle and surroundings. To such we venture to appeal, confident that in aiding our work they will be benefiting humanity and spreading our cause in a better way than unaided individual effort could ever accomplish.

In the East of London especially, during the past ten or twenty years, many small centres of spiritual work have been from time to time started and maintained, but many of which have survived only a few months, or at most a year or two. London Spiritualists have never possessed a hall of their own, and have been dependent on the chances of hiring some more or less—mostly less—suitable room for a meeting place. It is, perhaps, full early to prognosticate the position which other-thought movements will adopt with regard to Spiritualism, but, seeing the tremendous changes of thought which a general acceptance of our philosophy involves—amongst sects as well as amongst individuals—we must necessarily make foes as well as friends, and it behoves us not only to be independent in the matter of possessing suitable halls for the dissemination of our principles, but to effectually put it out of the power of any adverse influence to boycott our movement by rendering it difficult or impossible for us to hire halls when requisite. Co-operation is earnestly solicited from all friends, and donations will be thankfully received by

THOMAS M'CALLUM,

Secretary for Building Fund.

23, Keogh-road, Stratford, London, E.

#### "A Treatise of Natal Astrology."

SIR,—Referring to the able review of the above contained in your issue of May 12th, in which a desire was expressed that the authority for the horoscopes given in the work should be publicly stated, we willingly comply, fully recognising the reasonableness of the request, in view of the many false nativities which have from time to time been published. The greatest care has been exercised by us to introduce only well-authenticated nativities, and in no instance has the time been "corrected." Nearly all the birthtimes can be verified from books accessible to readers at the British Museum—Louis XIV., Frederick the Great, the Emperor Paul, and Marie Antoinette, from the official "Gazette," published at Paris, which gives the accouchements of foreign Sovereigns as articles of news; the Emperor Maximilian and the Archduke Rudolph, from the official "Gazette," published at Milan; the Empress Maximilian, from the "Moniteur," published at Brussels; Reynolds, Davy, and George Eliot, from the lives by Leslie, Paris, and Cross respectively; Washington, from Lossing's "Mount Vernon and its Associations"; Marlborough, from Mr. Leslie Stephen in the "Dictionary of National Biography"; Haydon, from his Autobiography; Dumas and the Queen of Roumania, from biographies which we cannot accurately indicate at this moment; Victor Hugo, from a biography published in his lifetime and translated into English; Napoleon, as stated in "Natal Astrology"; Byron, from his own statement to Trelawny given in an unpublished letter of the latter. In the few instances in which we cannot at present recall full particulars of the biographies containing the records, the student may, if he cares to pursue the matter further, rely upon the assistance of the officials at the Museum library, or apply to us at a later stage. With reference to the batch of cases supplied by one of the Commissioners in Lunacy



it seems necessary once more to draw attention to the warning, given by Mr. Trent in "The Soul and the Stars," that the statistics of birthdays of lunatics must be very imperfect unless the hour of birth is given, as without this the mundane aspects cannot be determined, nor the position of the planets in the figure. We should, nevertheless, be glad if the Reviewer would send us for examination a list of all the additional cases to which he refers. We should like to add that, while it was impossible to write a new Astrology, a close examination of the work will show that a considerable proportion of the matter has never previously been published, and to that extent the book may be said to supply a want. It is saying too much to assert, as your Reviewer does, that we have no faith in primary directions. We have merely abstained from treating upon that method until we obtain more definite results.

May 19th, 1894.

G. WILDE.  
J. DONSON.

#### Mr. Shepard's Concerts.

SIR,—Probably it would interest many of your readers if Mr. Tonner can conveniently give information upon two points connected with Mr. Shepard's mystical concerts.

1. Is there any special reason why the "Passage of the Red Sea" is so often rendered, whilst the other performances are, generally speaking, not repeated?
2. Has a phonograph been employed? If not, why not? If it has, what result has been obtained?

Budleigh Salterton, S. Devon.

J. HAWKINS SIMPSON.

#### "Dr. Mack" and Cancer.

SIR,—Until now I have never seen a case of undoubted malignant cancer cured or on the way to be cured; but "Dr. Mack" has introduced me to a case which is true malignant open cancer, and which seems to be on the way to be cured. He began last December to operate on Mrs. N., at which date there was an open sore copiously discharging, a hard wooden tumour in the breast, much pain, and the arm next the tumour, as usual in such cases, much swelled.

I saw the case a month ago, and found the swelling of the arm, and the pain, gone, but the tumour hard, cliff-like, and discharging, and adherent. I saw it again yesterday; the tumour had diminished in size and seemed under my touch to be softening, and the discharge had all but ceased; and if matters continue thus to progress a cure of the hitherto incurable, seems probable.

Mack admits that until this year he never believed he could cure cancer, but "he is told" that his time for that has now come.

For myself I have never despaired of the cure of true cancer, and when I know that spirit power can disintegrate matter, as in the case of my iron ring, I ask myself: Why should spirit find it difficult to dissolve malignant tumours?

Birch-grove, East Grinstead. GEORGE WYLD, M.D.  
May 22nd, 1894.

#### MR. J. J. MORSE'S LIBRARY—A SOCIAL EVENING.

The library and reading-room, 26, Osnaburgh-street, Regent's Park, was on Friday, May 25th, the scene of another of those pleasant gatherings which have done so much to popularise the institution as a centre of Spiritualistic activity. After the usual time devoted to introductions, conversation, and the examination of spirit photographs exhibited by Mr. Andrew Glendinning, the musical portion of the programme was gone through. Miss Bellingham executed a pianoforte solo, the evergreen "Home, sweet home"; Miss Smith followed with a song "When the children are asleep" (Moir), and was succeeded by Miss Jessie Dixon, who gave two Spanish songs, accompanying herself on the guitar. Miss Dixon's reputation as a musician and vocalist extends far beyond the precincts of Spiritualism, and it is needless to say that her services on this occasion met with general appreciation. The veteran worker, Mr. Thomas Shorter, then recited "The Miracle Land," a poem which readers of his works will recognise as one of his own productions. Apart from the merit of the recital, the personality of the reciter lent a great interest to this portion of the programme. Miss Florence Morse gave "Going to Market," a ballad to which her sympathetic and cultivated voice did full justice. Mr. J. J. Morse then gave a characteristic reading from Mark Twain, "Curing a Cold," and Miss Jessie Dixon rounded off this portion of the proceedings by a song, with guitar accompaniment, "Meet me by moonlight alone." The friends then descended to the dining-room, and partook of the refreshments provided there, and after more conversation, and a few appropriate remarks from Mr. Morse, the assembly broke up. Amongst the guests present were: Dr. and Mrs. Smith and Miss Dixon, Misses Jessie and Nellie Dixon, Madame de Vedal, Miss Rowan Vincent, Mrs. Bell, Miss Porter, Mr. Millard, Mr. S. E. Potts, Mr. J. E. Wade (from Constantinople), Mr. and Mrs. Percy Smythe, Mr. Leigh Hunt, Miss Bellingham (of Canterbury), Mr. A. Glendinning, Mrs. Barton (of Clifton), Mr. Thomas Shorter and Miss Shorter, Mrs. Bathe, Mr. Chapman (of Denbigh), Miss McCreddie, Mr. South, Mrs. Brinkley, Mrs. May, Mrs. Saunders, Dr. J. J. Smith, and Mrs. and Miss Morse.—D. G.

#### SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, LONDON, S.E.—On Sunday last Mr. Bertram gave a very interesting reading taken from the "Medium and Daybreak" of last year, "On the Religious Congress of all Nations, held at Chicago," followed by a lecture on Bible teachings. On Sunday next, at 7 p.m., Mr. J. T. Audy; address, Thursday, at 8 p.m., Mrs. Bliss, clairvoyante. Admission by ticket only, to be obtained of the secretary; early application necessary.—J. B.

LONDON OCCULT SOCIETY.—Next Sunday evening, at 7 p.m., at the School of Opera, 18, Baker-street, Portman-square, my guide will deliver, through me, the first of a series of trance discourses on "Occultism and Esoteric Religion" to members and friends of the Society. Those wishing to join or who desire cards of invitation may address the secretary, 15, Lancet-villas, Maida-vale. The lectures will be preceded by a spiritual service. No admission after 7.30.—A. F. TINDALL, A.T.O.L., President.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last a large number of friends assembled to welcome Mrs. Spring after her recent severe illness. Her guide delivered an able discourse upon "The Soul of Man," followed by very successful clairvoyant descriptions of spirit-friends present. Sunday next, at 7 p.m., Mr. W. Wallace, the pioneer medium; Tuesday, at 8 p.m., séance, Mrs. Massey. June 10th, Mr. Francis.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening we met with the avowed intention of waiting to receive the "inspired word" which should be present at all truly Spiritual assemblies. We waited, and not in vain, as one after another spoke as the spirit gave them utterance, with the result that all were indeed blessed. Sunday next, an inspirational meeting, at 6.30 p.m. The summer outing of the South London Spiritualists' Mission will be held on July 2nd. Ashstead Woods will be the resort. Full particulars later.—C. M. PAYNE, Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last Mr. W. H. Edwards gave his first lecture in the above hall on "Animal Magnetism and its Relationship to Spiritualism." After some brief explanation of animal magnetism, showing that it is the vital fluid possessed by all, but in various degrees, he stated how Mesmer accidentally discovered his superabundance of this peculiar force, and could direct and utilise it for curative purposes. This influence, so long ignored by the medical fraternity, was at last receiving their attention and recognition under the now more popular name of hypnotism. He also pointed out how various articles, once in the possession of certain individuals, retained the persons' magnetic properties after they had passed from material life, and, forming their centre of attraction, oftentimes resulted in others, who came in contact with these articles, taking up the same conditions and actions as their former possessors—incidents to prove which were given from the lecturer's personal experiences. Great attention was shown by the entire audience throughout the evening.—J. W.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 p.m. Mr. J. A. Butcher read R. D. Owen's "Basis of a Spiritual Life," and his guides pointed out that the knowledge of that life, as disseminated by creeds, is very crude, and, as investigators, we must throw over preconceived notions, if we wish to understand the true spiritual life, and cultivate reason. It was a deep and earnest address which was fully appreciated. After the service, we held our annual meeting under the able presidency of our good friend Mr. R. Wortley. The whole of the previous committee were re-elected, with four additions. The report showed, receipts, £30 3s. 6d., expenditure, £20 13s. 3½d., balance in hand, £9 10s. 2½d., Society's stock, £21 13s. The meeting was very harmonious throughout, and to Mr. R. Wortley are accorded the sincere thanks of the members for his valuable sympathy. Next Sunday, Mr. A. Glendinning will speak on the "Phenomena of the Unseen," and solos will be given by a talented lady friend.—J. RAINBOW.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—The success achieved by Miss McCreddie in the clairvoyant descriptions given by her at this hall on May 13th, and the consequent general desire that she should repeat her visit, induced the secretary of the Marylebone Society to remit the usual rule against the same speaker or medium being engaged at too short intervals. As a result, Miss McCreddie again occupied the platform on Sunday last, but in order to relieve her of the burden of occupying the whole evening with the manifestations peculiar to her mediumship, Mr. W. T. Cooper very kindly consented to open the proceedings with a short address, which was listened to with attention by an exceptionally large audience. Miss McCreddie was again particularly successful, nineteen descriptions being recognised out of twenty-three, the Christian and surname of the spirit being given in some instances. Apart from the personal interest attaching to the clairvoyant descriptions, it is felt that they constitute a valuable object lesson in the phenomena associated with the movement, and afford an agreeable variation to the grand subjects dealt with by the trance speaker, Mr. J. J. Morse, whose guides will next Sunday evening, at 7, lecture on "Salvation versus Evolution."—L. H. R.