

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 925—VOL. XVIII.

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## NOTES BY THE WAY.

We have had to remind a correspondent that it is our business to try every way to conquer and beat down the infidel fear of Hell. We call it 'infidel' because the very breath of its life is want of real faith in God. If all else fails, we can say what that sunny-hearted old Quaker, James Buffum, said to the doleful saint who had asked him—what, after all, if he found himself in hell: 'I should go to work,' said he, 'as I have here, and try to improve the place.' A truly devout reply!

Once more we are asked the old, old question: 'What, then, does a Spiritualist believe to be the way of salvation?' We are not entitled to speak for others. Spiritualists have no creed, and there are among them great diversities of opinion upon all subjects but the one vital subject of life beyond the veil. Some are held back by old, revered beliefs, by long-cherished hopes, by theological prepossessions. But we are convinced that there is, in Spiritualism, a tendency to broaden outlook and rationalise opinion on all subjects. This must be so, for the very simple reason that emphasis upon the supremacy of the spirit means emphasis upon the deep and abiding realities. Hence the tendency to part with old theological conventionalities.

This very strongly applies to the subject of 'salvation.' The true Spiritualist cannot help seeing, in time, that in salvation there cannot be anything arbitrary; that salvation, in fact, is simply separation from evil conditions and surrender to good.

As regards a special point submitted to us, we prefer to reply in the words of the good and wise Dr. Arnold:—

In human affairs if we were told of a king who had resolved to punish some offenders to the utmost rigour of the law, but who was prevailed on to pardon them because his son had offered himself to die in their stead; it is quite clear that the gratitude of the men thus pardoned would be directed, justly, rather to the son than towards the father, because however near the relationship may be between the two, and however much the father may suffer in the loss of his son, yet they cannot be so entirely one but that the sacrifice of his own life in the one must seem a kindness more deserving of our gratitude than the forgiving us for the sake of that sacrifice in the other.

It is a favourite remark of Theosophists that Jesus (in John ix. 3) endorsed the doctrine of rebirth and suffering as the result of sin in some previous life. We do not think this is so. The disciples, referring to a current opinion, asked a question, and it is not even clear that they shared the opinion; and Jesus replied with a negative. If anything, his reply is a *denial* of any previous

existence or sin in any previous life, as careful attention to the passage will show.

The following sensible thoughts, on early training to habits of self-control and endurance, are attributed to the wife of Pythagoras, who wrote them, it is said, in a letter to a friend:—

I fear you are spoiling your child by caring too sentimentally for it. Your intention is to be a good mother; but, my dear friend: the first duty of a good mother is, not so much to give passing happy feelings, as to lead the child to what lays the foundation for a constant happiness by virtue,—moderating and conquering, from the beginning, sensuous desires. Therefore be careful that your love and devotion does not play the rôle of flatterer or destroyer, instead of a builder of its happiness through character. Children, from first baby-hood allowed unrestricted sensuous enjoyments, will become unable to resist the temptation of lower pleasures, so great in after-life. Your duty is to educate your children by such means that their natural gifts are not turned in the wrong direction, which will happen when the desire for empty pleasure gains the upper hand, by their souls and bodies becoming accustomed to enjoy only pleasant sensations,—a condition which leads to an excessive effeminacy of the soul and body, in opposition to moral efforts and labour. Consequently, nothing is more important than to create right desires as well as overcome what children dislike, even when, for the moment, they may not see the reason, and their feelings seem wounded; for no better remedy exists to free them from the slavery of their own passions of voluptuousness and aversion than being aroused to work, creating in them desire and esteem for all that is beautiful and noble. Therefore, pray, reform the education of your children. Expose them rather to hunger and thirst, heat and cold, than leave them without habits of self-denial, self-restraint, and patience. Any education which is luxurious and effeminate can produce no other fruit than frivolity and insolence, and the very opposite of every quality by which a human being becomes useful to himself and others.

From a friend who is not a pronounced Spiritualist, but who is very sympathetic, we have received the following: 'When I read the many stories nowadays that touch on Spiritualism, I always wonder whether the authors are believers. If they are not, I feel that they ought to be, or to leave the matter alone.'

We very strongly agree, and greatly regret to see the lengths to which story-writers and even reporters go in telling lies as truths. The present-day rage for sensationalism and exaggeration *must* lead to mischief; and we a good deal blame the literary dram-drinking of novel-reading for it. The old-fashioned sobriety of reading has pitifully gone out, and a sort of hysterical tiptling has taken its place.

We specially feel the wrong done to a most serious subject by pretending in relation to Spiritualism. Let us have and let us be content with the simple truth: and, if the truth must be put in story fashion, let us have it in all purity and honesty as—the truth.

We commend to some of our scientists the wise remark of M. Gaston, of Paris:—

I adopt absolutely and without any reservation, this doctrine: that science has no other object than the truth; the truth for itself, without any regard to the consequences that may come in its train, be they good or bad, fortunate or to be regretted. He who, influenced by a patriotic, religious,



or even moral motive, permits himself the least dissimulation, the slightest alteration, in the facts that he is studying, in the conclusions that he draws from them, is unworthy of a place in the grand laboratory where integrity is a more indispensable requisite for admittance than ability. Looked at in this way, the common studies pursued in the same spirit in all civilised countries, form, above nationalities, restricted, diverse, and too often hostile, a grand fatherland which no war ever defiles, no conqueror threatens, and in which souls find the refuge and the harmony that the City of God has given them in other times.

The world is slowly making the acquaintance of the great idea, that 'thoughts are things.' The following verse, by Ella Wheeler Wilcox, is a good expression of it, as bright as it is terse:—

You never can tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe—  
Each thing must create its kind;  
And they speed o'er the track to bring you back  
Whatever went out from your mind.

#### NOTES FROM FOREIGN REVIEWS.

##### MAGNETISM AND MAGIC.

An admirable article by Dr. Carl du Prel, dealing principally with magnetism, has been published in a widely-read periodical, the 'Wiener Rundschau,' and is reprinted in the July and August numbers of the 'Uebersinnliche Welt.' Erudite as to historical details, accurate and lucid where technicalities are concerned, polished and well-constructed as a literary production, this paper cannot fail to attract the interested attention of the general public, for whose benefit it is intended. In odic emanations or radiations, whether from the human body, or from crystals, metals, medicinal substances, or, in fact, from any form of matter, Dr. du Prel sees the solution of past mysteries and the promise of future revelations. Mesmer's 'fluid' and Reichenbach's 'Od' were but new words for a natural agent, the existence and potentialities of which were well known to the ancients, who have called it by various names. It is, indeed, nothing else than the 'Akasa' of the Hindus, the 'Astral light' of the Cabalists, the 'ignis subtilissimus' of Hippocrates, the 'Alkahest' of Paracelsus, the 'quintessentia' of the Alchemists, the 'subtle matter' of Descartes, the 'spiritus subtilissimus' of Newton. It offers the key to all phenomena termed *occult* or *magic*; for the word 'magic,' when stripped from the objectionable meaning it has acquired during the Middle Ages, merely designates any manifestation of an unknown law; 'magical' effects are produced by the reactions and interblending of odic influences, and it can readily be seen that in a true sense some of our up-to-date investigations belong just as much to the province of magic as any of the mysterious practices of bygone times. But we are gradually recognising that we have to deal with natural forces latent in man himself, and therein lies the difference between our operations and those of the magian of the Middle Ages, who was considered as a wonder-worker, and whose *miracles* were supposed to be obtained through the agency of angelic or demoniacal beings.

One of the great reasons of Mesmer's and Reichenbach's failure to attract sufficient notice from scientific authorities to their discovery and their theories is to be found in the fact that magnetism occupies but an undetermined position between physics and physiology, and thereby was neglected on both sides; and Dr. du Prel believes that if its relation to physics had been ascertained and established before therapeutic application had been made of it, progress instead of stagnation would have been the result.

Scientists have unfortunately been, and are still, apt to overrate the value of their actual achievements and to underrate future possibilities of development; to entertain the erroneous notion that all important laws of Nature are already known; and to think that further progress will consist but in a more and more extensive grouping of facts governed by these laws. Yet, in spite of this regrettable disposition, it is very evident that, from certain quarters, a fresh impulse has of late been given to scientific research,

and that feelers are now stretched on every side in new directions. Dr. du Prel, auguring favourably from these hopeful signs, and reviewing exhaustively the work which has been done and the developments which have taken place since Mesmer and Reichenbach, looks confidently upon magnetism as the next field for experiment, which official science itself will be compelled to explore, thus reaching the region which unavoidably links physical knowledge to spiritual knowledge, and confirming the truth contained in neglected and unjustifiably despised ancient learning.

##### M. MÉRIC AND 'PAPUS.'

In 'L'Initiation' M. G. Tiersis criticises at length—politely, but unmercifully—the first number of M. Méric's 'Revue du Monde Invisible'; and in an open letter, couched in his usual concise and dignified phraseology, 'Papus' himself refutes some of the outrageous allegations directed against him, and advises M. Méric to adopt better journalistic methods, to choose his contributors with more discretion, and especially to avoid offensive references to persons and societies not sufficiently known to him. But so far signs of amendment are wanting in the new 'Revue.' M. Méric, on the contrary, seems to bear with ill grace the unfavourable comments and the severe rebukes he has provoked. The same personal attacks, the same misstatements, the same inaccuracies are to be found on almost every page. In the third number we read, for instance, the surprising announcement that 'Professor and Pastor Hodgson has publicly declared his full adhesion to spiritualistic doctrines.' This is one gem out of many.

##### SPIRITUALISM AND THE DAILY PRESS.

Mention was made in 'LIGHT' some time ago of an important French periodical, the 'Revue de la France Moderne,' which publishes regularly every month a very intelligent article dealing with psychical research. Our London Congress, M. d'Odiardi's biometre, Mr. Gataker's divining rod, and some well-known mediums have thus been introduced to a public which, ordinary Spiritualist publications do not reach. We now learn that a big Parisian daily 'La Fronde,' edited and entirely directed by a committee of women, is giving, under the title of 'Spiritualisme Scientifique,' a series of able and highly-interesting studies on the same subject. The writer of these, who signs herself 'Thecla,' is indeed to be congratulated for her good work of propaganda. 'Le Messenger' has reprinted some of these articles in part or in their entirety.

##### ANOTHER NEW JOURNAL.

'Lichtstrahlen,' edited in the German language by Max Gentzke, and published in West Point, Nebraska, is an interesting little weekly which has not yet completed its first year of existence. The few numbers we have received contain good accounts of curious experiments in psychic photography, and reproductions of the most remarkable results obtained are subjoined. Other shorter articles are also very readable, and a glance at the page for 'Announcements' shows that German Spiritualist societies are numerous and active in America.

#### LONDON SPIRITUALIST ALLIANCE.

##### SOCIAL GATHERING.

The first of the usual winter gatherings of the Alliance will take place on Friday, October 21st, when a Social Meeting of Members and Friends will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m. Admission will be by ticket. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1899.



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## SEANCE IN ROTHESAY.

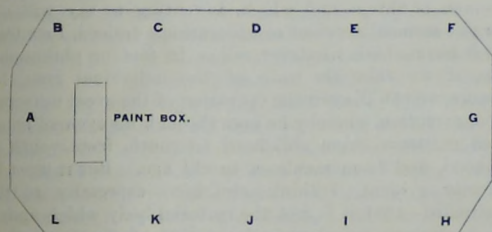
BY JAMES COATES.

[The publication of the following narrative has been unavoidably deferred in consequence of the press of Congress matter.—ED. 'LIGHT.']

We had two sittings with Mr. Duguid recently, and were thus able, with some others, to witness instances of his unique gifts.

The first séance was held on Saturday evening, May 28th, at 8 p.m., in our dining room, which was roughly prepared for the purpose by pulling down the blinds, closing the shutters, and reducing the gas lights to one jet. A large symphonium music-box helped the harmony. There were twelve persons present, five of whom were strangers to the investigation of Spiritualism. These were, a reverend gentleman, who has been for many years a member of the Society for Psychical Research; a connoisseur in paintings; a London journalist; a married lady; and a single lady. All others present had sat with Mr. Duguid when he was last at my house. While naturally wishing to have a good sitting, we were specially anxious for the new comers.

The sitters were arranged around the séance table in the following order:—



Mr. Duguid sat at A, with paint-box, &c., before him. Mr. A., a shrewd, earnest investigator, sat on the medium's immediate left, at B; Mr. S., the connoisseur referred to at C; the Rev. P. D., of the S.P.R., at D; the writer at E; Mrs. Duguid at F; Mr. David S. at G; the married lady, Mrs. H., at H; the journalist at I; Mr. Duncan McD. at J; the young lady at K, and Mrs. Coates at L, on the immediate right of Mr. Duguid.

When all were seated, I gave a brief outline, for the sake of the newcomers, of Mr. Duguid's mediumship, and the nature of the particular sitting we were holding, with a few hints as to the conditions to be observed in order, if possible, to obtain a good séance. During the time the symphonium was playing Mr. Duguid passed under the control of Ruysdael. The control intimated that the light should be further lowered, and, although it was still good enough to enable us to see each other distinctly, it was a very poor light—as the connoisseur remarked—in which either to mix oil colours or to paint a picture. The medium, in trance and with eyes closed, proceeded, at twenty minutes past eight, to arrange his colours, draft his sketch, and paint. In seventeen minutes he completed a landscape 10 inches by 7½ inches—Aberfoyle, we were afterwards told. The connoisseur, after carefully scrutinising the whole proceedings and critically examining the painting, enthusiastically declared that the colourings were superb, and that if the painting was backed by the signature of a well-known artist, it would command one hundred guineas. Had he not been present, he would not have believed any man on oath that a painting could be done under the circumstances.

When the next item was proceeded with it was necessary to make some further effort to reduce the room to darkness, but the daylight outside persisted in finding its way into the room. The controls of the medium could not proceed without greater darkness, and so I got a large folding screen and placed it between the window and the séance table. This was not sufficient, so I cut a picture from the wall, and handed it to Mr. S. to hold in front of the medium, that it might keep off the light from the spot where lay the small card which was to receive the 'direct painting.' As it was,

the light was not sufficiently excluded, and the four sitters at B, C, K, and L were, owing to this circumstance, able to see the medium. The rest of us could have seen him, too, were it not for the picture and frame held by S. in front of him. These four sitters, two of whom were non-Spiritualists and had never been to a séance before, agree in testifying that, by whom or by what means the small painting was finished, it was not done by the medium, who sat with his hands upon his knees during the whole period. The dark séance lasted three and a half minutes, during which the direct painting was done. In addition to the foregoing testimony to the medium's *bona fides*, I may mention the following facts:—

1. The card selected was the one painted on. Mr. A. held the piece which was torn off it before the gas was turned out, and this piece was subsequently found to fit it exactly. All present could note this.

2. The card was covered with fresh paint, and must have been done during the time referred to.

3. The painting was a replica of the one done in the earlier part of the séance by the medium in trance.

4. The medium's hands, at the request of the control, were securely tied by me—in St. Andrew's Cross fashion—with a silk handkerchief, lent for the purpose by Mr. A., one of those who sat next the medium.

5. The utter impossibility of anyone entering the room, to change the card, and none present could have done so.

6. It is opposed to all experience in the painting art, that a picture and a copy could be painted in the dark.

7. It is most difficult, outside of the hypothesis offered by Spiritualism, to account for the foregoing phenomena.

The painting itself is a work of art, and is now in the possession of a Glasgow manufacturer, who will, I am sure, be pleased to show it to genuine inquirers. The larger painting is in the possession of Mr. S., in Rothesay, who will also be delighted to show it.

The remainder of the sitting was mainly taken up with answering questions by the medium's controls. Some of the inquirers were much puzzled over the 'we,' 'I,' and 'our medium' remarks of the control. The rev. gentleman wished to satisfy himself of the correctness of the 'theory of the sub-conscious self.' The journalist, whose questions were veiled in polite sarcasm, wished to know if the medium or the control spoke English in this life! Another wanted to know what planets were inhabited, and whether Neptune was too hot or too cold to bear human life, &c. It is needless to say, with the exception of some remarks about painting, which seemed to satisfy the member of the Society for Psychical Research, for the time, none of the control's answers were satisfactory to the questioners.

The medium was much exhausted by this séance. There is no doubt that the extra effort, in adverse conditions, to get the small painting done, and the antagonistic mental atmosphere generally, had much to do with the medium's exhaustion.

Upon reflection, one wonders what it is best to do. If strangers are excluded, how is inquiry to be started and investigation set on foot? Yet if they are admitted, very often a good séance is spoiled, and the medium and other sensitive persons present are harassed. One good result of this séance is that Mr. S., one of the five new sitters, is satisfied that 'there is something in it.' He has expressed his determination to 'read up' and investigate the subject in the near future.

The next séance was held on Sunday night, at 8 p.m. It was, however, preceded by some attempts at psychic photography, which were not successful. To secure better results in this séance, as far as light and darkness are concerned, the sitting was held in the drawing-room, which could be effectually darkened. Three of the sitters in the previous gathering were absent. In their place we had a young lady and gentleman who had been at a former séance with Mr. Duguid here. The order of the sitters on this occasion does not call for special notice; but Mr. A. and Mrs. Coates sat on either side of the medium as before. Mr. Duguid passed into trance, commenced painting at 8.15 p.m., and executed a picture of Loch Ridden in twenty minutes. It was remarkable for the number and variety of small details which entered into it. It was altogether a fine



bit of work. We had a tambourine on the table; the medium picked this up and painted a small seascape on it. The former painting is in the possession of Mr. A. and the latter in ours. The dark séance lasted about four minutes, during which a miniature oil replica was given of the larger one. In the dark, spirit lights were seen, and occasional whiffs of perfume were felt by those present. Unfortunately, when all seemed going right we had to light up, owing to the sudden control of the young lady, who, under the influence, indiscriminately pounded away at Mr. Duguid, and then finally crossed the room and sat down by the journalist. Some relative of his was endeavouring to make herself known to him. It was not a success, for the control failed to speak, and attempted in pantomime to make herself known. She finally succeeded in writing an affectionate message, in which she professed to be his niece, telling him she was happy and so was 'so and so,' who were with her. She failed, however, to convince her uncle, for the message contained nothing which might not have been thought of by the medium, and the writing was in her caligraphy. While extending all sympathy under the circumstances to the young medium, the irruption of this control practically spoiled the séance. What appeared of most interest was the fact, notwithstanding the excitement caused by this control and the rather rough handling Mr. Duguid got in the dark, that the small or direct painting was found completed, fresh and wet from the hands of the unseen artist.

Some questions were put to the medium by one of the sitters, during which there were two points raised: 1. Was the intelligence of the control limited by the capacity of the medium? 2. Had the control no other information to give to the world than the commonplaces with which he had favoured us? To the first the answer in brief was 'Yes' and 'No.' That is to say, the information was given according to the capacity of the medium, but the matter contained in the information was frequently beyond both the knowledge and ability of the medium. To the second question the reply was that the fact of spirit return was no platitude, but a matter of demonstration and knowledge and spiritual philosophy, as distinct from creeds and present-day theology, and these could not be called commonplaces. Of course all this was given in the homely Doric of the medium.

## TRANSMIGRATION AND EVOLUTION.

The question of reincarnation having been raised in connection with the late Conference, perhaps a few words on the scientific and philosophical aspects of the subject, from one who has given the matter some little attention, may not be out of place at the present juncture.

I am well aware that this question has long been a bone of contention amongst Spiritualists, and that it has always had the effect of raising much heated controversy. In earlier times, the late William Howitt was one of the most strenuous opponents of the doctrine of reincarnation; and some of his articles on the subject, which appeared in the 'Spiritual Magazine' about thirty years ago, were more characterised by vigour of speech than by calmness of judgment or soundness of argument. Now, it is quite evident that such a frame of mind is not one which tends to the elucidation of truth. Spiritualists, above all others, should be able to appreciate the fact that the *a priori* method is not the surest way of reaching the truth on any subject whatever, and that prejudice and passion are but blind guides, which can only lead towards the ditch. They should also recognise the fact that it is not a sufficient reply to the arguments of the Spiritists and Theosophists to charge them with being obsessed by the spirits of those who formerly held this ancient philosophy. It is a mere truism, indeed—but one which we are very apt to forget—to say that, if we would refute what may seem to us an error, it is necessary that we should try to understand it, by means of close study and meditation. In that case, if we are actuated by a sincere love of the truth, and not by a love of our own preconceived opinions merely, then the matter will gradually become clear, truth will separate itself from error, and the question in all its bearings will stand

revealed before our mental vision. Then we shall be able to show not only where our opponent may have been wrong, but also how it was that he came to go wrong. Or it may happen that we shall discover, to our chagrin, that the error lies on our side more than on his. For it is clear that all such differences, amongst truth-loving men, are the result of misunderstanding. In any case, our sole object as Spiritualists should be the discovery of *truth*, whether on this or any other subject. And, therefore, I would ask the ingenuous reader to divest himself of all prejudice, and to weigh calmly what is laid before him in the following remarks.

In the first place, then, it is to be remarked that the doctrine of the transmigration of souls is based upon the law of evolution.

Now, it has been proved beyond the possibility of doubt that man is an evolution from the animal kingdom. That is a matter which is not now disputed by anyone whose opinion is of any value whatever.

But while such is the case, I contend that evolution, on a materialistic basis, such as that involved in the Darwinian theory, is a complete anomaly. Mr. Darwin's theory of evolution postulates the development of the visible, material forms of all living beings from some four or five aboriginal progenitors, owing to the action of natural selection—that is, owing to the operation of purely physical causes. This is an hypothesis which is based simply on the outward *appearances* of things, and which, I venture to say, will not bear one moment's serious consideration. Indeed, I contend that it has no basis whatever, either in fact or philosophy. Thus, if we take the case of the individual man, for instance, we can discern the operation of the great universal law of evolution, whereby he goes through his cycle of manifested existence, from childhood to youth, from youth to manhood, and from manhood to old age. But it must be perfectly evident, I think—and more especially to the Spiritualist—that it is not the material body which undergoes evolution; for, during the period of that evolution, the body has been completely changed several times, so that not one particle of the matter which composed the body of the infant remains in that of the full-grown man. Yet the man remains the same individual from first to last, from the plying infant to the lean and slippered pantaloon with one foot in the grave. Therefore, it must be evident that the evolution which is clearly discernible in the case of the individual man is not an evolution of the material form, but of that underlying spiritual entity, the self-conscious Ego, which is the hidden cause of that form. And thus, in my opinion, it is quite as ridiculous to speak of an evolution of material bodies as it would be to say that the man's clothing is an evolution from the swaddling-bands of the babe.

Now what is true in this respect as regards the evolution of the individual man, must be true, likewise, in regard to the evolution of the animal kingdom regarded as one great whole. For there is but one law. And Nature being one, the principles according to which that law operates must be the same in every department. Consequently, the evolution which Mr. Darwin clearly discerned in Nature, and which he sought to explain on a purely materialistic basis, was not an evolution of material forms, as he supposed, but an evolution of those spiritual or noumenal entities which are manifested through these forms. For the outward *apparent* changes in the physical structure of living beings are simply the indications of inward and *real* changes taking place in those spiritual or noumenal entities which are the cause of all outward forms.

And thus, seeing that the law of evolution has reference to the spiritual entities which find a manifestation in material forms, I think it must be perfectly evident to the ingenuous reader that the modern doctrine of evolution is the exact equivalent of the ancient doctrine of the transmigration of souls—with this exception, however, that the former has been entirely perverted, owing to the materialistic spirit of the age.

Mr. Darwin claimed that man is descended from animal progenitors. And in proof of this he brought forward many facts, chief amongst which was that of the evolution of the human embryo, as well as the homological identity of



structure which characterises the whole class of *mammalia*. From facts such as these he considered himself justified in drawing the conclusion that the whole animal kingdom has been evolved from some four or five progenitors. But Professor Huxley, who possessed a more logical and philosophical mind than that of Mr. Darwin, as well as greater moral courage, saw clearly that if evolution be true at all it must be true all the way. He, therefore, carried the evolution of living creatures back to the 'primordial undifferentiated protoplasm,' and by this means (although it does not seem to have been observed) he entirely destroyed Mr. Darwin's theory of *descent*. For if it be true—as the biologist assures us it is—that there has been a gradual *ascent*, from specks of animated jelly at the foot to man at the head of the animal kingdom; and if, as we have shown, the evolution which is thus manifested is one of spiritual or noumenal entities, then it must be evident that the whole animal kingdom is bound together in one unbroken chain of being, and that the lower animals are simply the immature or rudimentary forms of entities which in due season shall find their complete realisation in the high form of man, who is a microcosm of the great macrocosm; or a microscopic repetition of the 'Grand Man' of Swedenborg and other mystics.

From these considerations I think it must be clearly evident that the highest achievement of modern science is simply a rediscovery of the ancient doctrine of the metempsychosis—a doctrine which was taught by Pythagoras and Plato thousands of years ago, as well as by most of the sages of antiquity. But the scientists of the present day have failed to realise the full significance of their great discovery owing to the materialistic veil which has so long obscured their mental vision. I am much surprised, indeed, that Dr. Wallace, being a Spiritualist, has not discovered this long ago. For it seems to me that even Professor Huxley himself had some faint perception of the truth that transmigration is the natural corollary of evolution; and I am fully convinced that, if it had not been for his dogmatic agnosticism—as fatal to freedom of thought as theological dogmatism—he could not have failed to reach higher views of truth than he did. Thus, in 'Evolution and Ethics,' speaking of the doctrine of transmigration, he says:—

'None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration *has its roots in the world of reality*, and it may claim such support as the great argument from analogy is capable of supplying.'

No doubt the ideas which have been thus advanced will be new to many readers; but I can confidently ask them to quietly meditate on the subject, and I am fully persuaded that the result will be to bring light where previously all was dim and obscure. In a short paper, such as this, it is obviously impossible to deal at large with such a subject; but, for the information of those who take an interest in such matters, I may say that I have fully developed these views in two separate works, dealing respectively with the philosophical basis and the logical outcome of the doctrine of evolution. These, I hope, will be published at no distant period.

JOHN SCULLER.

THE LONDON SCHOOL OF ETHICS AND SOCIAL PHILOSOPHY, which was founded last year with the object of supplying students in London with some of the teaching which the philosophic faculty of a teaching University might be expected to provide, has arranged courses of lectures for the coming autumn term on 'The Psychology of Social Progress,' 'Elements of Ethics,' and 'Some General Principles of Politics,' by Mrs. Bernard Bosanquet, Mr. G. E. Moore, and Mr. G. R. Benson respectively. The lectures will be given at the Passmore Edwards Settlement, Tavistock-place, W.C., by kind permission of the council and warden. The president of the school is Mr. Bernard Bosanquet, LL.D., and the vice-presidents are the Master of Balliol, Sir Frederick Pollock, Bart., Professor Henry Sidgwick, and Mr. Leslie Stephen. The term begins October 11th.

#### TO CORRESPONDENTS.

'H.B.,' 'PUZZLED,' 'A.C.S.' and 'G.W.'—Next week, we hope.

#### 'THE UNSEEN WORLD.'

Under this heading the London 'Morning' recently published the following strange statement from the pen of Mr. David Christie Murray:—

Four years ago, within a week or two, I was travelling eastward on the Canadian Pacific Railway, and I broke my journey at night at Revelstoke. For a good many days I had had the theme of a poem in my mind, and I occupied the hours of darkness as we wound in and out among the fastnesses of the great silent hills in fitting a rhymed expression to my thought. From time to time I left the outer platform of the car, and by the electric light within pencilled a verse or two, and by the time the stopping-place was reached the poem was fairly completed. I called it 'The Chalice,' and it appeared months later in the 'Speaker,' and later still found a place in the pages of a volume of 'Tales in Prose and Verse,' which was published, I fancy, early in the present year. One verse of the poem eluded me altogether. I could not secure for it the expression I desired, and when I retired to my gaunt room in the weather-board hotel, I was still haunted by the inefficiency of its expression. Now, for the proper understanding of the singular event which happened, you must know that I had been very much affected by the early and mournful death of Robert Louis Stevenson. I had never met him, but he had been good enough to write to me expressing a warm affection for my work, and this, from a man whom I reckoned so much my master, moved me a good deal. When the Stevenson Memorial meeting was held at Carnegie Hall, in New York, I was elected to be principal speaker, and in short, my mind had been full of the man and of the memory of his work. When I went to bed and put out my candle he was miles away from my thoughts, and I was wrapped in the contemplation of the one stubborn verse in my poem. On a sudden, as I lay with my face to the wall, I was aware, in some strange way, of a figure behind me. I saw nothing and heard nothing, but the impression was entirely clear. The figure advanced with a certain willowy grace—it was as distinct to me as if I had seen it—reached the chair at the bedside, seemed to remove the shallow candlestick from chair to table, and to sit down. Then the face became visible—to my imagination alone—and I recognised it as that of Robert Louis Stevenson. When you know a face from photography only, it is not easy for the imagination to set its features in motion, but here they sparkled with a bright and affectionate animation. 'Now, I'll tell you what I should do with that verse if I were writing it.' There was no sound, and yet the words were in my mind as clearly as if a voice had spoken them, and not only that—they had a certain characteristic tone, an individuality, not to be defined, but real. And then, without the faintest conscious effort of my own, came this verse:

'With looks like any devil's grin,

He poured the brewage till it ran

With fetid horror at the brim.

"Now drink," he gibed, "and play the man."

He reached the chalice forth: it stank

That my soul failed me, and I drank.'

Now, whether that bears anything of Stevenson's hall-mark or no, I cannot tell. But the thing happened, and whether it were a fact or a fancy in its inward essential, it is a fact from the historical point of view. The mind can play strange tricks upon itself, as my own experience most abundantly proves, but if this were one of them it is the strangest I have known. If I am asked for a profession of faith I have none to offer. I have not dared to reject belief entirely, and I have never dared to give it undisputed house room. I am content to offer the story as a contribution to a theme in which many thoughtful minds are interested.

MR. J. J. MORSE.—Our country friends have a keen appreciation of the services this earnest worker has rendered the movement during twenty-eight years of actual labour in our cause, for they have elected him as President of the National Federation Conference for 1899. Mr. Morse's abilities as a presiding officer are well known on both sides of the Atlantic. We are glad to see this mark of public esteem conferred upon one who thoroughly deserves it, and we congratulate him upon this recognition of his services.



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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### ANOTHER 'EXPOSURE.'

That has happened which we felt sure would happen. 'The Times,' the heavy, respectable, conservative 'Times,' has led the way in the old, old game, of surrendering as far as you must, and at the same time swearing you will never give in. We know it of old: we are used to it, and we are amused at it.

It happened in 'Literature,' 'The Times' literary organ, warranted to guide the British Philistine aright; and the subject announced was, 'Science and the Ghost Story.' That is a clever suggestion. Science, you see, is one thing: the silly old belief in ghosts is another. The Psychical Research Society and Mr. Podmore! By all means. The London Spiritualist Alliance and Dr. Alfred Russel Wallace? Bosh!

We are sorry to say 'Bosh,' and took up our knife to erase it, but it so clearly condenses what 'The Times' says to us that we let it stand. For what 'The Times' does is this:—it begins with the words, 'Sir William Crookes' declarations at the meeting of the British Association on the subject of psychical research,' and it ends with the most violent and impudent attack upon Spiritualists, and yet contrives to keep Sir William Crookes on its own side. How does it manage it? By a trick,—no, let us say, by an economy, very well known in 'The Times' office. It selects the fragment it wants, and leaves all the rest out. Thus, Sir William Crookes frankly and strongly endorsed his book recording his experiences with spirit-people, and pointedly declared that these experiences carried with them the inference that, behind the phenomena, there was intelligence at work other than the intelligence of ordinary mortals. In short, he fully endorsed the testimony of Spiritualism. But 'Literature' simply ignores all that, picks out one short paragraph about a method of inquiry which it endorses, assumes agreement with Sir William Crookes and Science, and then proceeds to positively rave against the fools who believe in ghosts.

Has this sharp practitioner read the book to which Sir William Crookes referred, and which he warmly endorsed? If so, he knows perfectly well that the President of the Psychical Research Society might just as well be the President of the London Spiritualist Alliance,—and with even more reason, we beg leave to say. And yet this writer says that 'nothing has more wholly contravened the maxims of Sir William Crookes, quoted above, than modern Spiritualism.' Now we see the beautiful adroitness of this writer. He first avoids Sir William Crookes' endorsement of his old Spiritualist studies and conclusions, he then puts in front of all a harmless declaration as to the right methods of inquiry, and finally uses that to stab Sir William Crookes' fellow-

believers. Was this merely sharp practice, or was it, after all, a sly way of attacking Sir William Crookes? Our own opinion is that it was just sharp practice, unless it was sheer ignorance or inattention. This last view is suggested by the fact that this writer asserts that Sir William Crookes' declarations at The British Association 'did not really go much beyond a suggestion of some possible material explanation of all that is included under the term "telepathy," and an insistence upon a purely scientific and experimental study of similar strange phenomena.' But this, though vague enough to cover almost anything, if the necessity arose, is plain enough to make manifest the trick of 'The Times' in its effort to hold by Crookes and to punish us.

We do not care to dispute the statement that the study of these 'strange phenomena,' which 'most intelligent persons are now beginning to recognise,' 'is due to nothing so much as to the investigations of the Society for Psychical Research.' He would be a small-minded disciple who could envy another the following of his master, and the doing of his work. It is as true as ever it was, that he who is not against us is for us. But history is history, and we avow our opinion that there would have been no Psychical Research if there had been none of the patient and derided experiments and experiences at which 'The Times' now laughs; just as it has laughed, be it remembered, at psychical research. But this writer is evidently one of those 'intelligent persons (who) are now beginning to recognise'—at least the half-way house. But what is the good of a public writer who only comes in with news when most people know all about it? what is the use of a big organ which only thunders out the tune whistled by the very boys in the street?

We look in vain through these four columns of solemn nonsense for one inspiring thought, one guiding hope, one encouraging word. This and that have been made respectable by recognised persons or authorities. Very well. Pass in and mind how you behave. The rest have no endorsements. Jump on them! That sums up the policy and behaviour of this mighty public teacher! There are a few common-place echoes of such phrases as—'remarkable experiments which seem to support the theory that the essential qualities of a psychical process do not require the co-existence of consciousness,' and 'amongst the functions of the nervous system one of the most important parts is played by this unconscious intelligence.' There is a violent attack upon Mr. Stead and upon his 'Julia' letters. There is an airy assertion that the public interest in 'ghosts and supernatural phenomena generally' is fading away. And that is all, with one exception: and upon that we have a final word to say.

'The Times,' we admit, is representative of a very large class of respectable persons in this country; and amongst journalists it is also a representative in the first rank. It socially supports the upper classes, the aristocrats, the millionaires and the masters; and, in literature, it is at the head of journalism. What would it say if we declared, and in offensive language, that aristocrats, monied people and masters were all sweaters or wastrels, and that the hacks of Fleet-street and Printing House-square got their inspiration from gin? But that would only be on a level with the attack of 'The Times' upon modern Spiritualism and mediums. We will not quote its vulgar insults and its grossly unjust descriptions. They evidently spring from ignorance, prejudice and passion. We believe the truth is that, having to give in to Sir William Crookes and The British Association, it was tempted to take it out of us. We do not much mind it: but 'The Times' ought to mind it: for the future is with us, and there will be a startling and amusing judgment day.



## SPIRITUALISM IN ALL LANDS AND TIMES.

BY J. M. PEEBLES, M.D.

*Written for the International Congress held in London,  
June 19-24, 1898.*

'I exist as I am, that is enough.  
If no other in the world be aware, I sit content,  
And if each and all be aware, I sit content.'

—Walt Whitman.

Consciously do I feel that this life, with all its shadows and struggles, is really worth the living. And such, I think, is the general testimony of human experience. During many wanderings in savage, semi-civilised, and enlightened lands, I have seen a thousand smiles for a single tear, and I



DR. J. M. PEEBLES.

have heard ten thousand merry peals of laughter for a single groan of suffering. Surely, God is good!

But if death, as the atheist and agnostic contend, 'ends all,' then this life is little more than a tempest-tossed, tantalising dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes are nothing but heartless, pitiless mockeries.

This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment—another world, or worlds, to look forward to in the future. And the word 'future' implies faith. The inspired soul feeds in a measure upon faith. It is faith in Infinite Wisdom, in Nature's laws, and faith in man, that moves the wheels of enterprise. And it is faith in a future existence that during all the ancient ages gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith have discovered new islands and continents. Hardy toilers plough and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradesmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God—the tender, loving, 'Our Father who art in Heaven'—is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone, any more than by bread alone. Faith, while the substance of things hoped for, looks towards the mountain-top of the ideal and cries for light—more light. 'Add,' said the apostle, 'to your faith knowledge.' This he himself personally did, exclaiming, 'For we know that if this our earthly house were dissolved, we have a house not made with hands eternal in the heavens.' With the true Spiritualist, as with the great Gentile apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know 'of a house not made with hands in the heavens,' or of those higher spheres of immortality? He knew because he had visions, because he was caught up to the third heaven, and because when entranced he heard a voice—a spirit speaking to him out from the unseen depths. In brief, he knew of a future existence in the heavens because he was a Spiritualist—a spiritualistic medium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvellous spiritual gifts. This period in Jewish history was the opening of a new cycle—a new and more spiritual dispensation.

'God sends His teachers unto every age,  
To every clime and race of men.'

Spiritualism in some form has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached 'the happy hunting-grounds' of heaven; and then, fasting in silence under some mossy rock or moaning pine for three days, these sad-hearted Indians expected responses from the loved ones by dreams or visions, or in the low murmuring songs of the night-birds of the forest.

If Spiritualism means simply converse with departed mortals, then it is as ancient as remotest antiquity. Professor Boscawen, the noted archaeologist, says in his 'Records of the Monuments': 'In dream and visions the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them not as simply vanished, but still existing as shades in some dark, far-distant, subterranean place.' He further adds: 'The inscriptions, as early as B.C. 3800, on the tablets show belief in ghosts and a worship of a ghost-god, ancestral ghosts, the *nisi*, or spirits, the *anunnas*, the friends they once knew, sitting upon their thrones as master spirits, or traversing the vaporous under-world, hailing each new-comer with the cry—'Didst thou become weak as we, and dost thou realise life as now do we? Welcome—welcome to our abodes.' This is almost the exact phraseology of one of the lately discovered Babylonian tablets.

I repeat, if Spiritualism means simply belief in converse with departed mortals, then India's throbbing three hundred millions of to-day are Spiritualists. Their whole religious literature abounds in communications with gods, devas and pitris, their departed ancestors. These latter they propitiate. Every household has its familiars. The voluminous Sanskrit manuscripts, the Vedas and the Upanishads, frequently mention the Bhutas, Pritas and Pisachas—especially the Pritas—as familiar ancestral spirits. Their sacred books describe their abodes, their obsessing influences, their general characteristics, and how to avert their control by mantras and invocations. During my several visits to India, I never conversed with an intelligent Hindoo Pandit who did not believe that the invisible regions were filled with different gradations of conscious intelligence, and that certain classes of spirits had the power to communicate with and infest humanity. They do not encourage spirit communications; they fear them. I spent days in Southern India in casting out demons—that is, in demagnetising the Hindoo mediums who were obsessed by undeveloped spirits.

Instead of critically examining these phenomena, as do Western thinkers and scientists such as Sir William Crookes, Wallace, Barrett, Hodgson, and other *savants*, they shun them. Aye, worse—they consider mediumistic influences a serious



family misfortune. Their minds are clouded and blockaded by superstitions. They are dyed in prejudices derived from their old, primitive, moth-eaten manuscripts, and from the teachings of the present temple priests. Their literature reminds one of the Old Testament wonders and wars—all back chapters, as useless as the fossils of the Silurian age. The masses of India to-day are not adepts in the study of the divinest of all bibles—Nature and Nature's laws. They are almost strangers to Western science and Western research and philosophy. They are utterly unacquainted with the finer forces, such as higher biology, telepathy, clairvoyance, clairaudience, hypnotism, trance, and spirit communion in its scientific and philosophical aspects. And yet they rigidly believe that the dwellers in the unseen world are constantly, in some mystic unseen way, influencing the inhabitants of earth.

In ancient Egypt Spiritualism was the very foundation for the national religion. Their hierophants taught the initiated that the soul is immortal, that during several lives it passed through several *zöether* zones, all of which were processes of purification. Hermes taught that the visible is but a picture of the invisible world—that this earth was surrounded by aerial circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals. Strabo states that in the temple of Serapis at Canopus 'great worship was performed and many miraculous works wrought which the most eminent men believed and practised, while others devoted themselves to the sacred sleep'—that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

The philologist Kircher assures us that the Egyptians held in great veneration certain temples called Serapis, and consecrated houses over which good demons and genii presided and watched as familiars to guard from danger and give spiritual advice.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with, and often influenced, the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good genii—that is, the more exalted spirits.

A tablet in the library of Nineveh describes seven supreme gods, fifty great gods of heaven and of earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B.C., thought that the universe was peopled with daimons who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions. Epimenides, the contemporary of Solon, frequently received divine revelations from the spiritual heavens. Zeno declared that tutelary or guardian spirits inspired his speech and directed his actions. Socrates was constantly attended, as every reader of history knows, by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people that the souls of men when detached from their bodies and freed from their physical functions became a species of daimon, or lemurs, who gratified their beneficence in guarding individuals, families, and cities.

Homer, in the twenty-third book of the *Iliad*, describes the spirit of Patroclus as appearing to Achilles and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement. In the eleventh book of the *Odyssey*, Ulysses is depicted as visiting the under-world regions of the Cimmerians, and as conversing with the spirit of Tyresias Elpenor and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, thought that each conscious soul was a potentialised portion of God, the 'Oversoul.' Recognising the conscious existence of these souls or spirits, he thought that they were drawn earthward from the higher regions by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practise a rigorous self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

Cicero tells us that the mysteries, which were symbolically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by such writers as Claudius Aelian, Porphyry of Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist. Plato, the favourite pupil of Socrates

and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. 'There are,' he said, 'daimons, the souls of those who have died'; and each human being has a particular spirit with him, whose duty it is to inspire him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality.

The Old and New Testaments, the Apocrypha, and the Talmudic writings all abound more or less in angel ministries, spirit communications, visions, trances, and apparitions.

Minucius Felix, a Roman author (about 198 A.D.), in the 'Octavius,' chap. 29, writes thus: 'There are some insincere and vagrant spirits, degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices for a solace for their calamities, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons, and the philosophers discourse of them. The Magi also know that they are demons, and that whatever miracles they affect to perform they do by means of bad demons. By their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things not to appear which are. Of those magicians, the first, both in eloquence and in deed, is Sosthenes.'

Origen, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his 'De Principiis': 'What shall we say of the Diviners, from whom—by the working of those spirits



(demons) who have the mastery over them—answers are given (to those who consult them) in carefully constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner. As holy and immaculate souls, after devoting themselves to God, with all affection and purity, and preserving themselves from the contagion of evil spirits; and purifying themselves by long abstinence, by these means they assume a portion of divinity and earn the grace of prophecy and other divine gifts: the result of this is that they are filled with the working of those spirits to whose service they have subjected themselves.

This erudite Christian Father, Origen, in writing against his atheistic antagonist, Celsus (200 A.D.), says: 'Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like the practitioners of magic arts, had performed His works only for show or worldly gain.'

Tertullian, another celebrated Christian Father (date about 200 A.D.), in his 'De Spectaculis,' writing against the public shows, says, 'those who attend them become accessible to evil spirits,' and states: 'We have the case of the woman—the Lord Himself is witness—who went to the theatre and came back possessed.' In the exorcising (by exorcism) accordingly, when the unclean creature was upbraided for having dared to attack a Christian believer, he firmly replied: "And, in truth, I did it most righteously, for I found her in my domain."

In his 'Apologeticus,' Tertullian, in speaking of obsessing spirits, says: 'They disclaim being unclean spirits, which yet we must hold as being indubitably proved by their relish for the blood and fumes and fetid carcasses of sacrificial animals, and even by the vile language of their ministers (mediums).'

In his celebrated work, 'De Animâ,' Tertullian further says: 'We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetic. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with the angels, beholding Jesus Himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced); and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared "she had seen a soul in bodily shape which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender, shining of the colour of the air, but in everything resembling the human form."

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers in the name of Christ cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

(To be continued.)

THE Michigan State Spiritualist Association has taken steps to protect the public against mediumistic frauds. Hereafter no 'medium' will be admitted to the State Association who has not been passed upon officially and has shown powers which are satisfactory. It is proposed to extend this movement to drive the frauds out of the business by exposing them throughout the country. The plan is to organise State associations to wage warfare against the impostors.

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

The Subscription to 'LIGHT' is 10s. 10d. per annum, post free to any part of the world.

## ANOTHER SEANCE WITH MISS BANGS, OF CHICAGO.

Miss Bangs has had some new phases of mediumship developed since I witnessed and described the type writing machine working independently in her presence in 1895. She had then been known for some time as a slate-writing medium. Mrs. Slosson, of 12, Elizabeth-street, Chicago, the best of the many trance mediums I have tested, and whose independent testimony in this respect can be accepted as perfectly reliable, tells me that several years ago she went to Miss Bangs for a seance, purchasing slates at a 'store' on her way. Miss Bangs, who did not know her personally, at once recognised her as a medium, and affirmed that she (Miss Bangs) would be able to get good phenomena in the conditions constituted by the assistance of Mrs. Slosson's own mediumship. Miss Bangs then told Mrs. Slosson to hang the parcel containing the two slates to the gaselier above their heads, in the centre of the room. The two ladies then sat down and conversed, Miss Bangs not being entranced. The seance took place in the morning, in full daylight; the window being open. While sitting on her chair, below, and not far from the slates, Mrs. Slosson heard writing occur within the slates above her head.

When the communication was finished and the slates came to be opened, Mrs. Slosson found references to personal relations and circumstances with which Miss Bangs could not possibly be acquainted. The information conveyed regarded a relative who was then unwell, and proved ultimately to be correct.

Mediums are often jealous of each other's success. It can but add to Mrs. Slosson's honourable repute to recognise that, in giving this testimony, she stands above such narrow considerations.

Since that period the slate writing has, however, assumed a new and more complex form in Miss Bangs' mediumship. Investigators are instructed to bring with them, in a closed envelope, the questions to which they desire replies. A few sheets of blank paper must also be inserted in the envelope and on these folded sheets replies to the questions put are written in ink, inside the unopened envelope, by the invisible operators. Acting on these instructions, I wrote two questions on the 'Auditorium Hotel' paper before leaving the hotel, and enclosed them, with four sheets of blank paper, in an envelope, which I gummed down (and it should be noted here that the flaps of American envelopes are gummed along nearly the whole of their inner edge).

I had to wait some time at Miss Bangs' for my turn to come. A German family from Texas, passing through Chicago, had come to see what they would get, and were reading, in the reception-room, the messages obtained in the above manner. Their satisfaction flowed out in exuberant demonstrations, and I was called to hear all about their lost child, who had just communicated to them in this wonderful manner. Their satisfaction was such that they decided to ask for a 'picture seance,' to see if they could get from the invisibles a portrait of their lost child.

At five in the afternoon my turn came. The temperature stood at over 90deg., so window and door were left open. The younger Miss Bangs and myself took seats at the opposite sides of a small square table, from which we removed the cloth. I took my envelope containing my questions and paper from my pocket, and placed it within two slates. These slates were then fastened together by two broad elastic rings being passed around them, one in each direction in length and breadth. I spread my white pocket-handkerchief out on the centre of the table, and laid the two slates fastened together on my pocket-handkerchief, so that they should stand out visibly in clear relief. A third slate was then placed loosely over these, and Miss Bangs and I, from opposite sides of the table, held our fingers on the edge nearest to us of the upper slate for a short time, while carrying on a conversation on general topics, she not being entranced.

Miss Bangs made a few remarks bearing indirectly on two of the questions formulated on the paper within the closed envelope, now lying between the slates before us, showing that the invisible operators were cognisant of their tenour, and impressed her in regard thereto. At her, or



their request, I wrote out a further question on a small piece of paper about two inches long and one inch wide, Miss Bangs turning her back to me while I wrote. This small piece I placed on the top of the two closed and fastened slates, without disturbing them, removing the third loose upper slate for that purpose, and then replacing it over the two lower slates and the piece of paper lying on them, which thus became enclosed. Miss Bangs then placed a torn corner of paper with a few drops of fresh ink on it, on the top of the upper (third) slate, in full view. We did not replace our fingers on the edge of the slates, but left them lying untouched in the centre of the table, and carried on a conversation about other matters for twenty minutes or so, during which I twice laid my ear in contact with the upper slate, and heard a scratching sound within.

When the signal was given by three light raps that the message was finished, I removed the upper slate, and found that the small piece of paper I had placed below it had disappeared. I then took the two lower slates and unfastened the rubber bands, and took out the enclosed gummed-up envelope and cut it open. Within it I found the small piece of paper which I had placed on the top of the upper of the two fastened slates, and on which paper I had written a message. The two sheets bearing my written questions remained also within the envelope. But the four blank sheets which I had placed, folded up in three folds, in the envelope were now covered with writing in a current, fluent hand, and in ink. Three of these sheets were written on only on the side which was folded inwards in the envelope. The fourth was written upon on both sides.

The subjects dealt with in the questions put and the replies made are of minor interest as compared with the fact of the phenomenon itself. The writer does not pursue these researches for any personal motive; but only to render public service. The context carries no evidence of a personal character, therefore, as occurred in the case of Mrs. Slosson, and in the case of the German-Mexicans above referred to, and as would occur when investigators go to such sésances seeking proof of a personal character.

One of the questions put was :—

'Can you tell the names of two French gentlemen who promised to send papers to the London Congress on Spiritualism and who withdrew their promise; why they did so and under whose influence?'

To this was replied :—

MY FRIEND OF EARTH: We greet you to-day and bring close to you many friends, but the conditions not being the best at this hour, what we give to you must be after dictation, as all spirit friends cannot manipulate the forces leading to these results independently. As to your inquiry as to the French gentlemen who promised to send papers to the London Congress on Spiritualism, and withdrew the same, it is not best that you know the entire secret of this. Yet time will bring to you a solution to your perfect satisfaction. It is not the purpose of friends from the spirit side of life to unravel these mysteries for mortals that are not always wise for them to know. There is a limitation in all lines, in spirit life the same as on earth. That there was an outside opposing influence brought to bear, you may be sure.

The other communications were as follows :—

MY DEAR SON,—You wonder why I have never communicated with you, and I would say through the guiding influences that I come to you often, always when your thoughts turn to me; but I have never given outward expression, because I have not understood the manipulation of the forces necessary to these results; and because others always stand near as administering spirits to convey thoughts from both sides. I would have you know that though I journey on in the line of progress in my own sphere, I have yet the same interest and love, intensified, and keep silent watch and guardianship over those who yet remain of the earth sphere. In time, and in accord with your own spiritual growth, I have much to offer, but always remember me as silently near you in every act and thought of yours while here.

Yours by way of administering spirits, devotedly,  
FATHER.

Charles Edison would have you know that, as one in silent guidance, he comes to you, giving you impressions of many new thoughts and theories, that shall in time develop much for the world and mankind; more you shall hear from this source again and soon.

Your own Higher-Self, your soul companionship, can give to you a portrait of herself as she was in India one

hundred years ago, just as she would appear in her double as projected to earth, and with it the symbol shall be shown. Kindly, per guides,  
G. W. R.

Circumstances connected with the brevity of my stay in Chicago and other absorbing duties there, prevented my obtaining the portrait thus referred to, and consequently also prevented my being able to describe the process under which that phenomenon is presented. Perhaps I may be able to do this on some future occasion. Miss Bangs also informed me, I should say, that the phenomenon of independent type-writing, as described by me in 1895, as occurring in the dark, is now presented in sufficient light for it to be witnessed by the investigators present, but for the same reasons I had to postpone my personal verification to the occasion of some future visit.

'Q. V.'

## CONCERNING REINCARNATION.

Gabriel Delanne in his works considers that reincarnation is a doctrine that can be logically proved. To my mind his argument is mere *a priori*—that is to say, that it fits in with the supposed necessities, that it gets rid of difficulties, and makes his Spiritualist theory harmonious, equalising the intelligence of a Hottentot and a Milton. In fact, by this theory, Milton may have been a Hottentot in a previous reincarnation. But we all know that *a priori* arguments cannot be termed logical proof, though they may help the investigator in his search for it. We therefore require something stronger in the way of proof than mere *a priori* arguments. Monsieur Delanne's further proof is the testimony of certain lofty spirits who communicated this theory as a fact to Allan Kardec, who published it to the world in his 'Livres des Esprits.' Notwithstanding this high authority, I take leave to remind him that these revelations cannot be relied on, because they have been contradicted by many other spirits whom we have had reason to believe to be equally as advanced in the hierarchy of the spirit world as Kardec's controls, and I would further remind him that he himself, in his excellent work entitled 'Le Phénomène Spirite,' has furnished us with a warning against 'attaching too much importance to communications from spirits, and believing blindly in all that they are pleased to tell.' Unfortunately, he seems to have neglected his own advice, and has accepted blindly every word that Allan Kardec's spirits have taught. He goes on to say: 'The religious ideas which still form the foundation of our mind voluntarily endow these beings with powers superior to humanity, and we think that they ought to surpass us greatly in science and morality, and that nothing of the unknown can be hidden from them. The reality is far from resembling this ideal. The spirit world is just the same as our own. . . . Spirits are only men who have lived on this earth. Death has brought no change to them except different physiological conditions.' We may, therefore, receive the communications made to Allan Kardec with the proverbial grain of salt. Even the highest spirits do not know everything; that is the attribute of Deity alone, and it is only reasonable to conceive that this very question of reincarnation may be discussed *pro* and *con* among the dwellers in spirit-land. As your correspondent 'X. O.,' in your issue of September 17th, says well, 'Reincarnation is not the only working hypothesis by a good many.'

But as M. Delanne gives us his *a priori* arguments, are there none such antagonistic to the reincarnation theory? Let me advance one or two. It seems to me that this theory conflicts with that other teaching (held notwithstanding by reincarnationists), that the man who dies brings with him his full individuality, with all his idiosyncrasies, all his likings and dislikes, his virtues and (alas!) his vices. Now, according to the reincarnation theory, he is the resultant of, perhaps, twenty different individualities, all perfectly dissimilar. What a different individual must the Hottentot have been who evolved into Milton! And what sort of individual is Milton now, if he has had time for another incarnation? Has he returned to earth? If so, he has elected to become a 'mute, inglorious Milton.' Certainly we have not discovered him since his death; but perhaps he has fixed his present abode in Jupiter. This may be called



fantastic, but the fact is, the whole theory is fantastic, and one can only treat it as such. But again it conflicts with the most precious hope that can cheer the death of the Spiritualist, the conviction that when our last breath is drawn on earth and we open our eyes in a new and strange existence, they will fall on the well-known and much loved forms of our dear ones who have preceded us, beaming love and welcome to us. How fatally must this hope be modified by this theory of reincarnation! What can family ties import to beings who are the resultants of fifty previous reincarnations, in which they have been members of fifty different families? I discussed this theory with a French Spiritualist (a Kardecist, of course) from this latter point of view, and I said to him: 'I have a much-loved son in the spirit-world. Suppose when I meet him, and rush to embrace him, he draws back and says, "You forget that in previous incarnations I was Julius Cæsar and you were Brutus. No, I haven't forgiven *ce joli coup de poignard!*"' My friend was a bit staggered, but he laughed it off, and said, 'I hope that won't happen; but read Gabriel Delanne's books. He will convince you of the truth of this grand doctrine.' I did buy these books, and admirable books they are, with this one exception. I suppose I must be pig-headed, for I am not yet a reincarnationist. J. C.

### THE ONLY PATH TO HAPPINESS.

It needed no inspired poet to tell us that happiness is 'our being's end and aim'; for, whether in the political, religious, or social life, we all instinctively strive after whatever may be our ideal of happiness. The by-paths to this mysterious and celestial kingdom are almost as numerous as the human souls passing thereon. But only one way leads direct to the desired haven, and that is as wide as the universe, if we could but see it. Yet so blind are our leaders that they are for ever pointing to these by-paths, saying, 'This is the way, walk ye in it.'

The philosopher sees no happiness in the drunkard's heaven; the lover in the philosopher's dream. The way to this celestial city must, therefore, be as wide as humanity, as varied as our many wants and needs, yet it can all be concentrated and expressed in the one word 'Love.' The ascetic, perceiving, as Hamlet did, that 'the world is out of joint,' preaches of Heaven as a place and state, only to be attained to after death, and even then only by the few chosen of God. The Socialist, like the religionist, equally recognising the wreck mankind has made of this life for so many of his fellow-creatures, strives to give happiness by establishing a state of equality—so far, anyway, as the material life is concerned. But none of these Socialistic ideals will ever result in universal happiness if the one thing needful be lacking—Love.

In many instances, it is not the mere fact that one is richer than another that gives offence, but that a sort of gilded superiority is flaunted before the eyes of the less fortunate. Christ's command to 'love one another' is as needful to be preached now as in His time, for there is no other law under Heaven whereby man can be saved—whether in this world or the next—than this same law of Love.

Ruskin once remarked, after a visit to Warwick Castle, that he thought it was much better for the Earl to possess that stately edifice, and have all the trouble of keeping it in order, and that he (Ruskin) should have the pleasure of seeing it without the trouble of possession. And many a poor soul, after a day's excursion to one of the 'stately homes of England,' has returned to the little haven of rest, which he called by the sacred name of 'home,' with the feeling that, after all, there was no place like it—the one element of difference reigning in the humbler abode being Love.

'Though I give all my goods to the poor and have not charity it profiteth me nothing.' And if politicians gave all the wealth of England in equal distribution to all, it would profit nothing so far as real happiness is concerned if it were not prompted by Love. The millennium would be as far off as ever. It may possibly be needful to have a nationalisation of land, and many other readjustments, ere our daily prayer is answered, that God's kingdom may

come; but this and all else must come through Love, or it will not lead to universal happiness. The perfect equality doctrine of some advocates for social happiness would result in such frightful monotony that all loveliness would depart out of life. Love and wisdom combined ought to be equal to the problem of the 'submerged tenth.'

Earnest, indeed, have been the appeals from the spirit side of life for more love in this world. Spiritual literature is full of this subject. This is one of the truths which we as Spiritualists have to preach, and must preach if we would live. 'If thou lovest not thy brother whom thou hast seen, how canst thou love God whom thou hast not seen?' He is to thee God's representative. 'In so much as ye did it unto one of the least of these my brethren ye did it unto me.' If we live not lives of loving service here how can we expect to appreciate the joys of Heaven, where all is service and love! The more earnestly we strive to make our little corner of the world here a reflection of our idea of Heaven, the more likely are we to attain Heaven here and hereafter. Many people have yet to learn the nature of true happiness! The lord in his castle, surrounded by courtiers and flatterers, every whim gratified, may yet be as far from real happiness as the poor beggar at his gates.

The valiant knight of old, whose dearest hope was to have a vision of the Holy Grail, after long seclusion in cloisters followed by service in the Crusades, returned home at last disappointed and sorrowful, only to find that happiness lay at his own door. No sooner did he cease to strive for it, than, touched to the heart by the sorrows of those whom the war had left desolate, he gave orders that they be fed, clothed, and warmed, when 'as the words passed his lips, a light from Heaven fell upon him, and looking up, he saw at last the longed-for vision of the Holy Grail!' This simple act, prompted by Love, was crowned by the Divine blessing.

We too, if we would find true happiness, must do so as disciples of the lowly Jesus, Who 'went about doing good.'

W. ILFRACOMBE.

### 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.*

'Ghosts up to Date.'

SIR,—I propose, under the above title, to give an introduction of Spiritualism to the Rothsay public, towards the end of October.

I shall be glad to get the loan of anything suitable which will lend itself to lantern illustration, such as photos of materialised forms, haunted houses, spirit photos, and of observed phenomena, &c., which might be of service for a normal lecture.

Every care will be taken of specimens and what not, and postage expenses defrayed.

The lecture will be given under the auspices of the Rothsay Literary Association, and therefore I wish it to be as matter-of-fact as possible.

'Glenbeg,' Rothsay, N.B.

JAMES COATES.

### The Future Life of Animals.

SIR,—I am very much interested in the controversy respecting the future life of animals. Like your correspondent, 'A Lover of Animals,' I should not care for Heaven without them. The great seer, Andrew Jackson Davis, seems to me to contradict himself on this matter. He says in effect (if I remember rightly) that there is a spiritual counterpart to everything in this world. He mentions flowers and birds as being in the summerland, yet denies the presence of animals there. Why should they be the only absent link in the chain? I think that it is only just that the poor creatures should have some compensation for the miseries they have to endure here. A 'Lover of Animals' may be interested to know that I have had a little dog twice described to me, once by a medium who could not possibly have known anything about it. They say that it sits in my lap, and that my white cat refuses to be nursed, because she sees it. Certainly my cats have had every sign of a dog's presence on them (puffed-out tails, &c.), when there has been



no visible dog in the vicinity. Unfortunately, I am not in a position to give much money to help the cause of the animals, but I have a money-box, and any odd coppers I can spare I put in that box. I clear it out once a year and send it to the Society for the Prevention of Cruelty to Animals or some similar fund. If any other of your readers would try this plan, I can assure them that the coppers, though not missed, make a tidy sum in a year. 'MAVIS.'

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