

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 326.—VOL. VII.

[Registered as a
Newspaper.]

SATURDAY, APRIL 2, 1887.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

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

Is mankind developing variations in consciousness? Are the minds of men undergoing changes which may lead one to suspect that we are passing through one of those subtle developments which have indicated the mental growth and onward intellectual progress of man from the time of his savage ancestors, not to go further back? The questions are not so purely speculative as might appear at first sight. The whole of that great movement, of which Spiritualism is only one section, is evidence, by its force and by its extent, by the rapidity of its development, and by the hold that it maintains on the minds of its adherents, in spite of much that discredits and besmirches it, that the world is passing through a phase when Spiritual influence is strong upon it. There have been such before, and the world has passed again into that darkness of Spiritual negation in which we found ourselves before the present wave of Spiritual influence came upon us. But what I had in mind just now is not quite this. I was speculating as to psychical changes in individuals. For instance, there is the question of double consciousness, to which scientific attention is being largely directed. Are there not more cases of duplex or multiplex personality than we dream of? Here, to illustrate my meaning, is Mr. William A. Hammond contending in the *Forum** that mysterious disappearances are traceable in many cases to the dominance for a certain time of a second consciousness in the vanishing lady or gentleman. It is the strange case of Dr. Jekyll and Mr. Hyde with psychical variations, and without bodily change.

A well-known and highly-respectable member of Brooks's Club steps out into St. James's-street, about 5 p.m., on a certain day within the last three weeks, and at once vanishes into space without the aid of conjurer or stage appliances, and is heard of no more. Mr. Hammond would correlate that case with one which he recites as a carefully observed instance of duplex personality. A business man (in New York, I presume) left his office about 9 a.m., telling a friend that he was going to buy some bulbs. He did not come back for eight days, during which he was followed about from place to place all over the city. He did nothing eccentric, nothing out of the way, disorderly, or disreputable. He was not on a drunken bout, such as sometimes overtakes the dipsomaniac. He had no companions: he paid his bills, and enjoyed himself rationally. After eight days he came back, quite unable to give an account of this prolonged interval, during which he had

not been himself at all, or at least not his present self. Mr. Hammond notes, as a gratifying fact, that in these states of alien consciousness the patient is, as a rule, well conducted. It is a mercy that this is so; for if the abandoned double of a peaceful and law-abiding citizen were to develop ugly traits, and generally to run amuck, I do not see how he could be fairly held to be responsible, though I do not doubt that the law would keep a grip on him till he learned to keep his double in order. However, mercifully, there is no need for this. The state referred to seems to be only a variety of that curious double consciousness with which some of us have been familiar all our lives (as, *e.g.*, in the trance and normal consciousness of the medium), which some of us have experienced in severe illness, or under exceptional fatigue. Is it one hemisphere of the brain displacing the other, and "taking command of the ship"? Is it (horrible to contemplate!) some *revenant* who has controlled the organism, as the obsessing spirit may control a sensitive, and is taking his vicarious pleasure in this original way, "revisiting thus the glimpses of the moon," the old and well-remembered haunts? Fortunately, we need not favour this very awesome solution of a curious problem of mind. Mr. F. W. H. Myers has recorded in the *Proceedings* of the Society for Psychical Research some very remarkable cases of double consciousness which are even more curious than Mr. Hammond's. The explanation tentatively put forward to account for these mysterious disappearances may conceivably be applicable to some, though surely not to all or even to many. For, when normal consciousness returned, the vanisher would return; unless, indeed, we are to suppose that he is aware that his story would not meet with that frank acceptance which he might desire, and so keeps permanently out of the way.

The new number of the "White Cross Library" has for title *The Slavery of Fear*. The argument bears well upon the general object of these publications, which is to show the force of thought and silent power of mind as contributors to success in the business of life. Mr. Prentice Mulford shows that the man who allows himself to be governed and guided by a mind that may be inferior to his own is a slave, a willing bondsman who endures servitude for fear of what change may bring to him. Mr. Mulford's favourite dogma that thoughts are things, that we absorb from those with whom we associate the substance of their thoughts, is repeated here, and is applied as a warning to avoid intellectual tyrants who, from love of power and of having their own way, terrorise the minds of those who will submit to them. "The most common, yet most unknown form of slavery is that wherein you are ruled by the thought about you." Throw off the yoke of fear. "Your own highest invisible friends can and will aid you in your endeavour to be yourself. . . . They cannot work for you in this way, so long as you are absorbing the thought of some inferior mind, and acting it out."

A very curious story that bears entirely on the influence of one mind over others is *Dr. Caesar Crowl*,

* A recent American magazine.

Mind-curer, by Paul Cushing.* I am bound to say that the story is unpleasant, though in some respects powerful. It has apparently been written after some study of the methods of the mind-cure, or metaphysical healing (so-called), which has found favour in America, and of which some notice has been given from time to time in these columns. Dr. Crowl is a son of the gods in physique, a villain in mind, and a snake in his powers in fascination. The book is not a pleasant one, but it illustrates very vividly a quite conceivable influence that such an unscrupulous man may acquire, especially over the opposite sex. It suggests considerations that Spiritualists may well ponder.

The Flower and the Spirit† is another book in which readers of a mystical turn will find pleasure. It appeals to the imagination, typifying under the Flower and the Spirit the affections and the intellect. Marion Delvigne, the priestess of Spirit, is a striking sketch: a woman with a purpose, full of strength to follow it, and to obey the guidance of her "genius," to whose counsel and direction her "mortal instruments," her bodily powers, are obedient. He directs her in visions, "a stern-browed angel," skilfully introduced, who separates her further and further from human sympathy until one finds it hard to give her any of one's own. She falls from her high estate, however, by descending to nurse her mother. She becomes once more human, suffering, and interesting.

The *Langham Hall Pulpit*, Vol. VI., Nos. 10 and 11, contains two discourses delivered to Mr. Voysey's congregation by Mr. C. C. Macrae, M.A. The first is a most successful attempt to bring into compact space evidence that the "sublime and important principles of natural religion" (as Gibbon calls them) were held and enunciated by Greek and Roman sages, poets, and philosophers, such as Xenophanes, Cleanthes (the Stoic), Socrates, Cicero, Seneca, Plato, and many whom I cannot enumerate. Mr. Macrae's evidence, selected with excellent judgment, bears on God, Immortality, Prayer, and the relation of individual suffering to the scheme of the universe. The other discourse deals with the existence of the doctrines common to Natural and Revealed Religion in the great Oriental religions prior to the Christian age. Mr. Macrae gives extracts from a great variety of works on the religious systems and literature of Egypt and India (that fruitful source of inspiration to the world) as well as from the precepts of Zoroaster and Confucius. He vindicates, while conceding the claims of Christianity to a more perfect exposition of truth that is the common property of them all, the view that all religions of the past have been broken lights reflected from the great Central Sun of Divine Truth; imperfect, for the transmitting medium is not clear, but yet beams of truth, suited to the vision of those to whom they came, tempered and modified, perhaps, but rays of truth still. "All exponents of truth, ancient Egyptian, Hebrew, Vedic, Magian, Buddhist, Greek, Roman, Christian, have lit their torches at the same and no other eternal fire of inspiration, which (as the sun, in primitive times deemed its visible symbol,) has, from the beginning of this world's youth till now, its autumn days, ever poured its common rays on these human souls, looking up to it 'midst flocks and herds from wide plains of Iran and the Country of the Five Rivers; from gorgeously painted temples by old Nile; from wilderness of En-ge-di and hill of Zion, where a hunted and a crowned David is pouring forth the burden and the triumph of his heart in supplication and in thanksgiving; from lofty towers, where white-robed Magi tend the sacred flame; from lowly cell of

Buddhist ascetic; from sculptured Stoa and Porch where the intellect of Greece is gathered by groves of Academe; from Roman Imperial Palace where a Seneca is teaching a Nero, and a Marcus Aurelius is seated on the throne of the world; from the bare hut where a crippled Epictetus lies; and from the still mountain-top in Galilee where Jesus kneels to pray." A nobler conception, of a surety, and a truer than that which arrogates to one system a monopoly of truth, and to one form of more or less crude belief a pass-key to the Golden Gate, and an exclusive right to salvation. I would cordially commend to my friends a perusal of these thirty-six pages of valuable and most instructive matter.

There are some words in *The Path* (New York, U.S.A.) which are not discordant when read in connection with Mr. Macrae's discourses. *The Path* has completed its first year, and, judging from the numbers that have come under my observation, making allowance also for divergence of opinion, it is conducted with ability, discretion, and a too rare regard for the amenities of life when burning subjects are discussed. This is the platform:—

"The question is always naturally asked 'What is the Path?' or 'What is the Philosophy?' which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew, and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult, and straight path. By the ancient Brahmins it has been called, 'the small old path leading far away on which those sages walk who reach salvation;' and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

"But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be one Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that the true religion is that one which will find the basic ideas common to all philosophies and religions."

THE SOUL'S ASCENT.

Whence come the lusts compelling me to do
That which I would not? And whence come the dreams
Compelling me to loathe that which I do?
In the faint dawnings of a lower life
Lust reigned supreme; life was one great strong lust;
But in the stillness of the life to come
Lust will be still; and that which yet remains
Will be the coming true of these high dreams.
Heaven calls me and, hell draws. What will be,
Striking on what was, brings forth this present
Spark of time. My lower life, when first faint
Motions lie deep down in the dark records
Of an unknown past, meets here the higher,
And God summons me in their resultant
To draw nigh to Him.

E. P. L.

MR. EGLINTON will leave St. Petersburg for Moscow on the 3rd inst.

HIS IMPERIAL MAJESTY THE EMPEROR OF RUSSIA has presented Mr. Eglinton with a beautiful pair of diamond and sapphire solitaires.

A MARRIAGE is arranged, and will take place in June, between Mr. W. Eglinton and Mrs. Manning, daughter of the late Mr. Edward Chambers Connolly, of Clifton, and widow of Mr. George Manning, of Queenstown and Kimberley, South Africa.

* J. and R. Maxwell, London. 1887.

† By F. Macdonald. Blackwood.

CLAIRVOYANCE IN THE LAST CENTURY.

The Baroness d'Oberkirch in her interesting memoirs—a day-by-day record of the scenes she passed through, and the people she met—gives some account of several séances at which she was present when magnetism, as unfolded by Mesmer, became a subject of wonder, doubt, and ridicule, as people's minds were open or otherwise to accept its startling capabilities. It made a great stir in Paris previous to the French Revolution. The Duchess de Bourbon, sister of the Duc d'Orléans, was a firm believer in it, and many séances were held at her house in Paris, an account of some of which Madame d'Oberkirch, who was her intimate friend, and shared in her beliefs, has recorded in her memoirs. "I have full faith in the science," she writes, "and am extremely anxious for its propagation, which I think must tend to a belief in a future life; therefore I make no further apology for recording some of my experiments."

A very successful experimenter was a certain Marquis de Puységur, whose powers, according to Mesmer, were almost equal to his own. One evening the Duchess de Bourbon held a séance at which the Marquis operated on a "somnambulist"—as Madame d'Oberkirch calls the clairvoyante—putting her into a mesmeric sleep. When thoroughly under his power, responding to all the motions of his wand, imitating his gestures, &c., the Marquis put the sleeping girl into communication with a gentleman present whom she had never seen before. He was secretary to the Spanish Embassy, and a spectator. The girl is described as very ugly, but no sooner was she put *en rapport* with this gentleman than her face changed and assumed a strange expression. Rising from her seat she went up to him and addressed him, telling him that she read his thoughts. It was against his inclination, she said, that he was put *en rapport* with her, but she bade him not to fear, as the contact would leave no lasting impression on his mind—in other words, he would not fall in love with her. The young man laughed and confessed that she had read his thoughts aright, and his interest being aroused he asked her to tell him his thoughts further. "You are thinking of a woman that I see at a great distance from this place." She then gave a description of the lady, which space forbids our enlarging upon. On hearing what she said the secretary became pale and agitated, but did not speak. The Marquis de Puységur then asked him if she had described correctly anyone familiar to him, to which he replied, "Oh, how could she know all that?" At the secretary's request, the girl was asked if she could see the woman's thoughts, and if so, did she love him. "She does not love you, she loves another," was the answer. "She is alone now, but will not be so soon. Listen to what I tell you and profit by it," she continued. "It is fortunate for you that you asked me what she was thinking of, otherwise you might have been destroyed. You have written to this woman. She received your letter this morning, and it is now in a small embroidered bag at her side." The secretary assented to what she said, and asked the clairvoyante if she could read the letter, to which she replied that she could, but that it would be both a difficult and fatiguing process. The Marquis de Puységur then came to her assistance, and by making some fresh passes infused strength into her, and commanded her to read the letter. "Ah! that is very painful; it will break my heart," cried the girl, in evident pain. "I see! I see! You are mad, Count, to promise to marry this woman, and to go for her in six months, when you will be twenty-five. Oh, my God! my God! she is a Jewess."

"It would be impossible to describe the effect that this announcement made on all present," says Madame d'Oberkirch. "The secretary became paler and paler, and could scarcely restrain his emotions."

The Marquis asked the Count if the girl should continue, to which the Count said "Yes," declaring he wanted to know the worst. He then put the question: "If she does not love me, whom does she love?" "A man of her own nation—a robber. They hope to make you a prisoner and force you to purchase your freedom by consenting to sign some papers, and if you refuse, be on your guard." "But this woman—this unfortunate creature—I had her instructed—baptised. She is a Christian," said the Count. "She has deceived you in that as in everything. It was all acting. She is a Jewess still in heart and practice," returned the clairvoyante.

The poor secretary, whose love had infatuated him, could think of nothing but that the woman did not care for him, and then, in confirmation of what the clairvoyante had said, he told them the following story. It seems that the year before he had been sent to Centa, and the day after his arrival he walked about the city to see its public buildings. The heat was oppressive, and he stopped at a fountain to drink. Ignorant of the danger he took off his hat and got sunstroke. Some Jewish women found him almost unconscious, when they came to the fountain to wash clothes, and judging from his costume that he was rich and could reward trouble, they carried him to the house of the one who lived nearest. The beautiful Jewess, his hostess, and heroine of this tale, took him under her especial care, and when, through her remedies, he awoke from his swoon he found his head quite relieved. But, unfortunately, the malady went to his heart, and he fell desperately in love with the beautiful creature to whom he felt he owed his life. He became infatuated and enslaved by his passion, but the woman would accept no terms less honourable than marriage. He agreed to marry her if she would consent to become a Christian, which she did apparently. When he had fulfilled his duties at Centa he was recalled, and left her, promising to return when he should be of age, and lead her to Castile as his bride, and the mistress of his broad lands.

Warned by the revelations of the clairvoyante the Count caused inquiries to be made and discovered that all she had stated was perfectly true. He called on the Marquis of Puységur afterwards to thank him for having saved him by means of clairvoyance from the terrible danger that must otherwise have overtaken him. "I was greatly struck," says Madame d'Oberkirch, "by this adventure, but it was not more extraordinary than many others that we either saw or heard during that winter (1788)."

Another interesting séance took place at the house of the Marquis de Puységur. It seems that a certain M. de Cazotte had been endowed with the spirit of prophecy and had foretold the tragedy that was about to occur in the coming Revolution. He foretold the execution of the King and Queen, and his prophecies were the talk of Paris, who regarded him as a dreamer. Some one present at the séance in question thought it a good opportunity to ask the clairvoyante who was acting under the magnetic influence of M. de Puységur if there was any truth in these prophecies. The Marshal de Stanville was the one who put the question, asking the girl to tell him of what he was thinking. "You are thinking of public affairs. You wish to know what will be the fate of France, and you are particularly anxious about the Queen." "Quite true," replied M. de Stanville surprised; "will the prophecies of M. de Cazotte ever come to pass?" The girl, after thinking, said, "You may believe them all." All present looked at each other in horror. She was then asked when these things would happen, to which she answered, "They commence this very year, and shall continue perhaps for a century." "We shall not see the completion of them?" they asked. "Many of you shall not see the commencement," Madame d'Oberkirch describes their consternation on hearing this. "What is being done

now in France?" asked the Marshal; to which the girl replied, "A conspiracy is on foot, and he who conspires shall be the victim of his own wickedness. For a while he shall triumph, but his fate shall be like that of his victims. Ah! mon Dieu! mon Dieu! What streams of blood! It is too horrible!" The Marshal then asked her if the violent deaths predicted for the King and Queen would be accomplished, and if he would share in the misfortunes predicted for his family. She said that the King and Queen would die a violent death but that the Marshal would not. She refused for a long time, until pressed to do so, to declare the fate of the Marshal. Then she answered, "Poor monsieur, why does he ask me what he shall know himself in a few months?"

Some months later on, the Baroness writes, in verification of the above: "I was sitting alone, when a servant came to tell me that Marshal de Staniville had been suddenly taken ill that morning. 'Ah, poor man,' said I, remembering the prophecy of the somnambulist, 'we are about to lose him.' As the day advanced his illness increased, and in the evening there was no hope of his recovery. He felt his doom was sealed; but he bore the conviction with the fortitude of a soldier. He sent a present to the somnambulist, through M. de Puysegur, with the message that he was extremely glad her prophecy had been fulfilled. In three days from the beginning of the attack he died."

BUDDHISM AND CHRISTIANITY.*

It is now nearly fifty years since Edgar Quinet, the French Poet-Philosopher, in his work, *Génie des Religions*, uttered the following remarkable prophecy: "What new order will be evolved from the growing fusion of Asia and Europe? At the time that the Old Testament is being augmented by so many pages found in the Bibles of India and Persia, will not the New develop itself and unveil more and more the spirit buried in the letter? If in the sixteenth century the Greek and Roman Renaissance closed the Middle Age and gave the world a form—a new word; if it burst forth at the same time as the religious reformation, are we not beholding in our own day the Oriental Renaissance already corresponding in like manner to a new reformation of the religious and civil world?"

It is precisely to assist in this development of the New Testament, foreseen so accurately by the poet, by unveiling its spirit through a comparison of its letter with the earlier revealments of the East, that Mr. Arthur Lillie is addressing himself in the work now before us. His *Popular Life of Buddha* will have paved the way for the valuable contribution to the history of the relations between Christianity and the religions which preceded it, with which he has now enriched the literature of this interesting and important subject. It is a work the more pleasant to read and profitable to think about, because it is conceived throughout in a candid and reverential spirit, and is wholly free from that vulgar and bigoted aggressiveness which has so often deformed and detracted from the value of much learning and ingenious popular speculation on these topics. Its object is, firstly, to display the remarkable conformity which exists between the life and teachings of Buddha and the life and teachings of the Founder of Christianity, and secondly, to suggest and demonstrate the link between the two afforded by the doctrines and practices of the Jewish Essenes.

Mr. Lillie remarks in his preface on the peculiar position of the Sovereign of these realms in relationship to the old religions; and among the suggestions for thought on the occasion of Her Majesty's Jubilee, none more noble has been evolved.

"In the sixteenth century," he says, "one Trithemius,

* *Buddhism in Christendom; or, Jesus the Essene.* By Arthur Lillie, author of *The Popular Life of Buddha*. (Kegan Paul, Trench and Co., Paternoster-square.)

a Benedictine, uttered a strange prophecy. He announced that in November, 1879, a new universal kingdom would arise which would seize the gates of the East. Whatever may be thought of this prediction, it is plain that the gates of the East are now in English hands. Owing to free trade also, fifty-five out of every hundred sailors on the ocean are Englishmen; and the even balance of military force on the Continent, as well as in the opposing sections of the United States, has given to us a physical prominence which the victories of Marlborough and Wellington failed to gain us. But if we leave the plane of matter," he continues, "the position of the Queen is more remarkable still. She holds in her dominions the most vital sections of all the great religions of the past. Her subjects pray to Christ and Buddha, to Brahma and Jehovah. They honour Zarathustra, and Moses, and Mahomet. Benares, the holy city of the greatest religious section of her subjects, is in her domains. She guards the so-called 'Tooth of Buddha,' whose possessor is always promised the empire of the world. No wonder that thoughtful minds begin to see in all this a possible mission for England to fuse the old creeds in one great crucible, and eliminate the superstitious parts. Ancient creeds had much once in common, and it is chiefly this common portion—the vital essence—that has been allowed to evaporate."

There is no doubt that "the gates of the East," in the true spiritual sense of the term, will be held by that kingdom—a spiritual kingdom, perhaps—having for its people "a great multitude of all nations and kindreds and peoples and tongues"—which succeeds in eliminating the superstitious parts in all creeds, purifying, consolidating, and confirming all, for, as respects doctrine in its purest form, it may, perhaps, be safely affirmed that that only is essentially true in which all agree.

"It has been wisely said," observes Mr. Lillie, "that to understand any solitary religion two, at least, must be studied. This seems essentially important when the religion is Eastern and the student has been educated in the West. The Western mind is logical, matter of fact, impatient of symbolism. And yet Christianity is an Asiatic religion, and all Asiatics tell us that symbolism is the only language by which the facts of the spiritual world can be treated."

With general aims and conceptions thus foreshadowed, Mr. Lillie illustrates the Buddhist and Christian Scriptures by comparing the accounts in each of the miraculous conception, the double annunciation, the star of Buddha and the star of Jesus, King Herod and King Bimbisara, "gold, frankincense, and myrrh," and many other incidents, as likewise, corresponding teaching and points of doctrine, in each, perhaps even more important. He seeks to show likewise, not alone that the Jewish Essenes held beliefs in common with Buddhism, but also that Jesus was Himself of this sect, a belief as to which there are, we venture to think, difficulties scarcely surmounted by the arguments brought in support of it.

But the object of this review is not to combat the arguments of Mr. Lillie but to draw attention to them—especially the attention of professing Christians. They will find nothing in the book to offend them but much to interest, much to instruct, and much to confirm. That the Divine Spirit manifesting in the body of Jesus which affirmed that "Before Abraham was I am," should have visited the world for its comfort and instruction in earlier ages, if not in the "fulness of the Godhead," in degree fit and suitable to the time, no Christian need fear to admit or ought to desire to deny.

To all candid and straightforward minds Mr. Lillie in this work will have afforded encouragement to investigate, assistance to comprehend, and we think enhanced comfort to believe. It seems needless to add that a book that will do these things is a good book in all senses of the term. It is also, what good books sometimes are not, entirely readable in the popular acceptance of the word.

CREATIVE POWER.

Creative power is a property of spirit ; and wherever intelligent creation exists it is an indication of the presence and activity of spirit. The essence of creation consists in the rendering objective of a preconceived subjective idea. Creation proceeds on these lines wherever we meet with it. But it is only by the study of spiritual science that the fact can be grasped. Spirit may be said to exist in three primary states between which, as is the case in all natural classifications, there is no line of demarcation, one class merging into the other by minute and indistinguishable gradations. These three states may be considered as typified by pure spirit as exemplified by the Creative Deity who says, "Let there be light, and there was light." The second state is spirit in progressive condition and uncumbered with a material body, who creates by the means of the occult forces of nature; and the third spirit is incarnated as man, who renders his conceptions objective by the use of physical forces.

Whoever produces any new object creates it, and whether it be the Deity or man, the *modus operandi* is on the same plan; the difference being only in the means employed. First, the spirit conceives an idea and by its will then renders that idea subjective. In the case of pure spirit this will is able to do it of itself. It wills and what it desires is immediately effected. The second class of creating beings may be considered as exemplified by those who produce flowers and other objects at séances. Their will is not sufficiently powerful to be able to create of themselves; they are not yet pure, but only in a progressive state, and are still to some extent trammelled by earthiness, or materiality. And therefore, they have to call to their aid the occult forces, and, in fact, do make use of the emanations of the sitters and medium, and the magnetic, or psychical current generated by a chain of persons. Their *modus* is as follows: Their spirit conceives an idea which is then projected on the astral light and is to them perfectly objective, and is already a creation on the astral plane; but in order to cause it to assume objectivity to us it is necessary to materialise it. And this they do, by directing according to their will the forces generated by the circle; and, thus, in some way known to them they cause matter that exists in solution in "space" to be precipitated into the image already existing in the astral light. Passage of matter through matter has this same explanation, only first of all the matter of the object to be transmitted has to be dissolved in "space." And when this is accomplished the same matter as a rule is transmitted through the air (probably in a continuous stream) to the astral image to be materialised.

The third class of creating beings—spirit incarnate in the flesh—is unable to render his conception objective, except by great labour both mental and physical. Here we see the hindering and clogging nature of matter. The spirit is so dulled that it is with great difficulty that it forms a perfect idea of the object he wishes to create. He has to think over it and ponder, and slowly and by degrees it perfects itself; and he, after months of reflection only, sees before him the image, or astral picture, of his completed idea. Having at last arrived at this stage, he cannot render it objective without drawings and models, and slow building-up of part after part by physical, manual labour. Hence will is the creative force of objective nature; it is the prime mover of all forces and materials required in the production of every object under the sun. The conditions under which it acts vary to infinity. As there exists every grade in a gradual chain of conditions under which will acts, from the lowest animal that possesses it up to the Divine Creator Himself, so does the facility with which creations occur vary. The spirit conceives the idea; the will determines to render it objective, and sets in motion the requisite forces according to the freedom, or otherwise, with which it is able to operate.

1st. M.B. LOND.

"MAN NO LONGER ALONE IN THE UNIVERSE."

Whilst recognising the inexorableness of the natural law in certain spheres of operation, where it works like the bound Samson of blind force for the good of the species, I find that Spiritualism introduces a consciousness akin, and, at least, equal, to the human, into the working of law in a realm beyond the immediately visible. It shows the existence of subtler forces and modes of law for dealing with man the individual, and the culminating consciousness of creation. When the mind of man had been evolved on this earth, remember, a new factor was introduced amongst the natural forces—one that was destined to greatly modify and counteract them; fether the fire, and ride the ocean waves; guide the lightning, and train it to carry messages: bridge the planetary spaces and outstrip Time itself. In like manner, the knowledge of an existence beyond the visible present—no matter by what means—and of intelligence operating in hidden and extraordinary ways, introduces a new factor among the forces now to be reckoned with as mental modifiers in certain domains of law. The unseen world can no longer be the same when we learn that intelligence is there; no more than this world could remain the same after the advent of man! And when we can identify the consciousness there as being akin to the human here, we know all that is necessary for putting a conscience into the previously inexorable law, and an eye into the image of blind force. Here we get a margin that would take a long while to fill in with possible annotations. Man is no longer alone in the universe! There are other intelligences, affections, powers of will and work, beside his; and in relation to him this just makes all the difference in the manifestation and interpretation of the law that is blind and inexorable in its lower range. We begin to distinguish! Here are the means for a possible response to invocation, and to the need of mental help! The now demonstrated fact of thought-transference, which was familiar enough before, in common with other kindred phenomena, to many of us, opens up a vista of immortal possibility in the mode of mental manifestation, and in the modification of supposed hard-and-fast, or immutable, law, in relation to life in its higher phases!—GERALD MASSEY. *The Devil of Darkness*, p. 19.

A NEW JOURNAL OF PSYCHOLOGY.—It is announced that a quarterly journal, to be entitled *The American Journal of Psychology*, will appear at an early date. The editor is G. Stanley Hall, Ph. D., Professor of Psychology in the John Hopkins University, Baltimore, U.S.A. The journal will contain original contributions of a scientific character. "These will consist partly of experimental investigations on the functions of the senses and brain, physiological time, psychophysics, law, images and their association, volition, innervation, &c.; and partly of inductive studies of instinct in animals, psycho-genesis in children, and the large fields of morbid and anthropological psychology, not excluding hypnotism, and the field vaguely designated as that of psychic research; and lastly, the finer anatomy of the senses and the central nervous system, especially as developed by the latest methods of staining, section, &c." Important papers will be translated and reproduced from other journals, and a special feature will be made of reviews. The journal can be subscribed for (three dollars per annum) through Messrs. Trübner, 57, Ludgate-hill, E.O. There is room for such a journal in America, we do not doubt. There is room for one in London too. It is becoming a serious trouble that we have no magazine which can take papers too long for insertion in "LIGHT."

GOLDEN ADVICE TO WOMEN.—"The present state of human society prevents many from contracting a natural marriage. Women going through life unloved and seeking for an object of affection, are apt to be led away by false ideas, and to seek for excitement in various ways. Some throw themselves into religion, and imagine that by wearing peculiar dresses, vowing vows, and immuring themselves with others of their own sex in dwellings isolated from mankind, they are performing acts pleasing to the Almighty Dispenser of life. Thus warping the natural affections they become stern and ascetic (unnatural specimens of humanity) instead of employing themselves usefully in the position to which they were born; being gentle and kind to all, visiting the sick and afflicted, and, if they so will, educating young children, which is the natural life of woman. Let a girl seek to educate her mind, always looking to the Divinity for wisdom, true knowledge, aid and guidance; and then let her in turn seek to help others. If married, and a mother, let her instruct her children; if solitary, let her select one or more to assist; but let all remember that great acts are not required; little acts fill up the sum of human life, and it is the daily and ordinary life that is, as it were, a field open to cultivation. Kind words and actions are like good seed, to be watered and cultivated by perseverance and industry. Let none think they can do no good."—[Communications through a writing medium, *Glimpses of a Brighter Land*.]

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light:

Edited by "M.A. (OXON.)" and E. DAWSON ROGERS.

SATURDAY, APRIL 2nd, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

THE UNSEEN UNIVERSE.

MR. CROOKES, F.R.S., ON MATERIALISM.

The world is moving fast. What was positive knowledge yesterday is doubtful to-day, and will be gone to-morrow. When, in 1774, Priestley discovered oxygen, the death-knell of the four elements—earth, air, fire, and water—was rung. Cavendish, Black, and Lavoisier speedily asserted that air and water were compound bodies, and fire disappeared as an element when the true theory of combustion was known. Then came the successive discoveries of the other so-called elements, some sixty odd. Yet now, in the theatre of the Royal Institution, in 1887, but little more than a hundred years after the announcement of Priestley's discovery, Mr. Crookes, with all the weight of pre-eminent scientific reputation, and supported by others of as great renown as himself, tells the world that, after all, evidence of a conclusive kind shows that there are no such things as elements at all. They are elements only "so-called."

"I must beg you," says Mr. Crookes, "to carry your thoughts back to the time when the visible universe was 'without form and void,' and to watch the development of matter in the states known to us from an antecedent something. What existed anterior to our elements, before matter as we now have it, I propose to name *Protyle*."

"Matter as we now have it," a curiously suggestive phrase. After referring to Sir William Thomson's picture of the "state of things immediately before the birth of our sun, when the Lucretian atoms rushed from all parts of space . . . and formed, in a few hours, an incandescent fluid mass, the nucleus of a solar system with thirty million years of life in it," Mr. Crookes goes on to say, "I will ask you to accompany me to a period even more remote—to the very beginnings of time, before even the chemical atoms had consolidated from the original *protyle*. Let us imagine that at this primal stage all was in an ultra-gaseous state—a state differing from anything we can now conceive in the visible universe."

In the very beginnings of time, then, in the opinion of one of the foremost leaders of scientific thought, "Matter as we now have it" did not exist, only the original *protyle*. Modern matter, then, is either old matter—matter which is not matter as we now have it—changed in some way, or it is the result of a new creation. The latter hypothesis is not that of Mr. Crookes. Modern matter is evolved out of the *protyle*, that early or formless stuff, primal matter, whatever that may be, which anyway is not this. But on this

"primal matter," or *protyle*, an operation took place, which produced granulation, and so the atom came into existence, an atom full of energy, which energy had to be got somehow or other from *protyle* also; and so gravitating matter and Sir William Thomson's incandescent mass, with its eventual solar system, are the result.

Biologists have assumed the existence of protoplasm, and now chemists are to assume the existence of *protyle*. Out of protoplasm all living creatures are somehow developed, out of *protyle* all inorganic, so-called matter is generated. But what is before all this? For though Mr. Crookes speaks of the "beginnings of time," there is in the assumption of a possible operation—analogue possibly to cooling—on *protyle*, a tacit acknowledgment of something being there before the beginnings of time. Two forms of energy were there, one either heat or something analogous to it, and the other "the imponderable matter, essence, or source of energy we call electricity."

How far are matter and spirit apart now! But let us go on to the most profoundly suggestive, perhaps, of all the suggestive observations of this remarkable address. After an elaborate disquisition on the development of matter out of *protyle*, by the two pre-existent agencies, say heat and electricity, Mr. Crookes continues: "But let us pass 'through the looking-glass.' What shall we find on the other side? Dr. Carnelley asks for an element of negative atomic weight; and here is ample room and verge enough for a shadow series of such unsubstantialities, leading perhaps to that 'Unseen Universe,' which two eminent physicists have discussed."

When not so many years ago Darwin enunciated the doctrine of evolution, he was hailed as a blasphemer, for Theology was still dominant, and the vested interests of narrow-minded bigotry and shallow knowledge were invaded, yet they buried him at last within the walls of the Abbey, and the priests of the Church committed him to the grave in "sure and certain hope of the resurrection to eternal life."

Science has succeeded Theology, and the gospel according to the conservation of energy has replaced the Gospel according to St. Matthew. The vested interests of this new belief are at stake when it is asserted that intelligence exists outside what is called matter. The "sure and certain hope" in which they helped to bury Darwin is a delusion and a snare. Can we hope, then, after all, that in a time, perhaps not so long hence, the priests of science, like the priests of theology, will acknowledge their error, and that spirit and matter alike being abrogated, within no Abbey walls, over no apostle of this or that belief, but over the grave of all mistakes, and under the great dome of the universe, there will go up the song of peace and of incoming wisdom? It may be, for the address of Mr. Crookes is a step onward in this direction such as has not been made in our generation.

In a journal where pure science and a multiplicity of the terms which such science demands for its elucidation, would be out of place, we cannot enter into either the description of facts or the arguments founded on those facts which would lead up to the comprehension of the atom of negative weight which Dr. Carnelley, and presumably Mr. Crookes, surmise as being existent. Suffice it then to say that the assumption of the existence of this atom, which is as much the outcome of Mr. Crookes' scheme of reasoning as any other result he has arrived at, means a development in a direction exactly opposite to that which has produced our present so-called material system. It points to a state of being in which segregation and not aggregation is the rule, a state in which whatever exists exists under such conditions as to be out of the ordinary ken of sensations built up from the experience of this present state of things.

The "Unseen Universe" of the two eminent physicists

thus becomes a reality, and another step towards the solution of the great problem of existence has been made.

It is difficult at first to grasp the far-reaching significance of the existence of this new universe. The eyes with which we see, the ears with which we hear, the tactile nerves which convey the sense of touch, have been developed under conditions of a particular environment. Of this environment the atom of positive weight is the type. To that other universe of which the atom of negative weight is the type, this universe of ours would probably be generally an unseen one, and yet the two may be, and doubtless are, coincident. We say this universe of ours would be unseen *generally* to that other, and we may fairly say the same in speaking of the new universe in regard to ourselves. Yet suddenness does not seem to be the rule in nature, and the negative and positive forms of atomic energy may, under some circumstances, overlap each other, as it were. In this way the two universes would be partially visible to each other. If that be so, many of the psychical and physical phenomena hitherto so mysterious are in a fair way of being accounted for.

But if there be two such universes why not more? Imagination is lost in the vastness of the conception.

The late Mr. J. H. Green in his *Prolegomena to Ethics* struck a heavy blow at the materialism of the age from the philosophic side, but a far heavier one has been dealt by Mr. Crookes from the scientific.

"SPHINX."

FOREWARNING BY DREAM.

Albert von Rotzing contributes to the March number of *Sphinx* a perfectly well attested and recent case of a veridical dream and impression, by following which a great loss was averted. The dreamer was a lady well known to Herr von Rotzing, a Mrs. K., and the editor has been authorised to show inquirers the original attestations of the witnesses with their names appended. The account is given in the dreamer's own words, as follows:—

"In a dream of the night of the 1st August, 1886, I witnessed the breaking out and spread of a fire which, by its terrible magnificence, had a paralysing influence upon me. On waking, I was still so much impressed that I could not have been more disturbed by a similar reality. And soon afterwards I was impressed by the idea that documents of great value to us, which were kept in a fire-proof safe of the brewery proprietor B., were in danger. Though I cannot remember to have dreamed that the securities were in danger, and though there was no other circumstance to connect them with the fire, to my own surprise, and notwithstanding all the reasoning with which I strove to dismiss the apparently senseless apprehension, it attained in me such strength, that I communicated my dream to those about me at once. And as if to confirm my presentiment, three days later exactly the same dream recurred, and with still greater distinctness. The inexplicable disquiet grew upon me continually, and I had the feeling as if an interior voice was urging me to place the securities in safety. As their loss would have been a heavy calamity to us, I tried, following the warning, to induce my husband to transfer the papers to another place. He, as perhaps most people would in his place, looked upon my apprehension as groundless, and could not attach importance to a dream. He at first flatly refused my request. Meanwhile, the inexplicable anxiety dominated me so completely, that my importunities increased in urgency, till at length, about ten days later, he gave in, more to relieve me than from any regard to the dream. From the moment that I knew the securities to be safe at the Munich bank, I recovered my equanimity. Shortly afterwards I went to the Tyrol, and should scarcely have thought again of this incident, had I not suddenly, on the night of 14-15th September, again in a dream

beheld a mighty fire. But instead of being, as formerly, alarmed by the exciting spectacle, there now came over me a feeling of satisfaction at having averted a great misfortune by timely saving of the papers. On the morning of the 15th September I communicated my dream experience to those about me. Unfortunately the verification was at hand, for on the following day I got a letter, saying that the brewery, in which the above-mentioned safe was kept, had been burnt down by a great fire which broke out on the night of the 14th. As I afterwards learnt, the brewery burned down to the ground; the fire-proof safe was exposed to the heat of the flames for thirty-six hours, so that all the proprietor's papers kept in it were calcined. This is the second occasion on which these dreams have preserved me from great misfortune." (Some months before this incident Mrs. K. was indebted to similar transcendental warnings for the saving of her life from an explosion of gas.)

"The truth and accuracy of this account" (continues Herr von Rotzing) "are confirmed by five witnesses. The lady's husband says in his statement, that he was prevailed upon, as described, to remove the papers, and was witness to the outbreak of the fire on the 14th September. Three friends of the K. family, Frau v. O., Herr v. M., and Baron v. E., state that the above dream was communicated to them in detail in the beginning of August, and that they had taken part in the discussions about the danger of the securities. Herr v. M. states further, that on the morning of the 15th September, in the Tyrol, before the arrival of the letter, the above dream of the previous night was told to him. According to the statement of the unfortunate proprietor of the brewery, B., the fire broke out on the 14th September, thus about four weeks after the transfer of the securities, and raged three days; the thirty-six hours' heat, to which the fire-proof safe was exposed, had destroyed all the papers in it. There are, moreover, before me several newspapers containing notices of this great fire."

Herr von Rotzing finds the explanation of such dreams, like du Prel,* in the "Transcendental Subject," whose faculties of knowledge are not limited by the conditions of its dependent personality.

KENSINGTON ASSOCIATION OF SPIRITUALISTS, 33, KENSINGTON PARK-ROAD.—On Sunday next, April 3rd, Address and Clairvoyance at Seven prompt. Mrs. Hawkins has consented to attend and conduct the meeting.—W. O. DRAKE, Hon. Sec.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 32, MARYLEBONE-ROAD.—The meetings are suspended until April 27th. The next séance will probably be held on the following Sunday. Those desiring to attend should communicate with me as to terms, &c., at once, as we cannot definitely arrange until we have a sufficient number of promises.—F. W. READ, Sec., 79, Upper Gloucester-place, N.W.

KENTISH AND CAMDEN TOWN.—A meeting will be held at 88, Fortes's-road (near Bull and Gate), Kentish Town, on Monday evening next, April 4th, at eight o'clock, for the formation of a Society of Investigators into Spiritualism for Kentish and Camden Town. I should be glad to see any of your readers favourable to such a society, and should be thankful for any suggestions, &c.—T. S. SWATRIDGE, 88, Fortes's-road, Kentish Town.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday we had a visit from Mrs. May Mozart, of Oregon, U.S.A., who delivered an inspirational address. Various subjects were selected by the audience and ably dealt with. We are forming a library for the use of the members, and would welcome any books or papers that kind friends could spare us. Next Sunday, Mr. Harris, of Newcastle-on-Tyne, will give an address.—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

I do not doubt that from under the feet and beside the hands and faces I am cognisant of, are now looking faces I am not cognisant of, calm and actual faces.—WALT WHITMAN.

* *Philosophie der Mystik*. This book, published in 1884, seems to be already tolerably well known in Germany, and has been extensively reviewed. The English translation, long finished in the rough, has undergone delays in revision, but will probably be soon ready for publication.

THE GROWTH OF SPIRITUALISM IN RUSSIA.

As far as I can remember, the first reports about the strange phenomena which had manifested themselves in America, reached us in the winter, 1852; at least it was only during that winter that we heard them mentioned in society. First in the two capitals, and next everywhere, tables turned as well as hats and plates; conversations began with the help of table tipplings; and in the following year planchettes came into general use. These manifestations were explained by the Spiritualistic hypothesis, that is to say, questions were addressed to spirits of the departed, but there was no serious inquiry into the cause of the phenomena. During the first years of the appearance of these manifestations in Russia, they did not go beyond table turning and planchette writing, and in most cases they were used for nothing but a fashionable entertainment for idle people.

In the year 1850, however, a notable Russian scholar, member of the Academy of Sciences, a mathematician, M. Ostrogradsky, began to study the Spiritualistic phenomena, which had awakened his interest from a purely scientific point of view; and, after some experiments, he became a convinced Spiritualist. A materialist all his previous life, he became, in his old age, a warm believer in religious truths. He tried in vain to attract the attention of his colleagues of the Academy to his new convictions, founded on the facts that he had accumulated. These gentlemen evidently considered him a lunatic, and refused to comply with his request to impartially investigate the matter. At that period it was not possible, in Russia, for any learned man to make use of the Press for the purpose of spreading convictions strange to the majority of the public. M. Ostrogradsky died in the year 1860, and with him the influence of the renowned scholar, in reference to the question of Spiritualism, was entirely lost on Russian society. It is doubtful, indeed, whether it was at all generally known that he was a Spiritualist, until the fact was mentioned many years after his death in the Spiritualistic journal, the *Rebus*.

A small minority, who gave serious thought to the manifestations, looked for an explanation of them in the works of Allan Kardec. These, for a long while, were the only source from whence the Russian Spiritualists could draw their convictions. Only during the last three or four years have English and American works upon this question begun to appear in Russia, and with them the belief in Reincarnation has gradually relaxed. The principal cause of such a partial view of the question did not consist in any peculiar liking for the doctrine of Reincarnation by the Russians, but is to be attributed to a more general knowledge of the French language, and a comparatively limited one of the English. The severity of the rules of our Censor, moreover, did not allow the printing in Russian of any analysis of a question unsympathetic to the views of the High Russian clergy.

In speaking of the influence of Allan Kardec's writings on Russian minds, one cannot help mentioning the name of the late General Appolo Boltin, who was one of the principal propagators thereof. A deeply convinced, one may even say a fanatical, student of the French Spiritist, he translated all his works into the Russian language, and also wrote a great deal himself upon the subject, and though the rules of the Censor prevented him from printing either, they were privately circulated in manuscript. He also organised in his house, on certain fixed days, a meeting for those interested in Spiritualism, and thus it came to pass that the small *appartement*, which the General occupied in one of the best streets of Petersburg, was always crowded, though, for the most part, by people who were attracted solely by curiosity.

At the end of 1850, the late Mr. Home, the celebrated medium, came to Petersburg, and was the first to make the Russian public acquainted with physical phenomena, but that knowledge did not extend beyond a small circle of the aristocracy to which Mr. Home belonged by the family connections of his Russian wife. Under these circumstances the manifestations produced but little effect on the rest of society, which had already ceased to be amused with table-turning. Thus the question remained almost *in statu quo* until the year 1870, when M. Alexandre Aksakoff, already well-known throughout the Spiritualistic world by his labours on behalf of Spiritualism, commenced the publication, in Germany, of *Psychische Studien*, and also translated many works upon the subject. M. Aksakoff was the first to endeavour to make the question a scientific one. For that purpose he availed himself of Mr. Home's second visit to Petersburg; availing himself also of the assistance of a recent convert in the person of

his relative, Professor Boutleroff, a distinguished chemist and Academician, whom he had convinced of the reality of the manifestations, by a long series of experimental sances in the family circle, the wife of M. Aksakoff being herself a good medium. Through the exertions of Professor Boutleroff a commission was formed, consisting of professors of the University of Petersburg, to study the manifestations produced in the presence of Mr. Home, but no manifestations took place, the medium being ill. The institution of a scientific commission, however, made an impression in Petersburg, and interest in the question was awakened, this time much more seriously than before.

Profiting by such a disposition of society, M. Aksakoff published his first essay in Russian, entitled *Spiritualism and Science; the Experiments of Crookes*. In that work, which detailed the experiments of the celebrated English chemist with several mediums, one of whom was Mr. Home, M. Aksakoff asserted, relying upon the scientific authority of Crookes, that the force possessed by Mr. Home was real, not an imposition. But the essay was little known to the public at the time, and the whole edition remained in the hands of the publisher until the appearance latterly of a Spiritualistic journal, the *Rebus*, which gave a strong impulse to the whole question. Almost at the same time, another Russian Spiritualist, M. Nicholas Lvoff, endeavoured to awaken interest in the subject in Moscow by inviting at his own expense a French medium, a M. Brediff, whose arrival unfortunately passed unnoticed. But a year later this same Brediff was destined to lay the first solid stone to the spiritual edifice in Russia. It is worthy of remark that, prompted solely by his spirit-guides, he resolved to come to Petersburg at his own risk and cost, although this was contrary to the advice of M. Aksakoff. On his arrival at Petersburg, M. Aksakoff and Professor Boutleroff formed a small circle, to which were afterwards added a few professors and literary men. Though the experiments that were made by them, and which lasted a considerable period, brought conviction to only one person, M. Nicholas Wagner, Professor of Zoology of the University of Petersburg, yet the fact of his conviction produced a great sensation, and M. Brediff received a large number of invitations, not only in society, but even in literary circles. When, of all the learned men in Russia, Professor Wagner had the courage to publicly assert his full conviction of the reality of the strange phenomena he had witnessed, his letter on that subject, which appeared in one of the most reputable newspapers, the *Messenger of Europe*, produced a profound sensation in the scientific world, and it was the beginning of a struggle between the Materialists and Spiritualists which lasts to this day.

All this took place at the time of the strongest expansion of Materialism in Russia, not only amongst the *savants*, but in cultivated society, especially amongst the students, who, under the influence of their teachers, acknowledged nothing but physical facts. Professor Wagner, availing himself of no small authority amongst the students, bewildered them not a little by his narration of the phenomena which he had witnessed; though his authority as a professor was at first undoubtedly shaken. The public, however, were still more astounded when, after the letter of Wagner, there appeared in another periodical, the *Russian Messenger*, an article written by Professor Boutleroff, on "Mediumistic Phenomena," containing a recital of the gradual conviction of the author in the reality of the manifestations after a long series of carefully conducted experiments. That article made a great sensation in society, and the interest excited by the conversion of our learned men had the result of forming several circles in all parts of Russia, which laboured unknown for several years, until the appearance of the Spiritual journal, the *Rebus*, gave them the opportunity of proclaiming their existence. The Spiritualistic movement, which was born in the year 1875, produced not a little trouble in the materialistic camp, and by the influence of one of its adherents, Professor Mendeleeff, a commission was formed, under his presidency, of the members of the Physico-Chemical Society to investigate the subject. According to the testimony of several organs of our Press belonging to their camp, and to that of our renowned writer, the late M. Dostoyewsky, who was not a Spiritualist, the members of this commission endeavoured, at whatever cost, to prove that no mediumistic force existed. At the request of the commission to furnish them with opportunity for examining the phenomena, M. Aksakoff invited, at his own expense, a well-known English medium, the late Mrs. Mary Marshall (the younger). At these sances manifestations were obtained, but the members did not give them due scientific attention, and even behaved indelicately towards the medium.

The witnesses on behalf of the medium, Messrs. Aksakoff, Boutleroff, and Wagner, felt unwilling to compromise her, and the inquiry itself, by further investigation with the commission, and consequently they separated from it. Then the commission hastened to state, first in a public lecture given by the president, Professor Mendeleeff; next in a published account of its observations founded upon an experience of only some six or eight séances, that the manifestations were nothing but tricks and charlatanism. M. Aksakoff thereupon resolved to profit by the presence of the medium in Petersburg to arrange at his own dwelling a long series of séances for his friends, and even for strangers who asked of him permission to investigate the truth of the matter. Thus the interest in Spiritualism, notwithstanding the opposition of the learned materialists, grew and spread: the facts spoke for themselves. Indifferent to the attacks of their colleagues, Messrs. Boutleroff and Wagner continued to assert the reality of the phenomena.

In the person of Professor Boutleroff, who died in August, 1886, Spiritualism in Russia has suffered an irretrievable loss. In addition to his scientific renown as author of the theory of *Chemical Structure*,—by which chemical science has made a great step in advance, a renown which is the pride of all Russia, as is proved now after his death by special commemorative meetings of several learned societies, of which Boutleroff was a honorary member, and by the desire expressed by some of these societies to erect a monument to his memory in his native town Kasan, where he was brought up, and where his learned career began—Boutleroff possessed another power of influence which proceeded entirely from his irresistible personality.

All who had occasion to converse with him were fascinated by the strength and clearness of his mind; but still more so by his accessibility, heartiness, and simplicity of manner, which in some degree hid his scientific glory. It is needless to add how these endearing qualities worked on his pupils—the students of the University. When such a man raised his authoritative voice on behalf of Spiritualism, the students were bewildered, and by-and-bye they began to allow the possibility of other points of view besides the materialistic theories which till then had fully possessed them. The public adhesion of Professor Boutleroff to Spiritualism produced in society a yet stronger sensation. Immediately after the appearance of his first article in the *Russian Messenger* (which was followed by several others), Boutleroff received letters from all parts of Russia, with requests for explanation and advice as to the method of conducting experiments.

In the year 1883, at the meeting of the naturalists and physicians in Odessa, he made an appeal for the purpose of persuading the learned assembly of the necessity for the investigation, by men of science, of the phenomena of Spiritualism. This was the first appeal ever made by a man of science in a scientific assembly, and we are proud to own that it was made in Russia, and by a Russian scholar, who had the moral courage not to hide his convictions in any place, nor in anyone's presence. There is no doubt that if any degree of interest begins to dawn amongst Russian scholars for psychical investigation, Russian society is indebted for it to the influence of Boutleroff.

The Turco-Russian war, which absorbed at the time all the public attention, silenced for awhile the interest in Spiritualism; but, at the end of the war, when the general state of agitation subsided, M. Aksakoff published his circumstantial refutation of the report of the commission, and invited at his own expense a medium, Mrs. Jencken, (Kate Fox), with the view of giving the opportunity of examining the phenomena to some professors of the Medico-Chirurgical Academy, who had expressed a desire to do so. This time the inquirers studied the question quite conscientiously, and agreed to investigate the manifestations under the conditions in which they took place in Mrs. Jencken's presence; but the manifestations taking place in the dark, and the new conditions in which the medium found herself, acting unfavourably on her, the séances did not bring full conviction to the sitters, and only left them in a maze of uncertainty. Still, interest in the question was seriously aroused. Indeed it seems to me that the arrival of a new foreign medium always awakens increased interest. This was more strongly apparent upon the arrival of Mrs. Jencken, because we by that time possessed already a Spiritual periodical, the *Rebus*, by means of which the presence of the medium in Petersburg became immediately known to all the persons interested in the question. The office of the journal was literally besieged by people desirous of being present at the sittings, and though a considerable number could not get ad-

mission, yet those who were unable to witness the phenomena read in the *Rebus* the account of what others had seen. More than once before the appearance of the *Rebus*, five years ago, M. Aksakoff had vainly endeavoured to obtain from the Government the necessary permission to publish a journal with a Spiritualistic title, but apparently his great notoriety as a Spiritualist awakened the apprehensions of the High clerical jurisdiction, upon whom depended solely the permission for such a publication. The wife of the editor of the *Rebus* (captain in the Russian Imperial Navy), Mrs. Pribitkoff, is herself a medium of considerable strength for physical phenomena. It is probable that her example in not concealing her name in the descriptions of the séances that take place in the office of the journal, does not remain without effect on other persons. At present not only in Petersburg and Moscow, but in a good many provincial towns, there exist well-known Spiritualistic circles that send to the *Rebus* the protocols of their meetings, signed by all the members, as well as by the mediums. The *Rebus*, possessing amongst its constant contributors M. Aksakoff, and having enjoyed the assistance of the late Professor Boutleroff, stands in regard to the question of Spiritualism on purely scientific grounds, admitting as unquestionably proved only pure facts. The paper does not possess any exclusive theory, but admits into its pages all sorts of explanations, as far as is consistent with the existing rules of the Censor. At the same time it endeavours to keep its readers acquainted with the contents of the foreign Spiritualistic journals, and promotes the dissemination of Spiritualistic books, original and translated, the existence of which was, before, almost unknown.

I have now only to relate the results of the visit to Russia of Mr. Eglinton, who was invited last winter, by the Moscow circle of Spiritualists, with M. Lvoff at their head, to visit that city. Scarcely had the *Rebus* announced the expected visit of Mr. Eglinton than the office of the journal and the members of the Moscow circle were flooded with letters from different provincial towns inviting Mr. Eglinton to visit them also. Some of the provincial Spiritualists only requested permission of the circle to come to Moscow for the whole time of the medium's stay there in order to take part in the experiments; but the circle for materialisation séances being already completely formed this request could not be granted; and most of them had to content themselves with the psychographic séances. The numerous requests for admittance to the meetings from professors, doctors, and literary men, as well as from many private people, proved to what a degree the interest in Spiritualism had increased since the time when M. Lvoff had so vainly attempted to propagate the cause through the instrumentality of M. Brediff. The learned gentlemen of Moscow have not yet found it opportune to publicly state the impression produced on them by the experiments they witnessed; but it is known by public rumours, and from some of their private conversations, that the psychographic manifestations confounded them, and that they find no other solution of them than the existence of an unknown intelligent force. As to the members of the circle, we see by the reports communicated by them to the *Rebus*, how much the experiments they had witnessed exceeded their expectations. They had only to regret that the shortness of Mr. Eglinton's stay did not allow them to arrive at such complete results with the experiments for materialisation as those they had read of in the *Rebus* from translations from "LIGHT." Mr. Eglinton was invited by M. Aksakoff to Petersburg with the special view of obtaining photographs of materialised figures, and in order not to lessen the forces of the medium by any other manifestations the number of séances was very limited, and still more so the number of the persons invited to witness them. These belonged exclusively to the most intimate circle of friends of M. Aksakoff, a circle of fully-convinced Spiritualists, except two professors of the Medico-Surgical Academy, who were present twice at dark séances under the most favourable conditions for conviction. They had the opportunity of witnessing amongst other manifestations the very curious phenomenon of the elevation of Mr. Eglinton above the table, to the height of no less than five feet, which they ascertained by touch. These gentlemen gave permission to mention their names in the protocols of the séances that were published in the *Rebus*, and to indicate several manifestations specially observed by them, which proved that they recognised the manifestations as genuine. The names of the gentlemen are Professors Dobroslavin, Paschutin, and Souschtschnisky. In addition to these séances the professors of the Medical Academy

were present at two psychographical experiments which destroyed all their doubts as to the genuineness of the manifestations. One of the professors, M. Dobroslavin, who, like Messrs. Wagner and Boutleroff, is a member of the Society for Psychical Research, together with his two above-mentioned colleagues, signed the protocol of one of the séances, which was sent by them to London to the Council of the Society. This public adhesion of a new member of the scientific world to Spiritualism immediately provoked a sarcasm, though not a very happy one, in one of the most notorious of our papers, the *New Times*. Yet the testimony of Professor Dobroslavin to the genuineness of one of the most renowned of mediums, infallibly produced great impression upon the Russian public, which highly prizes the opinions of its men of science. This was one of the most valuable results of Mr. Eglinton's stay in Russia, last year.

At the time of writing this, Mr. Eglinton has again reached Russia, and being free from any restrictions as to his séances, a great number of the most distinguished persons in Petersburg have been able to verify the phenomena for themselves. The sensation caused by his presence is indescribable, and Spiritualism cannot fail to receive an impetus which in this country it has never had before. In addition to his other work Mr. Eglinton is sitting with two distinct commissions which have been formed for the purpose of investigating the phenomena, the one consisting of medical men and the other of scientists. As it is too early yet to speak of the effects of this last visit, I must leave a description for another period.

St. Petersburg.

A RUSSIAN SPIRITUALIST.

March, 1887.

THE DEVIL-WORSHIPPERS OF MESOPOTAMIA.

This queer sect is found near Mosul in Mesopotamia, a secluded spot where no traveller ventures. On one day in every year the silence of the place is broken by a strange ceremony. The houses are decked with flowers, and the inhabitants stand outside in the street as a procession perambulates the village. Some black and yellow robed priests precede one robed in white, who bears aloft the bronze figure of a bird. In the rear rides the Sheikh. The party goes the round of the village, and halts before the priest's house. Here is a sheep: it is killed, and the heart is thrown down before the priests. The carcase is cooked and eaten by the villagers. These strange people are the Yezidis or devil-worshippers, and this procession of the king-bird is the only public ceremonial of their mystic cult. On all matters connected with their religion, their rites, and their traditions they preserve the most obstinate silence. Their real ceremonies are absolutely secret. At their great festival the gathering is large, but only unimportant celebrations of their rites are public. The morning ritual on the occasion of the yearly gathering is simple enough. In the shrine-chamber, a plain whitewashed hall, the "kawals" chant a few hymns; and the "farash," or keeper, goes round with a large bowl of oil, in which a lighted wick is floating. The worshippers, in turn, hold their hands above the flame, stroke their faces gently, and then bend over to inhale the odour of the sacred light. But the secret ceremonies of the Yezidi sectaries are performed at night, in a cavern beneath the shrine, with subterranean passages leading in and out, carefully guarded by the "tshavish," or permanent officials of the place. Here, in total darkness and in the bowels of the earth, secure from all possibility of observation, they celebrate those mystic rites, designed (it is said) to propitiate the arch-enemy of man, which have gained for the followers of Adi the designation of devil-worshippers and which no stranger has ever yet witnessed.

Their deity is called "Khoda," and their rites are supposed to be intended to propitiate the devil, but the more immediate object of their worship is Adi, son of Mussafer, who lived in the sixth century, and in whom their deity became incarnate. The patriarch of the sect is unable to read, but he claims for himself and his family the gifts of clairvoyance and second sight and the power of prophecy. They do not proselytise. "A Yezidi is born not made." They have no ceremonial ablutions, but they must use nothing of a blue colour. Their religion prohibits them from serving as soldiers. They baptise boys and girls, and when old enough every member has to make choice of a sister or brother who is to be a companion for eternity. They bear on their breasts a secret mark which they refuse to show to any one.

Their most important sect is a brotherhood of ascetics—the Karabash or Blackheads. These ascetics are usually of the

sheikh families, and aspirants must be introduced by one already belonging to the brotherhood. For forty days prior to his initiation the novice has to live alone in a retreat specially appointed, and he fasts every day from morning till night. He must not speak a word during this period, and is not allowed to look upon a human face. None may go near him saving the fakir or devotee who brings him his food each evening. When the time of probation has expired he is conducted to his village by six companions. The residents assemble in front of the priest's house, the "king-bird" is brought out, a sheep is slain, and the neophyte sprinkled with blood. Then, one by one, his brother fakirs dress him in the sombre garments of the order—a long black woollen gown, a vest that may be of any colour save blue, and black head-gear, which may not be of cotton and is bound to be the work of his own hands. Last of all he receives the symbolical "mahak" or "bridle," a cord that goes round his neck and is never afterwards, be the wearer living or dead, removed from its place. When travelling from village to village the Karabash carries suspended from his neck a "kashkul," or wooden bowl, in which the well-disposed deposit any gifts intended for the order. The person of the fakir is sacred while alive, and when dead none may touch his body, excepting a member of the fakir fraternity—not the Emir, sheikh, or chief. His *confrères* take charge of the corpse, envelope it in a black cloth, and so inter it in certain caves allotted to them near a holy shrine. The ascetics are under the immediate orders of their own chief, the "Kak," who resides at a well-known "mazar," or pilgrim resort not far from Aleppo. He has also control of the "kawals" or Yezidi singers; who travel from village to village with the image of the sacred "bird-king," chanting hymns which only they know and which have been transmitted to them orally—so they assert—from their progenitors, who themselves served the prophet Adi.

From all that can be gathered, and that is not much on account of the perfect secrecy preserved, the idea that these strange people are devil-worshippers is a mere guess. More probably, from certain indications that have leaked out, they are a survival of some ancient pagan sect, whose ceremonies are not very different from those held in honour of Baal, nor, in some ways, from the heathen rites in honour of Venus.

ANNIVERSARY OF MODERN SPIRITUALISM.—It is the intention of various Metropolitan Spiritualistic workers and representatives to form themselves into a committee for the special purpose of making arrangements for a large gathering of London Spiritualists, to take place on Tuesday, April 26th, at 9 p.m., at the Claremont Hall, Pentonville-road, for the purpose of celebrating the thirty-ninth anniversary of Modern Spiritualism. The committee invite all persons who are interested in the above object to communicate, with suggestions as to the manner they think the programme should be carried out, to 34, Cornwall-road.—W. O. DRAKE and W. MACKENZIE, Joint Secs.

FUTURE STAGES OF LIFE.—We must wait and trust, convinced that the Koran is right in the spirit of that verse which says, "The heavens and the earth and what is between them, think ye that We created them in jest?" A graver and a happier purpose must underlie the fair phantasms of existence, than the casual lighting up of suns and planets merely to extinguish them. If stars and systems die, it will not be until they have served their object; and the demise of these may well render death no longer formidable. It must evidently be a process natural and necessary as birth, leading in due time to new stages of that life which pervades the universe and cannot be extinguished, though suns burn themselves out and planets fall into ruin.—*Daily Telegraph*.

HEAVEN AND EARTH; AND ALL THE HOST OF THEM.—If you look back to Genesis you find creation summed thus:—"So the heavens and earth were finished, and all the host of them." Whatever living powers of any order, great or small, were to inhabit either, are included in the word. The host of earth includes the ants and the worms of it; the host of Heaven includes—we know not what—how should we? The creatures that are in the stars which we cannot count, in the space which we cannot imagine; some of them so little and so low that they can become flying *poursuivants* to this grain of sand we live on; others having missions, doubtless, to larger grains of sand, and wiser creatures on them. But the vision of their multitude means at least this: that all the powers of the outer world which have any concern with ours became in some way visible now; having interest, they, in the praise, as all the hosts of earth in the life of this Child (Christ) born in David's town. And their hymn was of peace to the lowest of the two hosts, peace on earth; and praise in the highest of the two hosts; and better than peace, and sweeter than praise, love among men.—RUSKIN.

WHAT DID THE DOG SEE ?

It has often been said that animals have as keen a perception and as quick an appreciation as man himself of anything out of the usual order of things, or partaking in any way of a preternatural character. Whether the whole animal creation are endowed with this singular sagacity, it is impossible to say, and would be equally impossible to prove ; but as regards dogs and horses at any rate—if we are to believe the many stories which have been related on the very best authorities—it is certain that those animals have been the first to recognise—and to testify, by their fright and terror, the force of such recognition—that they are in the presence of something beyond their ken ; and the next step is, with true animal sagacity, to seek safety in flight, with the usual accompaniment of scared looks, dropped tails and ears, and drooped heads.

In the following curious narrative, a remarkable instance is given of a dog having seen something, not seen by either his master or mistress, which evidently at first caused him great delight, but which, on closer investigation, turned out to be empty space, and produced in the dog all the signs of abject fear. The peculiar circumstances of the story, which were related to the writer by a friend, whose word he can have no reason to doubt, are simply these.

A young lady, Miss F——, was on a visit to a family of name and position, Colonel and Mrs. G——, who occupied a large mansion in one of the home counties. They possessed a favourite setter, a pet of everybody's, but especially of Miss F——, who was as fond of the dog as the dog was of her. Wherever Miss F—— went, walking, driving, or riding, Flora was sure to be close at hand. And in the drawing-room, the dog would sit by Miss F——'s side, lay her long white nose on the lady's knee, and look up earnestly in her face, making that peculiar sort of snoring in the nose which pet dogs often attempt, either to attract attention or to express love. If, however, Flora was accidentally shut out from any room in which Miss F—— happened to be, she would scratch at the door and whine and cry in a pitiful manner until the door was opened.

Miss F—— had been staying with Colonel and Mrs. G—— about three or four weeks, when she became suddenly ill, and determined to return without delay to her home in the adjoining county. Thither she was removed in an invalid carriage ; but although she received every possible care and attention, she appeared to get no better ; her malady was evidently increasing daily.

About a month after Miss F—— had left Colonel G——'s house, he and his wife were one day in their morning-room, which looked out upon an extensive lawn. The bells of the neighbouring village church had begun to ring for the usual daily matins, the time being a quarter before ten, and the Colonel and his wife were preparing to attend, according to their regular custom, when they observed Flora—who was lying apparently asleep, close to the open glass doors leading to the lawn—raise her head quickly, and with cocked ears and straining eyes, look intently down the lawn, as if she saw something there which attracted her attention. All at once she jumped up, bounded over the grass, and commenced leaping up two or three times, expressing all those signs of intense canine joy usually exhibited on meeting, after an absence, some specially loved object. In a moment, however, the dog ceased her gestures, dropped her tail and head, manifesting every sign of abject fear, and turning round, rushed back to the house, into the room, and crawled under a sofa, whence neither calling nor coaxing on the part of Mrs. G—— could induce her to stir.

This peculiar conduct on the part of Flora, who was remarkable for her high training and perfect obedience, surprised and perplexed both the Colonel and his wife, quite as much as the violent manifestations of joy, followed immediately by every sign of the most crouching terror, all of which were wholly unaccountable.

About two hours later on in the day, a telegram was received by Mrs. G—— containing the sad and unexpected intelligence of the death of Miss F—— at a quarter to ten that morning.

It may fairly be asked what could have caused the dog suddenly to start up and rush down the lawn with all the outward demonstrations of intense joy usually exhibited on seeing and meeting a loved friend ? Flora, without doubt, *must* have seen something, or fancied she saw something, though invisible to the eyes of man ; but finding it had no tangible substance, her canine instinct told her that it was unnatural and unusual, and hence fear took the place of joy, and she sought refuge in

flight. That the object of these tokens of love on the part of the dog should have passed to her rest at the identical moment they were exhibited by the faithful and attached Flora, is a coincidence regarding which we will not pretend to offer an opinion.—*Chambers's Journal*, March 5th.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

Mapleton Lefroy.

To the Editor of "LIGHT."

SIR,—With reference to the papers written in "LIGHT" signed "J.H.M.," of which No. 4 appears in this week's issue, I beg to say Lefroy has appeared here twice, beautifully materialised ; brought by John King "to do him good." He was first brought on March 24th, 1886. We were wondering who this spirit, fresh to us, could be, when John King said, "Agnes, I knew you would not mind, this is Lefroy, and I have brought him to your circle to do him good ; I found him in the spheres quite without knowledge of what he had done, as ever since his execution he has been in a most dazed state. I wish him to realise his condition." No one could look less like a murderer than this poor youth then looked. He gazed about the room in bewilderment, but said not a word. He looked like some soldier, upright, tall, and his hair cut closely. I said to John, "I thought his chin was more retreating, from a little sketch I had seen of him." John at once turned Lefroy sideways to me, and said, "Look again." I then saw the chin *was* retreating. Lefroy seemed quite obedient to John King. When he disappeared, John thanked me for my kindly reception of the poor youth, and told us Lefroy was not sane, as he was born with hereditary homicidal mania, which burst out at times. Tom Cole, and, I think, "Irresistible," said the same. At the séance of a fortnight after, Lefroy appeared again, looking still dazed, but not so much so as on the first occasion. We could see the spirit had been choked from the pained expression in his face, and his tongue was slightly protruding. A week or two ago, I asked John as to the present state of Lefroy. He replied, "I have not seen him lately, but he is going on well, and is in good hands."

I think if either really wicked or merely unfortunate spirits, such as poor Lefroy, come to a circle, they should be received kindly. After all, they are only fellow sinners, although more guilty perhaps than we born under better conditions.—I remain, yours faithfully,

AGNES MARY CAMPBELL.

Argyll House, Highland-road, Upper Norwood.

March 25th, 1887.

The City's Doom.

To the Editor of "LIGHT."

SIR,—With reference to the incarceration of Mr. Herbert P. Freund—*through whom the Spirit has undoubtedly spoken the word of truth*—I would, with your approval, suggest that a committee of competent Psychologists and Spiritualists be formed forthwith to inquire into his case, and to report thereon in the columns of your paper. Ignorance is ever cruel as well as blind, and mortals are so ignorant of their ignorance that they condemn and persecute the very beings sent to free them from the powers of darkness which they themselves draw to themselves through lack of light and truth.

The strange prophecy that *the Capital of Great Britain shall be destroyed by earthquake and by fire within this year*, needs not the consideration of the mortal as much as that of the spiritual man, *who alone is able to judge of the things of the Spirit*.

That power, which alone can shake the elements of the little world on which we dwell, must be none other than a direct manifestation of the Mighty Intelligence who is the First Great Cause of all things. The fire which alone can dissolve and purify all ignorant institutions of the mortal man, is the fire of truth that proves to man the universal presence of the Great "I Am"—his God of Love, who never destroys save to fulfil the destiny of all that He hath made.

London—the great city of modern civilised thought—cannot continue to exist much longer in its present state, which is one

of ignorance with reference to those spiritual things which are the fundamental principles of cause, of life, and thus of all physical being: During the year 1887 the very elements of the existence of this city will be shaken by the *unseen powers*; there will be an outpouring of the Spirit, and the fire of truth will dissolve much of the error with its attendant sin and misery, so apparent at the present time. It is thus the way will be prepared for the coming reformation of social, political, and religious institutions, which the most enlightened of the day well know to be the only hope for the salvation of the British nation.

The sons of Old England are destined to lead the way to the New Jerusalem, and the loyal soul of St. George can already be seen by the *inner eye*, mounted on the powerful White Horse, ready and eager to do battle with that old dragon, the Prince of Darkness, who shall be trampled under foot and left to pass away with former things.* *Intelligence shall triumph over ignorance* and then the prophecies of old shall be fulfilled.

All these things shall be accomplished without a miracle—"Not by might, nor by power, but by *My Spirit*, saith the Lord."

The day of the great battle draws nigh; the trumpet has given no uncertain sound, and the "assembly" is the call which has been heard far into the infinite regions of the land of eternal glory. Already have the Princes of Light sent forth the advance guards of their mighty divisions, and the enemy's outposts must soon be forced to retire before the unerring fire of truth and love, to which the *Hosts of the Powers of Darkness* are powerless to respond.

When the fight is won, mankind shall know the Universal King who is even now amongst His subjects in this world, though they know it not.

March 26th, 1887.

WILLIAM C. ELDON SERJEANT.

"Light on the Path."

To the Editor of "LIGHT."

SIR,—I notice a letter in your issue of the 19th ult., signed by Mr. J. Lee, which takes exception to certain rules in *Light on the Path*.

Your correspondent has clearly missed the point that it is the *desire* for sensation as such which is to be killed out. Life is made up of sensation, and the soul which lives therefore necessitates sensation. But it is the desire for sensation as an end; for the repetition and accentuation of the pleasure gained through sensation, which has to be killed out. If it is not, the life of the soul comes to a halt, and for want of progress and growth will wither, because the body and its nourishment will absorb all the power. The accentuation of the growth of the body as against that of the soul may be compared to that of a weed as against a garden flower, which needs constant tending.

If your correspondent thus misses a point which is so plainly before him, I am afraid that he is not likely to derive much benefit from the study of books on Occultism, in which every word has an importance and a meaning. The key-note in this case lay in the word *desire*, as it does throughout Occultism, and its omission naturally made confusion. In his reading of occult books, I would seriously recommend your correspondent not to skip a single word, or he will land himself in greater difficulty and worse "contradictions."

March 23rd, 1887.

F. T. S.

Light Wanted!

To the Editor of "LIGHT."

SIR,—Permit me to endorse every word written by "J. Lee" (p. 130, March 19th). Like him, I have studied Occultism: and I have tried for twenty years to follow its precepts in a life of purity. The result has been exceedingly small, and the years have been years of excruciating mental and physical agony. I have made the laws laid down by T. L. Harris my rule of life, and am also an abstainer both from flesh meat and alcohol. I have read the book *Esoteric Science*, by Mr. Harris (mentioned by Mrs. Penny), which professes to speak from the ground of absolute knowledge, but gives no proof of a single fact or law. My great aim has been to develop a positive mediumship—that is, to be a medium without being a subject spirit, liable to be obsessed. I have in a certain manner succeeded, yet I am not satisfied. I want the power to discriminate between the *assumed* forms of spirits and the real forms; in fact, I want a test to discern qualities in spirit as well as in physical substances. Can any Occultist tell me what to do? I don't want theories, I want advice from some one who knows. I shall be glad to

* See Rev. xxi. 4.

communicate with Mr. Lee; perhaps we can help each other. Will some brother of the Rosicrucians communicate with one who thinks he has earned the right to know? I have tested Mr. Harris's theories by personal experiment for twenty years, and I can only sorrowfully say of them that I have not found them to be true.

Crosby, Isle of Man.

W. C. LOCKERBY.

"Visions."

To the Editor of "LIGHT."

SIR,—My relative, Miss 'L. I.,' has kindly given me the following, and if of any use I have permission for its publication.—Yours truly,

H. K. BRIETZCKE.

"I was at a party the other evening when a gentleman present, seeing me read a person's history, by palmistry, asked his cousin (an old friend of mine) to introduce him to me, to have his hand read. I read his hand accordingly, and was assured by him that the reading was correct. 'Tell me,' he said, when I paused a moment to obtain still further details, 'if you see whether I have had an accident.' At the outset I thought that he would have treated the whole science of chiromancy as a joke, but now a strong 'impression' came to me which changed my opinion. Next I felt compelled to look away from him in mid-air. Something like a small pane of glass appeared, and after a second or two the forms of three tigers appeared on its surface. I gazed in amazement, and stared as I saw a movement on the scene and found that a tree was growing rapidly on the left of the picture, the topmost branches of which assumed the form of palm leaves. The same thing occurred immediately afterwards on the right hand. These palm leaves then gently waved to and fro in the breeze, and simultaneously I felt the oppressive heat of a tropical climate. The whole thing then vanished, all having taken place very rapidly. 'I don't know about an accident, but you have shot several tigers,' I said, laughing sceptically, as I firmly believed that the gentleman had always had employment in London. I was startled by his saying 'How do you know? You are right; I have shot a number of tigers.' 'Yes, because you have been in India,' I answered speaking again by 'impression.' 'Of course,' he said, 'you have been told,' but I eventually succeeded in convincing him that I never knew he had held any post out of England. At the time that the picture came he was thinking of an accident which had *not* occurred in India."

A Correction.

To the Editor of "LIGHT."

SIR,—I regret that in the German translation of my article on "Transcendental Photography," which was originally written in French, an error has inadvertently crept in, which needs correction. In my French manuscript I said: "The séances were held at the house of a rich gentleman." The last word was translated into German, "Edelmann," which was exactly translated in English, "a nobleman"; and as this mistake of my German translator may be of possible annoyance to the gentleman in question, as well as to the English translator, I beg you to insert this correction.—Yours truly,

St. Petersburg.

A. AKSAKOF.

8th March, 1887.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C."; and *not* to the editors. Cheques and P.O. Orders should be crossed "——and Co.," All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

"SOME DIVINE FAR-OFF EVENT."—The only safe view to hold is that the reality of things must be much more wise, wonderful, beautiful, and serviceable than the most hopeful mind has ever yet dreamed. If suns are one by one to be extinguished, if systems must darken down into lifeless chaos, if all forms of life, high and low alike, are at the last to be set aside, it will be for the sake and in the direction of better and loftier results than any yet attained. There may befall catastrophes in the Heavenly histories, but there will not be confusion, anarchy, or failure. This belief is impressed upon us in every region of the visible universe, and by every act and effort of what we call Nature. Look where we will, evolution is actively manifested, making the good better and the better best. If Nature energised in the contrary direction, the pessimists might have more to say for their dismal doctrines; but the testimony of the uprise of life from low beginnings, and of its rich expansions, is all in favour "of some Divine far-off event, Towards which the whole creation moves."—*Daily Telegraph*.