

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 815.—VOL. XVI. [Registered as] SATURDAY, AUGUST 22, 1896. [a Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

An American journal prints a letter written by Harriet Beecher Stowe shortly before her mental failure. Its chief value is in the suggestion that her withdrawal of mental power was a withdrawal into a flood of light behind the veil. Onlookers, in many such cases, see the painful and pathetic side; but, as in death, the so-called 'sufferer' is often drifting into light and peace; and, truly, if this is only illusion it is a very merciful and blessed illusion, and a good thing for us to know. Here is the letter:—

I am come to that stage of my pilgrimage that is within sight of the River of Death, and I feel that now I must have all in readiness day and night for the messenger of the King. I have sometimes had in my sleep strange perceptions of a vivid spiritual life near to and with Christ, and multitudes of holy ones; and the joy of it is like no other joy—it cannot be told in the language of the world. What I have then I *know* with absolute certainty, yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about Him there is a sphere where enthusiasm of love is the calm habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words.

By the way, the article in this month's 'Atlantic Monthly' by her friend, Annie Fields, gives many beautiful glimpses of her in the days of her 'fading away.' She seemed, in truth, fading into sunshine. The brain had 'almost ceased to act,' but, says Miss Fields:—

She has become 'like a little child,' wandering about, pleased with flowers, fresh air, the sound of a piano, or a voice singing hymns, but the busy, inspiring spirit is asleep. Gradually she is fading away, shrouded in this strange mystery, hovered over by the untiring affection of her children, sweet and tender in her decadence, but 'absent.'

What a delicious suggestion of passing beyond the veil, not to death, but to radiant life!

Miss Fields assures us that Mrs. Stowe was definitely a believer in the facts and philosophy of Spiritualism. She says:—

It was during one of Mrs. Stowe's visits to Boston in the ensuing year that she chanced to talk with greater fulness and openness than she had done with us before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony, so far as I am aware, unless it may have been to sit with others who were interested, but her conclusions were definite and unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking people who do not recognise a certain truth hidden within the shadows. She spoke with tender seriousness of 'spiritual manifestations' as recorded in the New Testament and in the prophets. From his early youth her husband had possessed the peculiar power of seeing persons about him who could not be perceived by others; visions so

distinct that it was impossible for him to distinguish at times between the real and the unreal.

But she herself was a medium. Miss Fields retells the old story of the sea captain who spoke to her of 'Uncle Tom's Cabin,' to whom she said, 'I did not write it.' 'You didn't,' cried the captain, 'then who did?' 'God,' she replied, 'I merely did it at His dictation.'

'The Humanitarian,' for August, can at all events claim credit for variety, but one note is distinguishable all through. It wants a sane world. The article on 'Antidotes to Pessimism' sends the victims of the 'brothers of the black brow' to Browning, Tennyson, and Emerson, whose works are indeed 'a complete bible' as against the devil's gospel of despair. We hardly like the tone of 'The Curse of Cobdenism,' and think the very title is a trifle spiteful. 'Cobdenism' is not responsible for what the rowdy spirits mean by 'Trade follows the flag.'

One of the spiritual pioneers of England, Charles Hargrove, of Leeds, is publishing a series of sermons on great subjects. One on the old and yet ever new question, 'If a man die, shall he live again?' lies before us. It is full of tender and reverent but vigorous thought. Here is a glimpse of it. After saying that the foundation of our belief in a future life is neither Church nor Bible, nor argument nor stories, he asks: 'What then is it?' His answer is:—

Is it not the sense of personality? Man knows himself; is conscious not only that he is hungry or satisfied, that he is in pain or has pleasure, but that he is—himself. He knows, however dimly, that he is something more than a two-footed animal. He is—a person; he thinks, he knows, he distinguishes right and wrong, he discerns a law above him which he must obey even to his own hurt, he is conscious of choice to do or leave undone—all, it may be, in the most elementary way, yet sufficient, if indeed he is to be called man, to constitute him an Individual, a single soul.

And this it is which he cannot conceive of as sharing corruption with the body. The life of sensation and appetite is of the body, it is an affection of the nervous system, and perishes with it. Break the strings of the harp, and the music in it will be stirred again no more; but what if the harp were conscious, heard its own music, tuned its own strings, distinguished this note as true, and this as false, would there not be more in it then than wood and wire?

No, it is just because man is himself, because he knows and judges himself, that

He thinks he is not made to die, that he revolts against what seems the tyrannous dogmatism of death, and conquers it.

'The Savoy,' for August, is a trifle uglier than usual, and a rather gruesome thing for August. It has many dealings with death, but not much of its light. 'The Dying of Francis Donne,' for instance, is all dull grey, and so altogether unnecessary. The Paper on 'William Blake and his Illustrations to the Divine Comedy' will interest lovers of the mystical, but the full-page illustrations do little more than show Blake's defects. We always say,

'No colour, no Blake,' at all events from the art point of view. 'The Song of the Women: A Wealden Trio,' though very short, is intensely pathetic and picturesque. Mr. Arthur Symonds contributes a bright and vivid account of 'The Gingerbread Fair at Vincennes.'

A dear lover of Nature and of all bright and happy things (A. L. Stevenson, B.A.) has sent us a little book of poems, entitled 'Thoughts in a Garden' (London: E. Stock). Here is a taste of it:—

THE ANGEL OF DEATH.

I am the Shadow of Life, and next to him
I am the mightiest in the Universe;
All that is his, is mine; I set my seal
On each new birth, and, from the tiny leaf
To the most lofty and ethereal mind,
All, all are mine. Yet Life is not my foe:
How should that be, since I am sometimes dear
To mortals, who invoke me with fond prayers?
But this they could not do were I the foe
Of Life, to whom they owe their very being,
And whom they cannot hate. I am not cruel
And terrible, as some have painted me,
But calm and grave, and full of mystery.
I take men—not to blank annihilation,
But to a life other than that they know,
Whose secrets mortal language cannot utter.
My kingdom is unbounded—wider far
Than that of Life; for as he gains, he loses.
But I am ever gaining. Thro' the mists
Of coming centuries I gaze, and see
Myriads and myriads of created things
Which all shall come to me, and take their rest
Within the shadow of my silent realm.

Mr. Voysey does not gratify us by explaining. It is a pity. He usually holds such very definite opinions, and knows as well as anyone how to express them. We hope he is only thinking over the matter. In the meantime we commend to him the words of as robust a thinker as himself, in answer to the question—'Do we go out as disembodied thoughts?' :—

I believe that those who have passed through the experience called death live in space and occupy space as much as I do. Are they then material? Yes, in one sense they are.

I believe that the souls of those that we call dead are not unclothed, but, in the language which Paul used, are clothed upon.

I believe that they possess bodies, not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. Is there anything unscientific about it? No. There is no scientific knowledge able to discredit a belief like this. It is perfectly rational.

'The Mystical World' is as shrewd as it is mystical. It says: 'Every article we write is but a continuation of what we have written before. The Truth grows as does a plant, and we can only write to-day that which is given us to-day. Therefore, those who would understand the editor must read all he has written.' This is excellent as advice, and sound as an injunction, though we have never ventured to ascend the throne in such a regal manner. But we may venture to quote—with awed approval.

THE PRINCE AND THE PALMIST.—People who believe in palmistry will be interested to hear that the Prince of Wales, on more than one occasion, has had his 'fortune told' privately. One well-known professor of the art has informed me (writes 'Marjorie' in 'Woman') that not very long ago his Royal Highness drove up to her house in a hansom, rather late at night, and requested an interview. In spite of the fact that he wore a soft hat pulled over his forehead, and his coat collar turned up, the palmist guessed who her illustrious client was, but without appearing to do so began to read his hand. Madame C— told me with some pride that she was able to predict 'a great turf triumph' (the Derby) and 'a forthcoming marriage' (Princess Maud's). This, of course, was before the engagement was announced. His Royal Highness expressed himself as greatly pleased with what had been divined, and left, still imagining himself incognito, after having paid his guinea.—[It would be interesting to know whether this story has really any foundation in fact.—Ed. 'LIGHT']

BOSTON MEDIUMS AND SEANCES.

By 'BASSILLE.'

(Continued from page 386.)

SO-CALLED EXPOSURES.

On returning home from Boston, after my winter's investigation of mediums and séances there, the first book I happened to take up was the July, 1895, number of the Psychological Research Society's 'Proceedings,' containing what struck me as a very feeble article by Mr. F. W. H. Myers, on 'Resolute Credulity,' which I had not before seen. And on turning over its leaves, I came upon a passage (p. 218 and foot-notes) in which no less than fifteen American mediums are mentioned by name as having been 'exposed' and proved to be frauds, including among others Mr. Keeler, whose remarkably powerful mediumship has been described above.

These statements are put forward by Mr. Myers on the authority of a certain Mr. Curtis. This man is notorious in Boston as an avowed enemy of Spiritualism. His motives are well known to be of a personal nature, and his methods, I have heard on very good authority, are not always commendable. I have already referred to him and his gang as endeavouring to upset the Temple physical manifestations. Mr. Hodgson, whose name also appears in Mr. Myers' article, is, of course, well known to readers of 'LIGHT,' if only in connection with the recent exploits of the Psychological Researchers with Eusapia Paladino at Cambridge.

This matter of 'exposures' is now coming to be better understood. Carl du Prel's very valuable paper in 'LIGHT' of January 11th, 1896, should be carefully studied. The Boston experts and lecturers constantly insist on certain principles of great importance as throwing light on so-called exposures.

The main point is that, if you grab a materialized form, you will of necessity find that you have got hold of the medium. There can be hardly any other result. Why is this? Because the relation subsisting between the medium and the materialized form is of such a nature that on any sudden disturbance of the conditions the two must instantly coalesce. If the figure cannot get back to the medium, then the medium will be brought out to coalesce with the figure, to receive back from the figure that vital element which has been lent to it, but which cannot remain separate under disturbed conditions. Why, it is objected, cannot the grabbed figure dematerialise in the hands of the grabber? Because the process of dematerialisation at a distance from the medium is a delicate and difficult operation; it can never be instantaneously effected, and it cannot be effected at all under disturbed conditions. The only solution of the position, on sudden disturbance, is instant coalescence of medium and form in the quickest way, and, if necessary, the medium is on such occasions released from bonds and brought out. Thus in the most genuine materialisations the grabber always finds the medium in his hands.

But, further, when conditions are bad to start with, spoilt perhaps by the presence of persons with the design of grabbing, it is not likely that genuine materialisation will be given. The guides are either unable to produce the genuine phenomena or unwilling to risk it. In such cases 'transfiguration' will be substituted, or perhaps only 'personation,' and, if unable to make spirit clothing, the controls will go so far as to bring a sheet or something from another room, and then, of course, the supposed exposure becomes, apparently, very complete.

This kind of thing, for instance, seems to have happened in the case of Mrs. Davidson and Mrs. Warren, as supposed to have been exposed by Mr. Blacklock (vide 'LIGHT,' May 16th). Though I had never heard of these ladies, Mr. Blacklock's letter read suspiciously, and my suspicions are confirmed by Mr. Lord's letter of May 30th. In addition to Mr. Lord's questions, may I be allowed to ask Mr. Blacklock how Mrs. Warren contrived so mysteriously to bring a sheet from an upper room in his house and secrete it about her? Was she not in the presence of Mr. B. and his friends all the time; and did she have any opportunity of going to an upper room?

The exposers generally prove too much, and, strangely enough, these exposed mediums continue their game as merrily as ever. What a lot of credulous fools there must be if the exposed ones are all frauds! Let Mr. Blacklock and other grabbers study that paper of Carl du Prel's, and they will begin to get understanding.

To return to our Boston mediums, those who may happen to remember Mr. Myers' article may rest assured that at least eight out of the fifteen mediums therein said to be fraudulent are first-rate and genuine mediums. This I am in a position to avouch positively. If any of them have been 'exposed,' it has either been by the grabbing process—which, as we have seen, proves absolutely nothing—or else by the mishandling of the medium and spoiling of conditions, as at Cambridge with Eusapia. Of the other seven, of whom I have no positive knowledge, it is highly probable that they also are genuine and good mediums, who at some time or another have been manipulated by these intelligent exposers. Still, it is just as well that we have had the exposers with us. Were it not for them, we might not have known as much as we now do.

But it is time now to know that nothing more can be learnt by grabbing figures and mishandling mediums. These are the acts only of the ignorant. As well attempt to study some delicate electrical phenomena while insisting on cutting the wires and destroying the insulation. There are plenty of legitimate and proper tests, the application of which will always suffice to prevent fraud, if such be suspected.

But there are some persons so unfortunately constituted that their very presence in the neighbourhood of a medium destroys or perverts the psychic powers, and when such a person assists at a séance there will either be no manifestations or there will be fraudulent ones. Only the most powerful mediums (of whom Mr. Keeler is an example) are able to resist this opposing and perverting influence. Some suppose that this influence arises from peculiarities in the physical constitution of these individuals—something in their 'magnetism'; others think that the mental attitude has more to do with it. But the explanation given by the Boston experts, and which seems the most probable, is that these medium-opposing individuals are attended (or driven?) by certain spirits who, for reasons of their own, are opposed to the spread of our beautiful philosophy. These spirits possess much power on the physical plane (as all spirits of a low grade do), and they are usually able to displace the guides or controls of the medium, and thus to annul or pervert the manifestations. I have myself repeatedly heard clairvoyants assert that they perceived such spirits in the company of persons who were attending séances with obstructionist intentions.

One can understand, and even sympathise with, the attitude of a church member who declines to hear anything about Spiritualism, for fear of its 'upsetting his beliefs.' These good people and their pastors are well aware how crazy is the dogmatic craft which they navigate, and they instinctively try to avoid collisions. They are, at any rate, consistent.

But these grabbers of mediums, these interferers in séances, who call themselves investigators, and who claim to dictate conditions after their own fancy, for these the Spiritualist has only a smile of philosophical contempt. 'No, my good friend, we cannot allow you to dictate conditions; you have no claim to do so. Accept our conditions, or go without. We care not whether you are convinced or not. If you doubt the phenomena as you see them, have you no capacity for weighing evidence? Have you read up this subject which you pretend to be investigating? And what reply can you bring forward to the vast mass of evidence which supports the truth of all our phenomena? Go your ways, and if you wish to see what we can show you, come again in a less dictatorial spirit.'

SPIRITUALISM IN THE PUBLIC PRESS.—The 'Star' of Friday, the 14th inst., contained a sensational story, taken from the 'Western Mail' of Cardiff. It relates to a recent mysterious murder case in Wales, and the demand by the spirit of the murdered man for vengeance. The medium (for it was a case of control) is a young woman who has been in the habit, for some time past, of attending séances held by the Cardiff Psychological Society. Through this young woman the spirit is stated to have given the name of the murderer, which, however, is not mentioned in the report. Further developments are required to give the story the necessary value and completeness; and we refer to it now chiefly as an evidence of the growing change in the attitude of the newspaper Press towards our subject. In this connection, it is curious to observe how many stories of the occult order have found their way into the newspapers of late months. It would almost seem that there is a special significance about the numerous strange happenings that continually come under public notice, and that (as some people maintain) they are the result of an organised effort on the part of exalted intelligences to attract attention to the realities of spirit, and to render the position of the materialist even more precarious than it is at present.

ANCIENT SPIRITS AND HISTORICAL PROBLEMS.

In my last, I referred to some communications from persons claiming to be of vast age. Take another example. On February 25th, 1892, the name Leo Lyky was given; he said he was born in Kyp—Cyprus—32,878 B.C. This is a claim to be 34,822 years old. That these statements are false I have little doubt, and probably given in jest—a jest with a motive. Dealing with the story, as given, some curious inquiries are suggested. If by Kyp the Cyprus of the present is meant, it implies that the surface of the earth was, 34,000 years ago, in the main, what it is now. From my point of view this claim is fatal to the story. To those who accept the generally recognised geology, it may appear quite possible that the surface of the earth might be, in that remote age, just as it is now. We do not, however, all of us accept the geological theory generally held. Those who are acquainted with 'Geology and Terrestrial Magnetism,' by Mr. Evan Hopkins (third edition, 1865), will at least suspect that the Mediterranean coast, as known to us, may not have been in existence so long ago.

Mr. Hopkins's theory is that the earth is being dissolved at the North Pole and re-formed at the South Pole, and that any particular point—say London—is moving north in a spiral path at the rate of one degree in about one hundred and eighty years—which means about thirty-eight and one-third miles per century. Mr. Hopkins says (Introduction, p. lxxiv.), 'Supposing the movement of the earth's surface from the south to the north to be constant, it follows that, at the above rate of progression, the spot on which London now stands must have been at the Equator about 9,180 years ago; and that the whole of England will be within the Arctic Circle in about 2,800 years hence.'

If this theory be true, it must be taken into account in dealing with historical problems, and especially those of the remote past. Take, for example, Egyptian history. The commencement of the first dynasty is placed, by M. Mariette, 5004 B.C., i.e., about 6,900 years ago. Cairo is about 30deg. north of the Equator, hence we get $180 \times 30 = 5400$, so that 5,400 years ago Cairo would be at the Equator, and 6,900 years ago would be about one hundred and eighty miles south of the Equator, where we may suppose the first dynasty took its rise. It is not difficult to see the importance of such an inquiry, for if Mr. Hopkins's theory is true it becomes a serious task to reason back to such a remote date and to conditions which must remain unknown or purely conjectural.

I have known this theory for many years, and naturally inquired of those who communicate with me if they knew it, and how they regarded it. The reply was a surprise. They told me that they knew and accepted the theory, but that Hopkins's calculation was wrong; that the northward movement of the surface of the earth is a fraction under thirty miles per century. This affects our calculations considerably. Instead of the northward movement being one degree, or sixty-nine miles, in one hundred and eighty years, it will be one degree in two hundred and thirty years. Hence Cairo would be at the Equator 6,900 years ago. Mr. Hopkins seems to have suspected a possible error, and the nature of it, for he says, 'the rate of movement may be a trifle less, but cannot be more.'

In my last I referred to the story of the first settlement in Anglia, when Yurt Lyky was forty-four years of age, which, according to the account given, would be 3,633 years ago. How does Hopkins's theory affect the question? Take first his own calculation of one degree in one hundred and eighty years; then 3,633 years ago the Tyrian coast would be over 20deg., or 1,380 miles, south of its present position, and London would be the same distance further south than now. If we count according to the other calculation, we must think of both places as being about 1,090 miles further south than at present. Whichever calculation we adopt, we are brought face to face with very serious problems. As another example of what I mean, take the Biblical account of Abraham leaving Ur of the Chaldees, about 2000 B.C., in round numbers 3,900 years ago. According to Hopkins's theory, Ur of the Chaldees would be about 1,490 miles south of its present position, and therefore probably in a climate like that of the Red Sea near the Gulf of Aden. I name this, and say it makes one pause. It is a difficult thing to realise in thought. What would the climate and the general conditions of life be in that age and place? How would such a climate harmonise with Abraham's environment according to the Biblical narrative?

This theory of the northward movement of the surface of the earth makes me regard with grave suspicion this story of the first inhabitants of England having come from the Mediterranean coast. It may be true. There are, however, ample evidences in the icebound regions of the far north, now deserted, of human habitations, agricultural pursuits, and of a genial climate. The inhabitants of these regions, driven by the cold, would naturally move south, and it seems to me probable that England has been peopled from the mainland north and east of us, rather than from the south. I take these communications as having a value, but in some respects a low value. They seem to be part of that floating, ill-formed opinion which is so plentiful all the world over. Their value is not all due, at the present stage, to the substance of the communications, but largely to the measure of the evidence that they are from invisible intelligences.

The statement that the northward movement of the surface of the earth is about thirty miles per century is not an isolated communication, but a matter frequently referred to. I can claim only very general knowledge of geology and astronomy, and have not consciously originated or fostered any theory adverse to Mr. Hopkins's conclusion, nor am I aware of any facts which could be used as data in reasoning on the matter. If it is to be regarded as from my subliminal self, or, as Mr. Thomson Jay Hudson thinks, from my subjective mind, then this other self, or mind, must have sources of knowledge and powers of acquiring knowledge which far transcend any known to me. It seems to me equally vain to try and account for this correction of a difficult and obscure calculation by telepathy, unless it be understood in a sense which I think it ought not to bear, viz., as a communication 'between one man still living on the earth and another man long since departed.' In that case telepathy may apply to one who has been in spirit life for a time, no matter how long, and who may be now standing by my side, the vibrations of whose voice impress me as words mentally and distinctly articulated by myself. If the word telepathy is to be admitted into the currency of thought-symbols it must bear a definite and constant value, and must not be used indifferently in a sense both favourable and adverse to Spiritism. Mr. Myers defines telepathy as 'the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense.' As a definition this seems to me defective. I should qualify it by changing one part, and say, 'from one mind in earth life to another mind in earth life.' Telepathy in this sense *has yet to be proved*, whereas, if applied as 'between one man still living on the earth, and another long since departed,' I should say it *has yet to be disproved*. Then the expression 'the recognised channels of sense' needs further qualification, if only by saying 'the generally recognised channels of sense.' To me, clairaudience is now a channel of sense, which I distinctly recognise, and feel confident that many have had experience enough to support my opinion. It is, as I take it, premature to reason as though telepathy had passed the stage of probation and taken its place as a recognised scientific fact. SCRIBA.

GOSFORD—SOUTHSEA—PORTSMOUTH.—A lady, resident in Gosport, would be glad to learn whether there are any Spiritualists who would be willing to join her in forming a circle either in Gosport, Southsea, or Portsmouth. Letters addressed F. C., care of Editor of 'LIGHT,' will be forwarded.

MR. J. J. MORSE, who has, during many months, been doing good work in San Francisco, is expected in London again about the middle of December. We need not say that his many friends here will be glad to see him back. After so long an absence he will naturally desire to remain at home for a time, and will, therefore, take no engagements in the provinces before the end of February next.

THE MEETING AT CAVENDISH ROOMS.—As will be seen from the report in another column, the Marylebone Association were enabled to successfully surmount the difficulty occasioned by the sudden announcement of Mr. Slater's inability to fulfil his engagement at the Cavendish Rooms on Sunday evening last. Much of the credit of this is due to Miss Rowan Vincent, who, at almost the last moment, very generously consented to step into the breach, by giving clairvoyant readings, a task which, we learn, she accomplished with a gratifying measure of success. It was undoubtedly a trying position to sustain, in view of the announcements which had been made, and great praise is due to this lady for her self-denying efforts at so critical a juncture, and for the ability with which she handled the meeting.

IMMEDIATELY AFTER DEATH.

(Continued from page 394.)

The writer is a member of a little circle which holds weekly sittings for the special purpose of aiding the spirit workers in this labour of love, the leading of spirits out of their thought-bondage; and so significant have been our experiences in demonstration of this great truth, that, although much valuable space has already been taken up with this communication, I am tempted to give a short account of some of them, those selected being by no means the most startling.

The medium is a lady in private life, who, previous to her development, was possessed of only the most meagre knowledge of the doctrines of Spiritualism—indeed, had hardly arrived at a realisation of its fundamental truth. Even now, in her normal state she finds it rather difficult to accept the almost incredible revelations that are being given through her instrumentality. But she certainly has not the talent to imagine, either normally or *sub-consciously*, the wonderful scenes that are described; whilst to invent such characters as are connected with the scenes, each one using appropriate language—some displaying great elegance of address, others quite the reverse—would require the skill and practice of a Dickens or a Stevenson.

She is very rarely entranced, and then only for a short time, the only manifestation that she is in an abnormal state being a supersensitiveness in regard to noise and light, and an utter lack of control over her body beyond the ability to move hands and arms.

The spirit, and usually the scene surrounding it, are brought *en rapport* with the medium by the band of spirit workers. These she describes, and then some member of the circle addresses the spirit in words that seem suitable to the character and scene presented, care being taken to speak as if the person was still in the flesh, so as not to cause the shock that might result from a too sudden knowledge of the real state of affairs.

The following are selected from memoranda jotted down after the sittings:—

I.

A man was seen struggling in the grasp of two men who seemed to be striving to force him towards a large cannon that stood at one side. As he struggled, he cried in great excitement, 'Don't kill me! Don't kill me! I am innocent!' It was suggested to him that by becoming calm and making the proper attempt he could release himself, but for some time he heeded not what was said, continuing to assert his innocence and to cry for help. At last he was informed that he had already passed through death, but even this information appeared to have little effect upon him, although he became more attentive. Then the information was given to him that he was labouring under a monstrous hallucination, resulting from his unnatural death, but from which he could free himself if he would strive to do so, the suggestion being offered that he should move his hands so as to prove to himself that he was no longer in the power of his executioners. These words seemed to influence him, for the medium saw him cautiously move his arms, and then, but not until he was urged to do so, he made a supreme effort of will to free himself, the men and the cannon disappearing at the same time, leaving him lying on the ground in utter exhaustion. 'It was a dastardly plot,' he exclaimed. 'I suffered for the crime of another, and oh! the torture I have suffered!'

He was admonished that he should now strive to adjust himself to his new state. 'Gladly will I do so,' he answered, 'but give me time; give me time. I am now weary, and must have rest and peace!'

II.

The scene is the stage of a theatre. The auditorium is not in view, but the footlights are plainly visible. Upon the boards appears a man entirely absorbed in acting the part of Macbeth. He is the personification of earnestness. His gestures are almost laughably tragic. As he cries, 'Say on, Macduff,' Macduff makes his appearance, and a fierce sword combat ensues. Suddenly Macbeth drops his sword and gazes at his opponent in bewildered amazement; for he recognises in Macduff a dear friend and comrade whom he knows to be 'dead.' The truth seems instantly to dawn upon him; he grasps the 'dead' man's hand, and they pass out of sight arm in arm, in loving reunion.

It is explained that the spirit who appeared in the character of Macduff, impelled by the earnestness of his affection, had been endeavouring to enter the very positive thought-sphere of his abstracted friend, and, having asked the assistance of the band, was permitted to introduce himself in the very natural way he adopted.

The medium described herself as travelling a great distance before the scene just described presented itself to her vision.

III.

A railroad station is described. A man is first seen to fall upon the tracks, and then is seen sitting upon a chair in a room, through the window appearing a very pretty country town. He is an elderly person with snow-white hair. When advised to arouse himself from the condition of lethargy that he seems to be in, he answers, 'I am satisfied where I am.' We addressed him as a 'friend,' but he said, 'Call me John Murray; that's my name.' It is urged that the time has come for him to leave his present surroundings—the scene of his accident, and that by exerting his will-power he will be able to overcome the feeling of weakness with which he seems afflicted. After a time he makes the attempt, rises from the chair, and, still manifesting great weakness, totters out of the house. A beautiful female spirit meets him. She is clothed in the garb of some order, blue being the prevailing colour of her garments. Tenderly she places her arm about his waist and leads him away. They move slowly out of sight, the country through which they pass being bright and beautiful, and the old man appears to gain in strength as they proceed. He is enraptured with the splendour of the landscape, and enthusiastically calls his guide's attention to various objects of beauty as they present themselves to his view.

This experience is especially notable on account of the indication contained therein that a strong-minded spirit may be able to exert great power over others of weaker individuality, presumably by means of psychological suggestion.

IV.

The scene is a rocky sea-coast—probably Scotland, though the medium has never visited that region. The cliffs loom up high and precipitous. A terrific storm is raging; the lightning flashes through clefts in the stony heights so vividly that the medium's eyes are dazzled. The whole scene is marvellously realistic, even the roar of the angry waters being audible.

A ship has been driven upon the rocks and the wind-tossed waves are dashing furiously over her. No person is to be seen on board, but a number of men are standing in the water strenuously working to haul her beyond the fury of the breakers—a crew of wreckers, evidently. A commanding voice gives the order, 'Pull away with a will, my lads,' and the medium hears the rattle of the pulley-wheels as the ropes glide over them. The person giving the orders seems entirely intent upon his work. One of the circle, entering into the spirit of the scene, inquires, 'How many men in the crew, captain?' 'Ten,' is the response. He is asked if he is prepared to hear something of the utmost importance to himself and his men. He listens, but is still too much occupied with his task to pay much heed, so the truth is imparted to him in the following words: '*Captain, you and your crew have passed through death!*' As he grasps the import of this information, he shudders, the medium observing that he seems to have lived in great dread of death. The first thought that flashes through his mind is that he has committed a great wrong in placing his men in such a perilous position, for they seem to look up to him with great respect, placing implicit confidence in him and showing willingness to obey his every command. Then he exclaims, 'My wife and bairns!'

He is advised to abandon the old wreck and to strive to adjust himself and his confiding men to the conditions of their present state. All this time the men are watching him in readiness to follow his lead. 'I heard something of this before,' he says. 'Craigie used to talk to me about it, but I thought he was daft and that it was all nonsense.' He seemed still to hesitate, for, as he put it, 'I was Scotch Presbyterian; but I'm not in hell, so come along, boys, and we'll make the most of it!'

The scene changes. The wreck disappears, and they seem to be in a wild, hilly country. The ground is stony and covered thickly with a low growth of greyish-purple vegetation. As they disappear from view they are seen clambering up a steep elevation, the captain energetically leading the way.

This man exhibited a splendid sturdiness of character, by means of which he maintained a supreme authority over his crew. Some time afterwards he introduced himself to the circle to 'report progress.' 'We are still pressing forward, shoulder to shoulder,' he informed us, 'and none has fallen behind.' A fine, manly soul, who is bound to make rapid advancement.

V.

The medium describes a large room, evidently a mercantile office, filled with long tables upon which lie many rolls of cloth. There is also a desk, covered with papers and envelopes. Near the desk a man stands, wearing a suit of broadcloth clothes. He is tall and dignified. Acting upon the supposition that this is the

thought-sphere of a spirit who had passed away while entirely engrossed in affairs of business, one of the circle addresses him accordingly, inquiring about the condition of trade. He answers, 'Very flourishing.' 'And the collections?' This question he cannot answer, for the letters on the desk are not yet opened, because the clerks whose duty it is to attend to that matter have not arrived, and he seems very much annoyed at their absence. He is asked why he does not open them himself, but this he considers beneath his dignity. Still in anger at the non-appearance of the clerks, he disappears from the medium's view, she being startled by an unexpected noise outside of the room.

In prevailing philosophical conjecturings regarding the ultimate destiny of the human soul—a subject upon which even the angels of the highest heavens may be able only to surmise—there is too great a proneness to make a complacent hiatus of that very real and most important region termed by Swedenborg—the John the Baptist of the Modern Revelation—*The World of Spirits*; for in this place, or state, all find themselves who have not acted life's drama in accordance with the laws of their inner nature, or whose positive mental conditions are out of harmony with spiritual truth—indeed, all who from any cause, natural or accidental, are unfitted mentally or spiritually to comprehend the conditions of true spiritual life. Thus it is the abode of the spiritually ignorant and undeveloped as well as the morbid and perverted; and, this being the case, it is more than likely, in view of the present spiritual condition of mankind, that very few are able to pass through this bewildering borderland to the abiding-place of the spirit without the helping hand of some advanced being, whose mission of love it is to prepare the consciousness of the new-born spirit for the conditions and activities for which its true inner development has fitted it.

It is the belief of many Spiritualists that, through the operation of the law of affinity, souls automatically drift to their proper place or sphere; but the workings of this law, like all other laws of nature, may sometimes be temporarily checked or overcome by other forces—psychological or hypnotic—which, from some potent cause, become more powerful.

The great truth that the inflexible rule of undeviating, impartial Law extends into the realm of spirit is so strange to our minds, still more or less influenced by the inherited conception that the grave is the dividing line between the natural and the 'supernatural,' and that the future state is one presided over by a special Providence who issues his edicts and governs his people like a monarch upon the throne, that it is difficult to follow logically and fully the consequences attending this somewhat dismaying revelation, even after the river has been crossed. Thus it is not unlikely that very many spirits who take with them into their new state the radically false notion that death will lead them into a miraculous realm, where, in a wondrous moment of time, all mystery will be made clear, are just as helpless in their relations to the realities of that life as is the poor savage amidst the conflicting forces of the physical world. These have to be lifted out of their helpless ignorance, and this is the esoteric work of Modern Spiritualism. The chapter entitled 'The Last Judgment' in White's 'Life of Swedenborg' may be found very suggestive upon this point.

New York City.

HENRY FORBES.

NEW PUBLICATIONS.

- 'The Theosophist,' 2s., and 'Lucifer,' 1s. 6d., for August: (London: 26, Charing Cross.)
- 'The Hypnotic Magazine,' for August. No. 1. (Chicago, U.S.A.: Psychic Publishing Co., 56, Fifth Avenue.) Price 1s. 6d.
- 'The Metaphysical Magazine,' for August. (London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C.) Price 1s. 6d.
- 'The Path of Discipleship,' By ANNIE BESANT. (London: Theosophical Publishing Society, 26, Charing Cross.) Price 2s. net.
- 'The Growth of the Soul.' A Sequel to 'Esoteric Buddhism.' By A. P. SINNETT. (London: Theosophical Publishing Society, 26, Charing Cross.) Price 5s. net.
- 'The Theosophic Isis,' 'The Prabuddha Bharata,' 'The Mystical World,' 'The Review of Reviews,' &c.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, AUGUST 22nd, 1896.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payment to be made in advance. To United States, 2dols. 70c. ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychological, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

IS BROTHERHOOD IMPOSSIBLE, THEN?

Not many days ago, 'The Daily Chronicle' gave a most kindly notice of 'The Brotherhood Church,' all the more kindly because there are only three congregations belonging to it, and these by no means strong. As their name indicates, their main profession is brotherliness: but what do we find? 'The Chronicle' made some innocent reference to Tolstoy, and identified the Brotherhood Church with his teachings, because, as a matter of fact, one of the three congregations publishes his books. Whereupon the editor of 'The Chronicle' is requested to make it clear that the Brotherhood Church at Hoxton does not agree with the Brotherhood Church at Croydon; and it feels called upon to publicly 'protest.' True, it also recognises much that is beautiful and sound in Tolstoy's teaching, but it does not go so far as the Croydon Church; and then the protester goes into refinements whither we cannot and do not want to follow him. So here, right at the start, The Brotherhood is kept from being 'at sixes and sevens' only because there are but three!

There is another Society which started out, not long ago, on the path of Brotherhood. It was to be a standing rebuke to the world, as it shone forth, an example of charity and goodwill. In a seething world, mad with its materialisms and stung with its selfishnesses, it should stand out, calm, self-denying, wise, elevated, spiritual, divine. Its name was 'Theosophy.' What do we see now? Its great founder's memory under a cloud: the camp broken up amid cries of 'forgery,' 'treachery,' 'self-assertion,' 'ambition'; a grand Theosophical 'Crusade' descending upon London and ignoring the English head of Theosophy, or openly lowering her, and still phrasing the old messages of charity and love!

A short time ago, little clusters of strong men and women lifted up the Gospel of Socialism. The curse of the world, they said, is competition. The cure is co-operation, or more than co-operation,—community of interests and the sinking of Individualism. And now already these clusters are driven apart, not only in isolation but in antagonism, and a Socialist Congress in London presents the spectacle of persons and gangs scarcely held back from flying at one another's throats.

Really, when we turn to the old sects and parties, we feel inclined to say that, after all, we may go farther and fare worse. Time has, at all events, taught them something; trouble has drilled them into, at least, continence; and experience has made them amenable to reason and open to progress. But these green beginners, with their immense programme of universal benevolence, have all to learn: and the world which is not sad and sorry—laughs.

What then? Is Brotherhood impossible? Tennyson gave the idealist's answer, fifty years ago, in the dream of

The Parliament of man, the Federation of the world.

But how trifling is the advance we have made towards that! One needs to be optimistic in order to avoid the suggestion whether we do not seem farther off from it than ever. All the world over, there are fresh crops of 'roots of bitterness,' and there are millions who would scream with delight to see even freedom-loving England come to harm.

And yet we have the most perfect faith in the coming of The Brotherhood. But it can come only in one way,—by the slow evolution of the spirit-self, gradually dominating the merely animal-self. Constitutions, rules, declarations of principles, saying so, will not much help. Who was that celebrated schoolmaster whose teaching of the higher law took some such form as this,—'Boys! let us love one another. Do you hear what I say? Love one another! If you don't, I'll thrash you!' That will not greatly help on The Brotherhood. But how much wiser are some Churches and Societies who make as much of rules and officials and discipline as The Brotherhood, when it arrives, will make of freedom and self-restraint and charity!

What we all want is a strong advance on the lines of pure Spiritualism, in the sense of spiritual unfolding. That would be a real 'well of water' 'springing up unto everlasting life': and The Brotherhood must come in that way or it will not come at all. We very much doubt, indeed, whether any special Brotherhoods or Theosophies or Socialisms can really help it on, *as such*. It is often a hindrance to say, 'Lo, here!' or 'Lo, there!' It must be 'within' us,—within us, in the spirit-self, and then within us as one complex social organism: and, just in proportion as it is within us, it will manifest itself everywhere,—in the Stock Exchange as in the Church,—in founding a colony as in founding a college,—in regulating a savage tribe as in regulating the affairs of a diocese. Surely this is the only way by which we can arrive at it,—the only way, too, by which the great prayer can be answered,—'Thy kingdom come, Thy will be done on earth as it is in Heaven.' And truly, that is what The Brotherhood means.

A PROPHETIC DREAM.

The editor of 'The Spiritual Review' tells the following story in his number for August:—

Last year we predicted, five days beforehand, that 'Sir Visto' would win the Derby, and for three nights in succession we dreamt we were riding a horse round a race-course, and that the people were shouting, 'Sir Visto will win!' But we did not 'sit' for this clairvoyant scene or dream; the visions were entirely spontaneous. We related what we saw to four persons long before the race took place. One was an orthodox, and treating the vision with ridicule 'backed' another horse. But on going to his place of business, I met him looking as pale as death; and I learned from his own lips that 'Sir Visto' had won the race! Now had I been disposed to have laid a wager on this particular horse, I might have won a deal of money, but perhaps it would have been at the expense of someone else's suffering and loss. Fortunately, or unfortunately, I hadn't a farthing to bet with, so I escaped the responsibility which must of necessity be borne by those who break what some people would call a moral law.

MR. JOHN SLATER.—In reply to several inquiries as to the reason why Mr. Slater so abruptly cancelled his engagements, we may say that, so far as we can make out, the facts appear to be these. Mr. Slater received a hint that he might possibly find himself subjected to a prosecution for violating the very absurd law which exists in this country. Considering the precautions he has taken, we do not believe that he was in any danger, but such is his highly strung temperament that the bare thought of its possibility made him ill, and led to his determination to avoid every risk by ceasing his work here altogether.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XXXII.

AUGUST 26TH, 1873.

[The commencement of this communication has already appeared in the volume of 'Spirit Teachings.']

I have still an hour at my disposal.

A friend will speak with you through us.

[S. Peace be with you. List and heed.]

Our friend has not yet acquired the power of writing with ease. He has not been able to return to earth since the day on which he wrote for you before. He came then at my request and by my aid. Now he will tell of his experiences in our spirit-land. Though the manner of the separation between spirit and body was rude and sudden, still the spirit woke to consciousness far sooner than is usual. The spirit of our friend had lived, even in earth-life, much amid the realities of the hereafter. He had meditated on its own translation, and had realized the change; so that when it came it was less unexpected, even though sudden. He was wise therein. But I will allow him to speak in his own words:—

'When my spirit awoke to consciousness of the eternal life and its surroundings, I found myself in company with bright and blessed angels, the ministers to me of the abounding mercy of my God. The shock which severed me from earth had been so sudden that at first I was not conscious that I was in the world of spirit. But my dear father made himself known, and convinced me that it was no dream which deceived me, but that I was indeed alive and amongst the ranks of the shining ones. With him was my dear mother, and they were joined afterwards by the pure spirits of K. and philanthropic souls who delight to gather around him who on earth was as chief amongst men in philanthropy and deeds of love. By them I was conducted to the home where my guardians rest. From them I learn that which is requisite for me, and am taught to put aside much that I once thought of vital moment. Ah! how easily does the spirit put away the opinions of earth to which it so fondly clung. Through my guardians I received the request that I would put myself in communication with you. It was conveyed to me through your presiding spirit, who now writes for me. I complied with joy, and am now pleased beyond measure that I can touch the plane where so many dear to me still live; though, alas! alas! I cannot reach them. They know not, and will not learn as yet. Since I left the earth I have been occupied in learning my work, and in preparing myself for the life of progress to which my being is now devoted. Already, under the guidance of my guardians, I have passed through the first spheres where are gathered those who are bound to earth by the affections or are unable to rise as yet. There I saw some whom I had known in the body, and learned from them

and from others much that I needed to know. My work will be of similar sort till I reach my appointed sphere. I have come to give you this brief word of comfort and consolation. Be of good cheer.'

One has so much to ask. Are the spheres like this world?

'In every way similar. It is only the changing condition that makes the difference. Flowers and fruits, and pleasant landscapes, and animals, and birds, are with us, as with you. Only the material conditions are changed. We do not crave for food as you, nor do we kill to live. Matter, in your sense, is done with, and we have no need of sustenance save that which we can draw in with the air we breathe. Nor are we impeded in our movement by matter, as you are. We move freely and by volition. I learn by degrees, and as a new-born babe, to accustom myself to the new conditions of my being.'

Are things real to you?

'Quite, and very beautiful.'

You must not detain our friend now; and you, yourself, have done more than you ought to attempt.

God, the All-Wise, the All-Loving, guard you.

+ I. S. D.

No. XXXIII.

AUGUST 27TH, 1873.

I am anxious to resume the interrupted communication!

I will summon your friend who writes. But a word of caution. He is not yet acquainted with the secrets of the spirit sphere; and the remnant of his earth notions colours his communications. His impressions are only reliable so far as they are the vivid transcript of the experiences of one you knew in the body. What he now says may be modified by further experience. Avoid then merely curious questioning, which may be misleading. Your friend is with you. Proceed, friend.

Touching his relatives here. Could I not manage a communication between him and them?

[The answer to this question will be found in the volume of 'Spirit Teachings,' page 162.]

I can understand in a way. Will you let my friend answer in his own words? Are you in appearance like what you were?

'My spirit body is similar, but glorified. It still changes much, and will undergo changes until it reaches its own sphere. It is scarcely yet freed from the influence of the sudden severance from the flesh.'

How is it clothed? Could I see you? Could you appear on the photographic plate?

'It is my desire that you should have a view of my spirit-form, but I fear it may not be yet. I could not appear in any photographic picture, nor should I wish to do so. Our robes are symbolical, but real to us. This, I feel, I cannot make clear to you. I remember sufficiently my ideas of matter to know that you cannot understand how that matter to us is as real as it is to you; but that our material objects would be imperceptible to your senses, while your grosser material objects under certain conditions form no barrier to us. My robes to me are as clear and real as yours to you. But they are not perceptible to mortal sense, even as the spirit-form is not visible to man until a preparatory process of which I am ignorant has made it so. My robes are full, and such as those which you associate with the spirit. They were at first of a dull grey, but they are growing lighter as I grow more used to my new life. They are now of what you would call a light grey, with at times a green tinge. They vary according to my position and surroundings. They and I are impalpable to you, and you in like manner are imperceptible. This is to me as strange as it is to you. I thought it strange, passing strange, at first to see the

shining garments in which the elevated spirits are clad. Emperor's robe now is of dazzling white, as though composed of purest diamonds, lit up by rays of vivid splendour. Round his shoulders he wears a vesture of sapphire blue, and on his head is a crown of glory, set in a crimson circlet. The circlet indicates his love; the vesture of blue his wisdom; and the brilliant robe his exalted state of purity and perfection.'

How magnificent! What is the crown like?

'It is seven-pointed, and each point is tipped with a radiant star of dazzling brilliance. He is a proud spirit, noble, and of exalted condition.'

I, Emperor, wish to add that what our friend does not comprehend in the mode whereby spirits manifest themselves to your mortal gaze is on this wise. The spirit body is enabled, by a process of magnetic attraction, to attach to itself particles of gross matter from your plane, and so to render itself temporarily visible to your eye.

Do spirits lately passed over require food and sleep? May my friend reply?

'I require food and much rest, even as a little child in the earth-life. I require much rest; but the rest is the rest of meditation and the dreamy recreation in which spirit is not always unconscious. Our food is drawn from the atmosphere which surrounds us, in a way that I do not yet understand.'

Houses?

'All is as you have it with you, only in a sublimed condition. We in our spiritualised state do not require the grosser material surroundings, but all is real to us.'

Totems? how governed?

'We have gatherings as you have. We are banded together and live under the government of wiser and higher spirits, even as you are governed. Our régime is analogous to what you understand as the patriarchal or commune government. All is in common; all acts are governed by a spirit of universal love; and disobedience of the laws which regulate existence is punished by the higher intelligences, not by what you understand as punishment, but by pointing out the bad results, and by a course of instruction. The punishment comes from the fault itself, and it is the business of the guides to point out faults and show remedies. Repeated error causes removal to a lower plane until experience has fitted the spirit to rise.'

I, Emperor, speak to you. Our friend gives only his impressions of what he has seen in the lower spheres. There spirits live in community, and are prepared under the guidance of higher intelligences for a state of superior existence, in which they may act on the information which has been imparted to them. He says rightly that such spheres are states of probation and preparation where spirits are in training for higher work. When prepared in knowledge and wisdom, and in what you call moral state, they progress. All is governed by invariable conditions of fitness. It is impossible for a spirit to be in a condition or sphere for which it is not fit.

Where are those spheres?

'They are states. Our friend has not yet left the immediate neighbourhood of the earth. But there are similar planes in other localities, near other planets. Spheres are conditions, and similar conditions may exist and do exist in many places, as you understand it. Your error arises from confounding conditions with localities.'

Then am I to understand that there are real places, trees, houses and the like near us, of which we know nothing?

Our friend is right in saying that all is real to us, but quite impalpable to you. Space, as ye call it, is full of spirit dwellings. We know no time or space; conditions determine our sphere, and that sphere is bounded by no space.

It is very hard to grasp.

Surely, friend; we do not hope to convey more than a dim outline, and even should you grasp that, your notions must be erroneous and imperfect. We can no more tell you of our life than you can convey to a deaf and dumb and blind man true notions of your world. He must form his own idea, which will be to him notional, but would not be true to you.

Now you are all here. Can you make your presence audible? My friend, I mean.

No, he cannot. I or Mentor can, as you know. Listen. [Knocks came as usual.]

We shall endeavour to show ourselves to-night in a vision, which record. It is an experiment which may fail, but we will attempt it.

Cease now. The electrical conditions of your atmosphere are upset, and the balance must be restored.

+ I. S. D. MENTOR. S.

A HAUNTED HOUSE.

(FROM AN OLD MS. PEDIGREE OF THE JERMYN FAMILY.)

Mr. Jermin's story of an house haunted, and what disturbance himself was a witness of there, at a visit of his wife's sister:—

One Mr. Jermin, minister of Bignor (Bognor?), in Sussex, going to see a sister of his wife, found her very melancholy, and asking her the reason, she replied, 'You shall know to-morrow morning.' When he went to bed there were two maids accompanied him to his chamber, and the next day he understood that they durst not go into any room in the house alone. In the night, whilst he was in bed, he heard the trampling of many feet upon the leads over his head, and after that the going off of a gun, upon which followed a great silence. Then they came swiftly downstairs into his chamber, where they fell a wrestling and tumbling each other down, and so continued a great while. After they were quiet, they fell a whispering, and made a great buzz, of which he could understand nothing. Then one called at the door and said, 'day is broke, come away,' upon which they ran upstairs as fast as they could drive, and so heard no more of them. In the morning his brother and sister came in to him, and she said, 'Now, brother, you know why I am so melancholy,' after she had asked him how he slept, and he had answered, 'I never rested worse in my life, having been disturbed a great part of the night with tumblings and noises.' She complained that her husband would force her to live there, notwithstanding their being constantly scared, whereto the husband answered, their disturbers never did them any other mischief. At dinner they had a physician with them who was an acquaintance. Mr. Jermin discoursing about this disturbance, the physician also answered that never any hurt was done, of which he gave this instance, that dining there one day, there came a man on horseback into the yard in mourning; his servant went to know what was his business, and found him sitting very melancholy, nor could he get any answer from him. The master of the house and the physician went forth to see who it was, upon which the man clapt spurs to his horse, and rode into the house upstairs into a long gallery, whither the physician followed him, and saw him vanish in a fire at the upper end of the gallery. But none of the family received hurt at any time, yet Mr. Jermin fell into a fever with the disturbance he experienced that endangered his life.

Mr. Scott and his wife heard this narrative from Mr. Jermin's own mouth, and I also have heard it from Mr. Scott, who is a minister of London, and the author of a late excellent good treatise, 'The Christian Life.'—'Saducismus Triumphatus,' pp. 433, 434.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

A LADY SPIRITUALIST AND MEDIUM, at present staying in Dublin, would be glad to hear of any friends resident there of similar views. Address by letter, to Mrs. Rorke, 6, Ormond-road, Rathmines, Dublin.

A REAL HINDU MAGAZINE.

There seems to be a good deal of difference between Hinduism as presented by real Hindus, and Hinduism as presented by Hinduised Europeans. 'The Prabuddha Bharata, or Awakened India,' published monthly at Madras by four English-educated Indian gentlemen, is even more genuinely Hindu than 'The Light of the East,' published in Calcutta. We have been told so often that the 'spiritual' awakening of India has been due to the efforts of the Theosophical Society, that it gives a little shock to find that Society not even mentioned herein as being among the causes that have stirred up the ancient religious sentiment in modern Hindustan. We are told that :—

The problem of life had itself been forgotten for a while in the noise and novelty of the steam engines and the electric tram; but unfortunately steam engines and electric trams do not clear up the mystery, they only thicken it. This was found out, and a cry, like that of a hungry lion, arose for religion and things of soul. Science eagerly offered its latest discoveries, but all its evolution theories and hereditary doctrines did not go deep enough. Agnosticism offered its philosophy of indifference, but no amount of that particular kind of opium-eating could cure the fever of the heart. The Christian missionary offered his creed, but as a creed it would not suit; India had grown too big for that coat. Just then it was found, and here is the wonder of Providential disposition, that the eyes of the Western world were themselves turned towards India; turned, not as of old for the gold and silver she could give, but for the more lasting treasures contained in her ancient literature. Christian missionaries, in their eagerness to vilify the Hindu, had opened an ancient magic chest, the very smell of whose contents caused them to faint. . . . The white man and his fair lady* stray into the Indian woods, and there come across the Hindu sage under a banyan tree. The hoary tree, the cool shade, the refreshing stream, and above all the hoarier, cooler, and more refreshing philosophy that falls from his lips, enchant them.† The discovery is published, pilgrims multiply, a Sanyasin from our midst carries the altar fire across the seas. The spirit of the Upanishads makes progress in distant lands. The procession develops into a festival. Its noise reaches Indian shores, and, behold! our motherland is awakening.

The 'Prabuddha Bharata' intends to make a speciality of the fables with which the Eastern holy books team; and the story of the 'Fowler and the Serpent' from the Mahabharata, given in the first issue, is an excellent earnest of what is to come. It gives a lesson in justice and good sense which is very much needed in the West, and opens up philosophical questions of a very deep kind :—

There was an old lady of the name of Gautami who was remarkable for her patience and tranquillity of mind. One day she found her son dead in consequence of having been bitten by a serpent. A fowler, by name Arjunaka, bound the serpent with a string, and brought it before Gautami and said, 'This wicked serpent has been the cause of thy son's death. O blessed lady, tell me quickly how this wretch is to be destroyed! Shall I throw it into the fire, or shall I hack it to pieces?' Gautami replied, 'Do thou, O Arjunaka, release this serpent. It doth not deserve death at thy hands. By killing it, this my boy will not be restored to life, and by letting it live, no harm will be caused to thee.'

Then follows a long discussion between the woman and the fowler, and presently the serpent speaks :—

'O foolish Arjunaka, what fault is there of mine? I have no will of my own and am not independent! Mrityu (the God of Death) sent me on this errand! By his direction have I bitten this child and not out of anger or choice on my part; therefore, if there be any sin in this, O fowler, the sin is his.'

While they are arguing out this view of the case, Mrityu appears, and says that although he sent the serpent on this errand neither he nor the serpent is guilty, for they are 'both not free agents, but are dependent on Kala (Time)' and ordered by him to do their appointed work. Then Kala himself appears and says :—

'Neither Mrityu nor the serpent, nor I, am guilty of the death of any creature. We are merely the immediate causes. The true cause is the past karma (action) of that creature. The child here died by the result of its own karma in the past.'

This reading of the accident is accepted by Gautami, who adds that she, too, acted in the past so that she had to lose her son through karma. But the story ends with a very curious and pregnant 'aside' by Gautami, which we recommend to the attention of our theosophical friends :—

Then Kala and Mrityu and the serpent and the fowler went back to their respective places; but Gautami, who knew the truth, smiled and said to herself, 'What a drama all this is! Karma itself is a conventional word. The truth is, not an atom moves but by the bidding of the Lord; nay, not an atom is outside Him, and what and where then are life and death?'

Another article, on 'The Elements of the Vedanta,' puts the root idea of that system of philosophy very clearly. Vedantism postulates the utter insufficiency of anything terrestrial, whether objective or subjective, to give the happiness which by

a law of his existence on earth everyone is continually seeking with the help of body and mind. Not only does the Vedantin therefore look upon his body with complete indifference or disdain, but he endeavours to get rid of his mind. To the Western this seems to be equivalent to reducing oneself to idiocy, but not so does it appear to the Vedantin :—

There is an ultimate substratum of consciousness behind the mind, as is daily seen in sound dreamless slumber where the mind is at rest. This consciousness is always present; it is permanent. Does it want to know anything outside itself, or does it want anything at all? No, for the mind by which it communicated with the outer world has already given up its work as useless. When I go to office I wear my coat and turban. Suppose I resign my office work as not worth my while; then I lay aside the turban and coat and remain free. Similarly, when the search after external things is found not worth the while, the mind is laid aside and the consciousness behind it lives by itself; it does not want to know anything outside, nor does it want anything at all, and it always is. In other words, it is all permanence, knowledge and bliss. It is the threefold compound which is called 'the Self.'

'Nanda, the Pariah Saint' is the history of a pariah who was born with a very religious mind, and by dint of devotion became a favourite of the God, Siva. Nanda made an image of Siva, as he imagined him, and grovelled before it, in the hope of obtaining favours, and that kind of thing passes for religion with a great many people in the West as well as in the East!

A little sermon by the Swami Vivekananda on 'Doing Good to the World,' some 'Thoughts on the Bhagavad Gita,' and the first instalment of a Hindu novel, with a few minor articles, complete the number before us.

It seems that there is another Swami—Swami Avedananda—ready to take Swami Vivekananda's place among us when the latter returns to India; it also seems that we had still another Swami here before Vivekananda's arrival—Swami Saradananda—who has now gone to the United States. We fear that the latter gentleman did not blow his trumpet quite loud enough to be much heard in the din of London!

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.]

Matter and Spirit.

SIR,—One of your correspondents, who contends that the brain thinks, fails to perceive the instrumental character of the body, and of the brain as the *organ* of perception and thought. His contention falls to the ground unless he is prepared with an explanation of the fact that in the countless instances where death has supervened without physical injury to the brain *there is no thought*. Under the scalpel of the physician the brain of the newly dead is found to be perfect and entire, wanting in none of its parts. How comes it then, assuming brain to be something else and more than a mere instrument, that there is brain and not thought? He is quite right to insist that arguments be brought to the touchstone of fact. Here is one which must be faced squarely. Zinc and copper plates are necessary to generate electricity, but these plates are not in themselves electricity. Brain also is needful for gathering and developing the elements of thought, yet brain is not the life-principle. Obviously enough, injury to the brain may, and actually does, result in those collapses to perception and thought which present such serious obstacles in the way of your correspondent's belief. Injury to zinc and copper plates also puts an end for the time to the development and accumulation of electricity. But renew the plates, restore the brain function, and you have respectively electricity and thought.

The spiritualistic explanation treats of different planes. In this material plane, the *instrumental* brain is before all things essential. Injury, then, to the brain cuts off, temporarily or permanently, the means of communication with the material world available to the indwelling spirit. To assert that it does more than this is simply to contend that brain is mind or spirit. As feasibly might it be urged that zinc and copper plates are, *per se*, electricity. There is no escape from the fact that brain is but instrumental. It subserves the purposes of consciousness on this material plane, but is not synonymous and identical with spiritual entity. If your correspondent refuses the spiritualistic hypothesis that the indwelling spirit, cut off by brain paralysis or dissolution from contact with the material world, still exists, and at so-called death flits in its spiritual body to another sphere or plane, he might do well to read Hall Caine's 'Scapegoat.' He will therein be instructed as to the existence of spirit deprived of nearly all

* Perhaps this is a covert allusion to Colonel Olcott and Madame Blavatsky!

† This is the subject of a very funny picture on the cover of the magazine.

commerce with the outside world through the avenues of sense. I may be wrong, but I think that a perusal of Andrew Jackson Davis's masterpieces would supply arguments which must appeal irresistibly to his logical sense. Let him also read the third volume of 'The Great Harmonia'—'The Seer'—and ponder well over the fifth lecture, page 62 to end.

I do not blame him for insisting upon proof based upon facts. I would seriously press upon him the urgent need of doing this, in view of his concluding remarks. The real philosopher, the true scientist, does not seek to impose terms upon the subject of his inquiry and investigation. What have psychical phenomena to do with postulates such as he has tabulated? 'If a steeple-jack loses his hold, or a person wishes to escape from a burning building, can they rely on this power to bring them safely to the ground? If a person loses a hand or arm, can he rely on his own or other spirits to manufacture him a new one?' Surely, he needs to be cautioned against wandering from his subject and facts. Does he suppose that spiritualistic science, in demonstrating that there is no death, obliterates all the changes and chances of this mortal life—that it rends the veil so effectually that the change called death has no significance? When he has rid his brain of this cob-web notion, he will be in a better state to comprehend and appreciate the actual facts of the spiritualistic philosophy.

Pietermaritzburg, Natal.

HENRY F. MARTINDALE.

SIR,—My attention has been excited by the letters of Mr. Voysey and your venerable correspondent, 'T.H.', both of whom have enunciated views entirely in harmony with my own conceptions. 'Conceptions' is, indeed, a wrong term. I should have said my own indrawings—and shaping of the truth without. For many years I have believed that there is no real distinction between the material and the spiritual world: *all* is spirit, the first being simply the effect produced upon us by the action of the latter. Matter is no *thing*, it is simply action; consequently the flesh is no thing, that is simply action. We are so limited in our thoughts, i.e., in our reception of them, that not one person in a thousand thinks otherwise of action than of that which is plainly perceptible to our (obtuse) senses. Yet a very little extension of his mentality will inform him of the illimitable extension and intension of action, not only in telescopic but in microscopic matter (cannot we see here that we simply apply the term to that which is beyond our present powers of seeing into it). Mr. Voysey is quite right—we never see the spirit: none of us ever do. We never see ourselves or any others: it is the activities of innumerable myriads of lives that impress us. Incarnation really means incorporation. We are not single individuals, but in reality great nations whose citizens are perpetually coming and going. When 'we' depart, that collocation and co-operation of effort of spirits which went to impress the world without, as our body, ceases to work in that direction.

I think the warning of the 'Voice' should meet with our most serious attention. I have long believed it, and I strongly recommend a renewed perusal of our venerable friend's letter. In conclusion, I would draw attention to the book entitled 'In the Midst of Life we are in Death,' by THE WRITER.

Occult and Spiritual Phenomena.

SIR,—'Q. V.' appears to be hopelessly at sea in his paper in your last week's issue on 'Occult and Spiritualistic Phenomena Compared.' If he had really studied occult methods, he would not have made such a mistake as to imagine that the 'self-styled magician' considers that his *personal self* is directly involved in evocation of 'super' or 'infra-human personalities.' The occultist maintains that by the sublimation of his will and his mental faculty he is able to transcend these while yet in the physical body, and merge his real self in the ocean of the Great Spirit from which all men in their essence are derived.

It is a gross heresy to say that 'all pretensions to independent personal will imply the abstraction of the unit from the Unity.' These pretensions imply consciousness of derivation from the Divine, and in some cases inspire to conscious union with the Source of Being. It is obvious, then, that he who, like the old Neo-Platonists, knows himself one with the Fountain of Life, may presume to summon and converse with super-human entities, who, for the time being, are inferior to their invocator.

Perhaps 'Q. V.'s great difficulty lies in the fact that he evidently thinks it impossible to be conscious on another plane

until after the intervention of physical death. This is where the occultist differs. Deeming himself a microcosm of the Macrocosm, believing with entire faith the old axiom 'As above so below,' he *knows* himself to possess in himself the potentialities alike of a God or a devil. He arrives in this world with a garden which he may plant as he likes. Of course, if he choose, he may give the whole of the digging and sowing into the hands of another, whether a being of his own plane or of what he considers a higher; but, whoever does the sowing, it is inevitable that he alone shall reap the result of his activity on the one hand, or of his neglect on the other.

Consequently, the occultist knows that it is not necessary for his physical body to die on the plane of *do* before he can reach the plane of *re*, or even, according to his development, to *mi*, *fa*, or *sol*. The personal will as such necessarily functions on its own plane, but will is not the Alpha and Omega of man's composition. With his personal will he functions in the material world, but he has other and more lasting principles, corresponding to supermundane being, which have to be grappled with before anyone can say with certitude that he can be conscious on no other plane. Such a position gives the body too much importance, and, by limiting the man within his walls of flesh, stultifies his spiritual growth.

Thus the whole question lies at the two poles. The occultist says that he can act; the Spiritualist, as represented by 'Q. V.', can only be acted on—since even 'desire for higher relations on the part of the personality is merely a symptom,' not that he is aspiring to conscious union with the Divine, but that 'action from higher states is being exerted on him.' It follows then, by incontrovertible logic, that desire for lower relations on the part of the personality is a symptom, not that he is voluntarily choosing the lower and evil, but that action from a lower state is being exerted on him, his own will being practically non-existent.

Truly this error of negativity is more fatal than the much talked of Devil worship, to which it is akin.

A SELF-STYLED MAGICIAN.

Animals in the Spirit World.

SIR,—I perceive that Dr. Peebles has apparently made out a strong case against the immortality of animals; but if his argument is carefully examined, it will be found to be mere rhetoric. No argument in the world will upset a fact, if it is a fact.

Dr. Peebles is under the impression that if animals have immortal souls, then lions, tigers, venomous reptiles, insects, and other creatures would retain in the spiritual world their cruel and destructive propensities. This inference does not necessarily follow; they may be so transformed and endowed as to fulfil some very useful and pleasant purpose. On this subject we are not well informed, and, therefore, its discussion can only be academical.

TRIDENT.

SIR,—In reply to your correspondent's question, 'Do animals survive?' I can offer my testimony to the fact, after that of others, given in a recent issue of 'LIGHT.'

A few years ago, I was staying with my friend, a clairvoyante lady in Sussex, and while standing talking the first evening by the lighted fire, she stooped down and said, 'Here is a dark dog lying before the fender. Is it yours? I have none in the house.' As I could not see the dog, I asked what it was like, and she said, 'Oh, it is a long-backed dark dog.' Soon after this, and while we were seated talking, I heard the dog close to me, crooning with the sense of comfort that pets do, and when I moved into the dining-room, he followed me there, yapping with pleasure. I knew the voice and sound to be that of my late dear Dachshund which had died a few years before. All through my visit I could hear the dog follow me about the house, though I could not see him, and when I returned home I heard the same crooning sound of the dog from under the drawing-room sofa, the next evening; but never since then, in this house.

O. T. G.

SIR,—Allow me, through your columns, to thank Mr. Joseph Swinburne for his valuable letter. This is precisely the kind of evidence we are in need of, and his assertion, 'I have seen, heard and felt,' is most satisfactory. The facts cited by Mr. Newton Crosland are also very interesting, and it is pleasant to imagine the patient and much abused 'donkey' having a good time on the other side of the stream. It is amazing to me that lovers of animals are so indifferent on the subject of their sur-

vival. The vivisectionist obviously cannot afford to believe in God or the soul, but I wonder that he who has formed a real friendship with any living thing can be content that it should die. The words, *they are not*, surely sound the lowest depths of despair to those who love—nay, it cannot be that the bright intelligence, the clinging affection, are quenched when the outer covering lies cold. My inmost heart, my deepest intellect answer 'Amen' to the sweet promise of their immortality.

'Non é Christiano,' says the brute who tortures his dumb servant who has all the Christian virtues; could there be a bitter satire on the human race?

One of the brightest attractions of unorthodox Spiritualism is its recognition of the claims of every work of God to justice and mercy.

L. B.

SIR,—I notice there is some correspondence in the pages of 'LIGHT' touching upon the question of animals in the spirit world. I do not doubt but that there are large numbers of seers, mediums, and psychometrists who can give their testimony as I give mine, to the effect that in the spirit world there are 'birds,' 'beasts,' and 'fishes.' I have 'seen, felt, and heard' them just as Joseph Swinburne has done, and could give many stories of animal existence 'over there.' I have scores of times seen and described animals, and given their names and cause of death to their earthly owners and friends, who in all cases have been delighted to hear of their lost pets.

Some years ago I was travelling through, to me, an unknown country, resolved to see all there was to be seen, and, to do this, I frequently went out alone, rambling amongst the hills and rocks, and one day it occurred to me to look clairvoyantly at the surrounding country. I seated myself on a huge boulder of rock, and, inducing the clairvoyant state, in a few seconds a new and strange world had opened out before me. There was a complete transformation of the scene. Not a house or sign of man. Dark forests were spread for miles around me. On the hills and rocks about me I saw wild and strange animals, enormous red cattle with huge horns and manes, larger, but exactly like the pictures of buffaloes one sees to-day. Deer, but of immense size, with antlers spreading like the branches of trees from their heads. Small animals like the antelope leapt from rock to rock. Serpents glided through the long grass and into crevices in the rock. I saw numbers of animals which were exactly like wolves, but much larger and with more fur. One animal like a lion, but with a pouch like a kangaroo, in which was a young cub, came close to me, looked into my face, and slunk away. All these were *wild animals*. I saw no sign of any of our present-day domestic kind. But I had been taking a peep into the past, when these were the only inhabitants of the island. They had lived and had died, and passed into the sphere in the spirit world to which they belonged and suited.

It seems to me that the general opinion entertained is that the spirit world exists for *man alone*. All that has life has spirit, for the spirit is the life; the spirit is the *Divine* part and never ceases 'to be.' When physical existence ceases the spirit is free and passes to one of the many spheres with which it is in affinity.

The 'spirit world,' we have been told, is a replica of this, the natural world. My experience has shown me that there everything which has ever been in earth life now exists. I have seen there birds, beasts, and insects, &c., whose every trace is lost to this planet, but which at some far distant epoch lived here, served their purpose, and passed hence.

As like attracts like, it seems to me quite natural that up to now records of the appearance of domestic animals only have been published, simply because very few persons care to ramble about with a train of wild creatures at their heels, unless, indeed, a good many of us are Lord Georges in a small way.

My eldest sister, who never in her life had a pet animal, has, for more than thirty years, seen constantly running by her side, or lying at her feet, a huge dog, which she describes as being a black retriever, only very much larger than any dog she ever saw on earth. It is her constant companion.

I fear I am taking up too much of your valuable space, and must close. My testimony may be worth next to nothing; all the same it is a drop in the ocean of evidence. I could give absolute proof of having seen hundreds of domestic animals which have been identified.

Kilmarnock.

B. RUSSELL DAVIES.

August 8th, 1896.

The Prayer Telephone.

SIR,—Your recent leading article suggesting the *modus operandi* of prayer is very interesting, so far as it goes. Perhaps our experience at home may serve to throw further light upon the subject. My wife is a clairvoyante upon what 'Q. V.' terms the *re plane*, and has ready access to the spirits upon that level. Being myself a magnetic healer, we often unite our individual powers for special purposes. We have many times been called upon to liberate infested persons from the attendance and influence of evil spirits; and one of the methods we adopt in order to produce this result appears to me to go a long way towards explaining the subject you refer to. My wife strongly desires the presence of a certain powerful spirit, whose wish and power to serve have been well tested. Through his mediation a band or choir of harmonious spirits, suited to the purpose in hand, are collected, and gathered round the person to be liberated or otherwise served; and through their influence, united sometimes with external magnetic processes, the desired result is attained.

Now, it is not, of course, clairvoyance as such through which the spiritual activities are set up; this faculty doing nothing more than making *visible* the processes in operation. It is the strong desire and intention on the part of the 'suitable medium' that accomplishes the object. But prayer—the heart's sincere desire—may be, and is, often offered up by others who, while they are suitable mediums, are not at the same time clairvoyant, and are on that and other accounts unconscious of the operations taking place on the spirit plane. This explanation will be the more readily understood when it is remembered that desire and thought produce spiritual presence; and that the activities on the spiritual plane will take their form or mode according to the intention in the medium's mind and the necessities of the case.

44, Wright-street, Hull.

G. H. LOCK.

Egypt and Atlantis.

SIR,—In reading 'The Story of Atlantis,' by Mr. Scott-Elliot, recently reviewed in your columns, I have been somewhat astonished by two statements respecting the early history of Egypt, on which I should like to make some comments. Let me, however, say that I do not in the least intend to dispute the possibility of recovering the history of the world by means as yet unrecognised by orthodox science; but, granting the possibility, it must be a matter of evidence whether the claim to this power has been made out in any particular case. A good Catholic must not deny the existence and efficacy of relics, but the authenticity of any particular relic is quite open to argument.

The two statements to which I refer are that some 200,000 years ago 'the two great Pyramids of Gizeh were built,' and that some 80,000 years ago 'the great Temple of Karnak and many of the more ancient buildings still standing in Egypt were constructed.' ('Story of Atlantis,' p. 38.) These assertions appear to me so utterly at variance with plain evidence as to negative the existence of the power of reading the past which the author and his friends claim to possess.

Taking first the case of the Pyramids, it may be confidently affirmed that nothing in the history of Egypt is better established than the names of their builders and the date of their erection. It is well known that the name of King Khufu is found in the Great Pyramid, being very roughly scrawled, together with a number of other signs, on the walls of certain 'construction chambers' over the 'King's Chamber'; and this has generally been considered sufficient to establish his claim to be the builder of it (Vyse, 'Operations Carried on at the Pyramids of Gizeh,' i. 279-284). If he did not build it, he either desired to usurp a building of an earlier time, or he reconstructed these chambers after they had gone to ruin. The first alternative may be at once dismissed; the nature of the writing, which clearly consists of quarry marks, and the position in which it is found, are alike incompatible with the idea that any deception was intended. As to reconstruction it is practically impossible. Any force that could have brought about such extensive damage in such a position, must have placed it quite out of the power of Khufu or anyone else to rebuild the chambers. Moreover, these 'construction chambers' were of no importance after the building was finished, and were probably never seen by any human being till the enthusiasm of the modern archaeologist led him to explore them. The omission to clean off the quarry marks is almost certainly due to this fact. In the

Second Pyramid no trace of writing has ever been discovered. In the Third, a wooden coffin was found, the lid of which bears the name of Menkaura; it is to be seen in the British Museum (Vyse, ii. 93-96).

Let us turn next to the Greek writers. Herodotus tells us that three kings named Cheops, Chephren, and Mykerinus reigned in succession, and that each built a pyramid. Diodorus Siculus says the same in substance, but gives the names as Chemmis, Kephren, and Mykerinus. Manetho gives the names as Suphis, Suphis, and Mencheres, the first of whom constructed the Great Pyramid. The general agreement of these three writers, combined with the variations in the names, shows that they reproduced a genuine tradition which each had received independently; and it would appear to be obvious that the three kings intended are Khufu, Khafra, and Menkaura of the fourth dynasty. Their reigns extended from 3733 to 3690 B.C. according to Brugsch, and from 3969 to 3784 B.C. according to the latest calculations of Professor Petrie. If we carry them back to 4100 B.C., we arrive at the highest date to which it is possible to assign them. The agreement of the archaeological evidence with that of three independent later writers is surely sufficient to establish the facts which they attest, if facts can be established by evidence at all. That this tradition should have come down to the age of Diodorus (a period of between three and four thousand years after Khufu) is quite inconsistent with any mere restoration. It is only intelligible on the supposition that the tradition embodies a true account of the origin of the most stupendous monuments of the country, the building of which must have profoundly impressed the minds of the people.

The assertion as to the Temple of Karnak is still more remarkable than that about the two Pyramids. It so happens that we have an almost complete history of the building of its several parts inscribed on the temple itself, and the evidence, if not so great in volume, is therefore more exact than in the case of the Pyramids. The earliest buildings on the site have perished, and we only know of them from the inscriptions of their restorers. In the reign of Rameses IX. the chief priest Amenhotep restored 'the dwelling of the chief priests,' and his inscription carries back the old building to the time of Useraten I., of the twelfth dynasty (Brugsch, 'History of Egypt,' i. 154, 155, 158). Thothmes III. says of one part of the temple that he 'found it in the form of a brick building, in a very dilapidated condition, being a work of his predecessors' (Brugsch, i. 422). Other parts were built by Thothmes III., Rameses II., Shashank I., and other kings. Here, again, the only possible way out of the difficulty is to suppose that the restorer was constantly at work and constantly claiming to be a founder; the following considerations, however, render this view inadmissible.

In the first place, to restore an ancient shrine was a glory of which many kings boasted, and one has been suspected of forging an inscription 'to give the sanctity of age to a new building' (Petrie, 'History of Egypt,' i. 45). It is, therefore, probable that all restorations would have been claimed as such equally with those of Thothmes III. and the chief priest Amenhotep. Further than this, everything tends to render it probable that the temple was commenced under the twelfth dynasty. It was dedicated to the god Amen, who is almost unknown during the Old Empire, and who was originally the local god of Thebes. With the rise of the great Theban Dynasty in the person of Amenemhat I., Amen, the god of his capital, and the deity to whom his own name ('Amen at the Head') bore testimony, also rose and became the great national god. It was in this capacity that the Temple of Karnak was built for him, and it is impossible to suppose that the wealth expended on it would ever have been devoted to the honour of any mere local deity. This consideration alone would lead us to believe that no temple of any importance could have existed there before the time to which the inscriptions actually refer it. If any buildings stood on the site, they must have been very insignificant, no doubt built of brick like those that Thothmes III. restored, and not at all the Karnak that we know. Taking Professor Petrie's date for the rise of the twelfth dynasty, and allowing a century for possible error, we get 2600 B.C. as the very earliest period at which Karnak could have been anything more than a small local temple; and it was not till some 1,500 years later, in the times of the great kings of the eighteenth and nineteenth dynasties, that it assumed the splendid form of which the ruins remain to this day.

On the appearance of the 'Transaction' of the London Lodge of the Theosophical Society entitled 'The Pyramids and Stonehenge,' to which Mr. Scott-Elliott refers, you kindly published a letter of mine dealing with the age of the Great Pyramid; but seeing that the views put forward in that essay are now presented in a form more likely to attract attention, it may be well to re-open the discussion, and on somewhat broader lines.

15, Lanark-villas, Maida Vale.

F. W. READ.

August 12th, 1896.

Harriet Martineau.

SIR,—As you have proposed more than once a sort of 'Note and Query Department' for the columns of 'LIGHT,' may I ask you to find room for the following?—

'Can anyone furnish an authentic narrative, without strictly medical details, of the cure said to have been effected on the authoress, Miss Martineau, by means of magnetism or 'mesmerism'?'

M. S. S.

SOCIETY WORK.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Sunday next, at 6.30., Mr. W. E. Long.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last the service was kindly led by Mr. S. Longville, who gave an earnest and thoughtful address upon 'Homes not Made with Hands.' Local interest has been excited by the newspaper correspondence re 'Spiritualism and the Fairwater Murder.'—E. A.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last, Miss Marsh being unable through illness to be present, 'Amicus' gave another of his interesting addresses upon 'Spiritualism,' after which Mr. W. Walker gave a number of clairvoyant descriptions, each of which was recognised. Next Sunday, at 7 p.m., 'Evangel.'—A. WALKER.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch, in introducing himself as our president, gave an able address on the principles of Spiritualism, his remarks from time to time being heartily applauded. We had a good audience. On Sunday next Mr. Ronald Brailey, at 7 p.m., and every Thursday at 8 p.m.—THOS. MCCALLUM.

BATTERSEA PARK OPEN AIR WORK.—Pleasant weather enabled us to hold a very agreeable meeting last Sunday. Messrs. Adams and Boddington and Mrs. H. Boddington addressed the meeting, the remarks of the lady being received with marked attention and respect. Assistance both in propaganda work and providing inquirers with opportunities for investigation will be heartily welcomed. Next Sunday, as usual, at 3 and 6.30, near the band-stand.—H. B.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mr. Walter read extracts from 'Immediately After Death,' published in 'LIGHT,' and Mrs. Spring offered up an invocation, which was followed by an address from Mr. Walter on 'Spiritualism Amongst Different Nations, Ancient and Modern.' Mrs. Spring and Mr. Walter followed with successful clairvoyance. Voluntary helpers wanted. Next Sunday, lecture and clairvoyance.—H. WALTER.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Slater having suddenly cancelled all his engagements, the committee of the Marylebone Society were naturally embarrassed by the necessity of supplying his place on the platform at these rooms on Sunday evening last. However, at the eleventh hour Miss Rowan Vincent very kindly consented to give clairvoyance in order to mitigate, as far as possible, the disappointment of those persons who attended in expectation of hearing Mr. Slater. Mr. A. J. Sutton read an account of some phases of Mrs. Everitt's mediumship, as recorded by Mr. Everitt, and this narration, embracing as it did many instances of almost incredible phenomena in the way of direct writing and speaking, was received with profound interest. A song by Miss Florence Morse followed, after which Miss Vincent gave clairvoyant delineations in a style that quite maintained the high reputation she has acquired in this direction. The thanks of the society, and of the audience generally, are especially due to Miss Vincent for so readily coming forward on this occasion in order, as far as possible, to remedy the difficulty occasioned by the enforced change of programme. Next Sunday Mrs. Helen T. Brigham, of New York, will occupy the platform with an address, to be followed by extempore poems on subjects chosen by the audience.—D. G.

TO CORRESPONDENTS.

SEVERAL communications are necessarily left over till next week.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.