

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Some curious instances of messages spelt out through the alphabet are given in the early numbers of the *Spiritual Telegraph*. An alphabet was formed by writing the letters on a card thus: A Z B Y C X D W E V F U G T H S I R J Q K P L O M N. A critic had suggested that with such a mixture of letters no intelligible message would be given. The mixed alphabet was written on the back of a card on which was the regular alphabet. First the mixed alphabet was tried, and the message was given, "That is all fudge," referring obviously to the objection of the critic. Then the communicating spirit requested that the card might be turned over to the regular alphabet. This was done, and a question was asked as to the best means of convincing such objectors. The following singular combination of letters was given by the regular alphabet, the pointer as it traversed the card selecting them in the following order: T T R P E M A E T T T N H O E C M T W N I E T L H I S. Naturally nothing could be made of this, until they were told by the spirit to "take every other letter, and the second of every other must be read upwards (*i.e.*, backwards)." Following this method the sense is clear, "Treat them with silent contempt." It is not easy to imagine that any one whose hand was following the alphabet on a card could have constructed such a puzzle.

Another instance. The editor and his friend, Mr. John Scott, of Belfast, and Captain Casement, of Dublin, had gone to Scotland to introduce the subject of Spiritualism. They were at Glasgow, and a sitting was being held before the public meeting in the evening. A gentleman who had been present at a previous public meeting came in by chance, and asked that a message should be got for him, if possible, but that the pointer should begin with Z and travel back to A. Without a moment's hesitation came H G R U B N I D E F O E L P O E P E H T O T S S E C C U S D O O G. This read backwards is plain enough, and was a sharp answer to the test question. It must be confessed that many of the messages given, purporting to come (as usual) from great names, are desperate nonsense. It must be confessed, too, that this cramped method of test, however satisfactory it may be to that class of mind which is perpetually seeking to tie spirits up, as it were, and to ask for what has been easily done under simple conditions to be done again under conditions of difficulty, soon becomes intolerably wearisome. It serves its purpose, and that is all. It is excellent demonstration of the action of some agency external to the circle.

Is this account by Ammianus Marcellinus of very ancient occult phenomena familiar to my readers? In the reign of the Emperor Valens (A.D. 371) certain persons were accused of seeking to discover by magical arts the name of the successor to the throne. This is the account they gave of themselves. They constructed "of wands of laurel, under fearful auspices," a table like the Delphic tripod, placed it in the centre of a house purified by incense, and on it a round dish composed of various metals duly purified. On the circular rim of this dish the four-and-twenty characters of the alphabet were cut at regular intervals. A person wholly clad in linen, bearing branches of laurel, invoked the Deity, and placed this dish on the top of the table, balancing over it a ring suspended by a very fine piece of linen thread. This ring, darting out and striking the letters engraved on the rim of the dish, answered questions in "heroic verses," such as were given by the oracle at Delphi. By these means they ascertained that the first letters of the next Emperor's name were T H E O, and from that they rightly inferred Theodorus without further inquiry.

On the question of a too exclusive devotion to one side of truth to the exclusion of all interest in any other views but one's own—as, for instance, in any form of opinion respecting enlightenment from, by means of intercourse with, the world of spirit other than those held by those who profess and call themselves Spiritualists—and respecting a recent Note in which I made some rejoinder to the *Sphinx* as to my *Spirit Teachings*, the following remarks of a valued correspondent are appropriate. They proceed from a calmly critical mind, one influenced from a source other than that which has impressed me, and one repelled, I fancy, by some of the views held by us Spiritualists, as well as by some apparent exclusive attention to the phenomenal side of Spiritism to the neglect of that which is to the writer of higher import. They enforce what I have so often tried to impress on my readers—catholicity of interest as opposed to exclusiveness. We cannot claim for ourselves any monopoly of truth, for none dare say so much as that. I am disposed to think that an exclusive belief that there could not possibly be any further light to be had outside of Spiritualism, nor any explanation of phenomena other than that (or those) held by Spiritualists, has done much to hamper and cramp our progress.

My correspondent writes:—

"Even for the sake of belief in spirit-intercourse—and I am becoming more and more of a Spiritist in belief, and more eager to have it accepted by all honest minds—it seems to me wise that 'LIGHT' should admit opinion and letters on side issues: [*i.e.*, on theories and hypotheses explanatory or elucidatory of Spiritualism proper.] Because these attract the like-minded to those who wrote them, and 'LIGHT' ceases for them to be regarded as only an organ for propagating one class of ideas, as there was at one time great danger of its being regarded. I, for example, should have given up the paper altogether were it not for the sake of meeting like-minded persons. By dint of a continuous course of reading in 'LIGHT,' reiterated

and most consentient evidence has been too much for my old prejudice. I have been *forced* to think of spiritual intercourse in a way I never did, or even thought I could, ten years ago. This makes me feel very grateful for such books as yours. They first fixed my faith on certain points which were as the bones and sinews whereon further growth of increased reverence for other facts could be laid. Thus conviction grew. Such minds as—and—are greater benefactors than they think because they have searchingly and suspiciously tested all the grounds on which weaker ones can rest. Every mind solidly tied to such and such beliefs draws after it a proportionately weaker following. . . . What you say in 'LIGHT' as to the nature of your 'Teachings' by a perfectly *other* spirit than your own pleased me well. That is proven, and in its turn proves so much."

Another clipping from the old common-place work that I have mentioned before. I seem to remember seeing Dean Burgon's sonnet on this beautiful piece of natural symbolism:—

"SINGULAR FLOWER.—The *Panama Star* mentions a beautiful lily, with a bulb-root, long oval leaves, and a stock four feet in length, found only in one particular part of the isthmus, near Panama. It is named *Espiritu Santo*, and is thus described:—'The plant possesses little beauty beyond what is contained in the flower itself, which is of a most elegant and peculiar formation. The outward part, which is smaller than a pigeon's egg, resembles a curious-shaped vase, on opening the lid of which the most perfect and beautiful *fac-simile* of the dove is found within. The head is turned over its back, as if it were about to take its farewell of earth, and soar to some brighter region. No person can see this extraordinary flower for the first time without a deep feeling of wonder and admiration at the perfection and beauty displayed in its formation, and every succeeding time it is met with the observer gazes upon it with increased admiration and curiosity.' The flower is elsewhere styled the Paradise Flower, and if we remember rightly there is a sonnet to it in a collection of poems by the Rev. J. W. Burgon, of Oriel College, Oxford."

The *Banner of Light* has entered upon its sixty-second volume. Hearty good wishes. The public free circles at the *Banner* office are to be re-opened for answering questions and giving information, as well as for enabling spirits who desire to reach their earthly friends to do so. These circles are coeval with the first publication of the *Banner*. During all these years how many voices from the beyond have been heard: how many a mourner has been cheered by the "sound of a voice that is still," still then no longer! Is it all fraud and delusion? Does any one seriously think so? Is there any one so wickedly abandoned as to go on for all these long years trifling with and imposing on the tenderest and most sacred feelings, sore and harrowed up by bereavement? Does any one seriously contemplate the possibility of anything so base? Surely not.

"AEONEN."

By the BARONESS ADELMA VON VAY.

We have received a prospectus inviting subscriptions to the above, which will be printed as soon as the expenses are covered. The high and peculiar gifts of the accomplished authoress are too well known to our readers to make it necessary for us to bespeak interest in a work which seems, judging from the table of contents, to deal with every topic of spiritual and psychical interest to mankind. There are 185 headings, and if only a few pregnant sentences were devoted to each or most of them, the hope of the authoress would be well fulfilled, that "perhaps this book will be a useful guide to many who are striving to extend their ideas of God, Spirit, and Immortality." The work has also a charitable object, the net profits being intended for the clothing and maintenance of poor children in the authoress's neighbourhood. The book will be in one fine volume of from ten to twelve sheets, that is, from 160 to 192 pages, price four shillings. Subscriptions to be sent by Post Office orders, to the Baroness Adelma von Vay (*née* Countess Wurmbbrand), at Gonobitz, Styria, Austria.

A NEW THEOSOPHICAL MONTHLY.

Lucifer is the title of a handsome magazine, edited by H. P. Blavatsky and Mabel Collins, and published by Mr. Redway, 15, York-street, Covent Garden. (Price 1s.) The editors seem to realise the fact that the title is open to criticism and misconception, for no less than three out of eleven papers in the first number are directly or indirectly concerned with bringing out the true meaning of the word. It is "no profane or Satanic title," though the Prophet Isaiah apostrophises "How art thou fallen from Heaven, O Lucifer, son of the morning!" And the poet Milton has appropriated the word as a designation of his Arch-Fiend, a second intention, or signification, which has ever since clung to it. We gravely doubt the wisdom of the selection of such a word, but we have no doubt that the question has been carefully considered, and we have no other wish than that the objects of the magazine should find no hindrance in any prejudice that may be engendered by its title. After all it must be a prejudiced mind that can dwell on the title rather than on the contents of a magazine; and few prejudiced minds, we imagine, will concern themselves with the matter.

The objects with which this important venture has been taken in hand are thus set forth:—

"This magazine is published with a dual purpose. The first is to direct the searching light of impartial truth on the dark problems of human life, chiefly on the present psychic and spiritual state of our cultured classes throughout Europe and America. The second is to apply it fearlessly as a dissecting knife to every prejudice, whether social or religious, and as a microscope by which to reveal the hidden essence underlying external appearances, the accepted routine of life, forms of accustomed thought, existing institutions, sciences, and creeds. The true light-bearer is at war with no man; but it is his duty to serve humanity by opposing and denouncing everything which tends to hypocrisy, egotism, and the hurt of the many for the gain of the few. *Lucifer* will endeavour to carry out this duty to the full. This is the secondary task which falls to the lot of all who oppose the dark serried mass of materialists. But the primary one, and that which in this magazine will always take the first place, is that of applying Theosophic thought to the problems of life. There are things which can only be scrutinised to any effectual purpose by the application of a higher knowledge than that which is sufficient to deal with external facts. The editors have the courage to undertake so great an effort as the launching of this magazine because they have promise and good earnest of help from those who possess that higher knowledge, and who consider the time is ripe for truths which have existed from all ages, to be born again in the minds of men. The best known students of mysticism and occult philosophy will contribute to its pages, while fiction, the mirror of life, will be used to reveal some of the marvellous phases of existence. The attempt will be not merely to promote the comprehension of inner truths and mysteries connected with the spiritual progress of humanity, but to show that occult philosophy may shed a new light on the practical conduct of our destinies in their relation with the physical world."

The front page shows the "Light-bearer" bringing light "to the hidden things of darkness." He is a silvery youth as little like a typical devil as can be conceived. Nor do we detect any odour of brimstone in the well-stocked pages which follow. Quite the reverse. The various articles are of a high order—in some respects a *very* high order of merit. This applies especially to the first part of "The Blossom and the Fruit; a Tale of Love and Magic," by Mabel Collins. The literary charm which pervaded the *Idyll of the White Lotus*, and (perhaps in a less degree) *Through the Gates of Gold*, is distinguished at once in this new work. Like these its predecessors, it is the production of "M. C." only as scribe and responsible editor. "It has come to me," she writes, "from a far country, and was brought to me in a mysterious manner." It is very beautiful in its opening chapters, and promises to be of high interest to all, and especially to those who "accept the story of the Re-incarnation of souls as a living fact." The

contents further include the first part of a very clearly written article on "Karma; a Law of Life," by Archibald Keightley; a "Memoir of Count Tolstoi: A True Theosophist"; the commencement of a good ghost story, by Tighe Hopkins; and some rather pungent "Literary Jottings," by "The Adversary," in the course of which Mr. Arthur Lillie's views on Buddhism are handled without the gloves.

There is no doubt that this is an excellent first number, by no means exclusively interesting to those to whom it is primarily addressed.

We wish every success to a magazine so ably begun.

PSYCHOGRAPHY AND CONJURING.

The following account we extract from the *Religio-Philosophical Journal* (September 3rd). Knowing, as we do, the great care exercised by our contemporary in selecting evidence for publication, we consider this particular account important enough to be quoted in full.

A man who designates himself as "Professor" Miller visited the Lookout Mountain camp meeting, announcing that he was a Spiritualist, and desired to give an exhibition of his mediumistic powers. He was not received, however, with the cordiality he thought himself entitled to, so he went to Chattanooga, and announced his readiness to expose Spiritualism, asserting his ability to duplicate any manifestation given by a medium. Finally, a relative of Mr. James Whiteside, a medium, offered him 100dol. to duplicate the latter's slate-writing, and explain how it was done. He accepted the proposition. At the exhibition, Mr. Whiteside's two slates were critically examined by "Professor" Miller and the special committee, thoroughly cleaned and fastened together, with a small piece of pencil enclosed. The medium, Mr. Whiteside, and the "Professor" then jointly held the slates. A sound as if writing was going on was heard, and soon after, when the slates were handed to Miller for inspection, he found the following message written thereon:—

"Truth is stranger than fiction. Now, Jim, go home.—
BILLY."

The test was so striking that the prestidigitateur refused to try to duplicate it.

We received a paper from Chattanooga embodying the above, and then wrote to Mr. Paul R. Albert inquiring as to the truthfulness of the account. In response he writes as follows:—

Chattanooga, Tenn., August 14th.

To the Editor of the "*Religio-Philosophical Journal*."

Your favour of the 10th inst. is to hand. In regard to the contest between Miller and Whiteside, I will say that it was "a square thing." Mr. Miller took advantage of the interest taken by our citizens during the camp meeting in July, to advertise his "show" in the city, and on several occasions vaunted himself as being able to counterfeit anything done by a spiritual medium. Mrs. Porter's platform tests he ascribed to mind-reading, and James Copeland's descriptions and names to information he had surreptitiously procured beforehand. The physical manifestations he said he could imitate in a better way on the stage than they were done by the bungling mediums in private, &c., &c. This naturally brought about considerable talk, *pro* and *con*.

Mr. James Whiteside is a private medium, who never took a dollar for a sitting in his life. He was born and raised here, and is connected with some of the best families. His mother (who was present at the contest) is one of the wealthiest citizens of Chattanooga; one of Mrs. W.'s brothers is chief of the fire department and candidate for Mayor; another brother is city auditor, and a third brother is our county judge and ex-mayor. I give you these details to show you that Mr. W. is well connected.

I have sat with Mr. Whiteside for many years—once for six successive years regularly, for development and manifestations, and three times weekly in my own parlour. I got my first proof of spirit communication through him, and such remarkable demonstrations as I have never witnessed through any other medium. Excuse digression.

While Mr. W. is a private medium, and now sitting but rarely, yet whenever he hears Spiritualism is being attacked, he

is ever ready to take up the cudgels of defence in demonstration through his mediumship. A relative of Mr. W.'s having heard of the utterances of Professor (?) Miller, and desiring to assure herself of the genuineness of Whiteside's mediumship, with the consent of the latter to undertake the test, voluntarily placed 100dol. in the hands of the editor-in-chief of the *Daily Times*, to be handed by him to Miller if he could get the writing in public, as did Mr. Whiteside. There was no bet; if Miller did not do the writing he simply did not get the 100dol.; if he did do the writing, he got the 100dol. The proposition was published in both newspapers of the city. Miller having nothing to lose, accepted. Mr. Whiteside was quite sick before, during, and since the contest, but he was determined to succeed, "even," as he expressed himself to me, "if they carry my dead body off the stage." Billy (his control) had promised me he would succeed, and he never yet broke a promise.

A small hall was rented by Miller (I would not give him the opera-house for such purposes, especially as it was undergoing renovation), and when the time for opening was at hand, the money being demanded in advance was not forthcoming, owing to the impecuniosity of Miller, and it had to be advanced by one of Mr. Whiteside's friends. I say this to show you there could have been no collusion, as Miller, in the state of his purse, would have been only too glad to have made the 100dol. The result was just as published in *The Commercial*.

Professor (?) Miller was simply dumbfounded. He was made to believe by the sceptics that Whiteside did the writing under a table covered with a black cloth, which he frequently does, and Miller, of course, was prepared to imitate this. But when Whiteside got the message, as described in *The Commercial*, he was entirely taken by surprise, as nothing had been said by Mr. Whiteside or his friends in what manner the writing was to be gotten. Miller has left the town, and thus far has not succeeded in imitating the medium's mode to anyone's satisfaction.

PAUL R. ALBERT.

"TOO BAD."—Our cashier asks us to call attention to the fact that there are a considerable number of subscribers to "LIGHT" whose accounts are in arrear, and who have failed to remit, notwithstanding repeated applications! This is really too bad, and causes a vast amount of trouble that should be spared to us. We trust that after this reminder defaulters will remit without delay.

CORRECTION.—An error unfortunately occurred in the letter of Professor Fullerton to Mr. C. C. Massey, published in our last issue. The words "*Fechner's* defective vision," in the eighteenth line from the end, should have been "*Scheibner's* defective vision."

FASCINATION.—Never seeing a snake charm a bird or animal I concluded it was a negro superstition or fancy, devoid of fact, says a writer in *Forest and Stream*. So I continued to think till a few days ago a farmer friend of mine, living four miles south of Abilene, told me what he had lately witnessed. He said he was riding along on a prairie and saw a prairie dog within a few feet of him which refused to scamper to his hole, as prairie dogs usually do when approached by man; on the contrary, he sat as if transfixed to the spot, though making a constant nervous shuddering motion, as if anxious to get away. My friend thought this was strange, and while considering the spectacle he presently saw a large rattlesnake coiled up under some bushes, his head uplifted, about six or seven feet from the dog, which still heeded him not, but looked steadily upon the snake. He dismounted, took the dog by the head and thrust him off, when the snake, which had up to that moment remained quiet, immediately swelled with rage and began sounding his rattles. The prairie dog for some time seemed benumbed, hardly capable of motion, but grew better and finally got into his hole. My friend then killed the rattler. Now, was this a case of charming? If not, what is it? My friend who told me this is named John Irving McClure, a farmer, well known to me, a good and truthful man. . . . And to one who is familiar with the eyes of rattlesnakes it does not seem unreasonable that they should have such power. If you will examine the eye of one when he is cold in death, you will perceive that it has an extremely malignant and terrible expression. When he is alive and excited I know of nothing in all nature of so dreadful appearance as the eye of the rattlesnake. It is enough to strike not only birds and little animals but men with nightmare. I have on several occasions examined them closely with strong glasses and feel with all force what I state, and I will tell you there are few men on the face of the earth who can look upon an angered rattlesnake through a good glass—bringing him apparently within a foot or two of the eye—and stand it more than a moment.—*Religio-Philosophical Journal*.

A CURIOUS NARRATIVE.

The following curious narrative, which we clip from *The Theosophist*, recalls some of the stories told of occurrences at séances of the late Daniel D. Home. Several living witnesses have been present when he has taken a red hot coal from the fire and carried it round the circle, putting it into the hands of those who had "faith." We have heard from such witnesses that the incandescent coal seemed hardly warm: yet, when put on a piece of paper, it rapidly kindled it into a flame:—

CURIOUS PHENOMENA.

A few days ago I had occasion to visit Darjeeling, where I called on an old friend of mine, Babu Srinath Chatterjee, of the P.W. Department. After the first complimentary greetings my friend told me that his son, a boy about fourteen years old, had fractured his right arm by a fall. A doctor was sent for and the arm bandaged as usual.

It happened that a Lama from Thibet was then residing at the Babu's house. On hearing of the accident, the Lama volunteered to cure the boy by occult means. My curious friend allowed him to do so.

The Lama then ordered some fire and put the blade of a large knife into it till it was red-hot. He then took the knife out of the fire, and began to lick it with his tongue with as much nonchalance as a child licks a piece of sugar candy. After doing this for some time he began to blow from his mouth on the fractured arm. He repeated this for three days without any injury to his tongue.

I have not heard how the boy is doing. Even if he be cured, I cannot attribute the cure wholly to the Lama's treatment, as a doctor too attended on the boy. What I was astonished to see was the Lama coolly licking the red-hot blade of the knife repeatedly, without any injury to his tongue. I leave it to the professors of occult science to explain how he did it. I only narrate the fact as I saw it. Besides myself, there were present Babu Parbati Charan Roy, Deputy Magistrate, Babu Chutterdhar Ghoot, agent of the Burdwan Raj Estate, and Babu Srinath Chatterjee.—Yours truly,

PASUPATI N. CHATTERJEE.

Note.—It is said that Albertus Magnus, after trial by ordeal of fire had been abolished, published the secret of the art of handling and walking on hot iron, which merely consisted in rubbing the hands and feet with certain compositions. The *Book of Days* (Vol. ii., p. 278) says:—

"One Richardson, an Englishman, astonished the greater part of Europe by his tricks with fire; and, though a mere juggler, acquired a sort of semi-scientific position, by a notice of his feats in the *Journal des Savans* for 1680. Evelyn saw this man, and gives the following account of his performances. Having called upon Lady Sutherland, he says: 'She made me stay for dinner, and send for Richardson, the famous fire-eater. He devoured brimstone on glowing coals before us, chewing and swallowing them; he melted a beer-glass, and ate it quite up; then taking a live coal on his tongue, he put on it a raw oyster, the coal was blown with bellows, till it flamed and sparkled in his mouth, and so remained till the oyster gaped and was quite boiled. Then he melted pitch and wax together, with sulphur, which he drank down as it flamed, I saw it flaming in his mouth a good while; he also took up a thick piece of iron, such as laundresses use to put in their smoothing-boxes; when it was fiery hot, he held it between his teeth, then in his hand, and threw it about like a stone; but this, I observed, he cared not to hold very long.'

"A Signora Josephine Giradellia attracted most fashionable Metropolitan audiences in the early part of the present century, by her feats with fire. She stood with her naked feet on a plate of red-hot iron, and subsequently drew the same plate over her hair and tongue."

No doubt many more instances could be adduced. The above are quoted to show that trickery is possible in similar cases.—ED.

COLONEL BUNDY, Editor of the *Religio-Philosophical Journal*, is to take part in the annual meeting of the National Editorial Association at Denver, Colorado. He contributes a paper on "Journalism in its Professional Aspects."

THE meaning of "Thus Saith the Lord": An Unconventional Inquiry into the Origin, Structure, Contents, and Authority of the Old Testament. Seven Lectures by John Page Hopps. Price sixpence. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London, or direct from the author (Leicester) on receipt of the price named.—[ADV.T.]

COSMIC AND SPIRITUAL ÆTHERS.

Spiritualists are frequently asked, What information can you get from *your* spirits of any novelty or of any value? This is a question which springs from ignorance of the subject and of the ways of spirit working. All new information may be said to be derived from *your* spirits, although in the majority of cases the earthly teachers of these new ideas and theories are utterly ignorant of the source whence they come. Spiritualism makes this source known, and also shows the methods used. But beyond this it has also the attribute of giving information in a more direct manner. In revelations given direct through mediums, spirits carry out their course of teaching in a diametrically opposite manner to that employed by modern science. The latter teaches first particulars, and from them deduces what it is pleased to think, in many cases, are natural laws! Occult teaching, on the other hand, shows the natural law first, and gives hints as to the means to be adopted to prove it, it being the will of the All-Director that man shall gain his knowledge by observation, and work alone; and as he progresses with that work, he shall be assisted to more perfect views by spirit agency. In accordance with this plan new revelations are made from time to time, which are invariably met by opposition, ridicule, and rejection; but which as invariably soon become accepted as truths. Take, for instance, the theory of evolution. The ignominy heaped on its author at first has now changed into admiration of the magnificent mind that conceived it. And such will always be the case.

Now let us consider a certain matter which has been taught direct by spirits, through a Dutch medium, concerning the creation, and evolution of the world. It cannot yet be proved, but science will prove it in the future, for that is the regular order of development of human knowledge.

First it teaches that all nature is dependent on the interworking of two elements—cosmic æther, and spiritual æther. Cosmic æther is the principle of matter; it is perfect matter, containing all the attributes of matter, in equilibrium; it is therefore neutral; but by removing any attribute the remainder is modified, the equilibrium is disturbed, and something fresh is produced. Cosmic æther is an imponderable fluid, and so are electricity, and light, and heat. But these latter are not neutral, they are not in equilibrium, they are cosmic æther less certain attributes, and are therefore forces. By changes and interchanges at last ponderable fluids are formed, always through loss of attributes, until at last a solid is produced which is the most impure form of matter.

Spiritual æther, or the principle of life, is a very different substantiality. It consists of refined cosmic æther, and encloses a spark of the essence of God, or pure spirit. This spirit is the cause of all its properties, and it contains a germ of all the attributes of God. The aim of creation is to develop that spirit to the highest attainable point, and that by its own agency. Cosmic æther is furnished it, as a means by which it can develop itself.

Both cosmic æther, and the spiritual æther have a natural tendency to reach perfection. But by the nature of the former matter can never get higher than this, its perfect form. All its changes are from cosmic æther through a series of transformations necessitated by the spiritual æther, back to cosmic æther again. And this occurs time after time, cycle after cycle of material transformation, which may be of long, very long duration, or may be but momentary. But matter is matter, and always must remain matter, changing, however, from purer to impurer states by the loss of attributes, and from inferior to superior by the regaining of those attributes.

Spiritual æther has, however, a very different destiny. Spirit never retrogresses; its progress is eternal. It has an eternal struggle before it, to return to its high origin, which, by the way, it never will do. Did it do so, it would reach the state of Godhead, and would be re-absorbed into the Deity. This is the Buddhist doctrine of Nirvana, which is not strictly true. As the spirit advances it purifies the material part of the spiritual æther which encloses it. Hence at every step along the journey the material part of the spiritual æther, or soul, becomes more and more refined, until a state of perfection is reached that is inconceivable to us men, who are said to be about half-way between the animal and the high spirit stage. One can easily see that this eternal perfecting, without ever reaching perfection, is perfectly reasonable; in the same way that one may for ever divide a body by two, and yet the result can never be zero. The interaction of these two principles, under the guidance of high and mighty spirits, and under the supervision of the Supreme, and in accordance with, by Him eternally established, fixed laws, have produced the universe, visible and invisible.

1st M. B. (LOND.)

**MYSTICAL NOTES ON THE BOOK OF GENESIS; OR,
THE BEGETTINGS OF THE DIVINE LIFE.**

By T. L.

GENESIS CHAP. I. AND PART OF CHAP. II.

These chapters may be truly regarded as the symbolic description of the spiritual creation, or the manifestation of the genesis and progress of the Divine life, as it took place in the degrees of man's evolution from the Monad to the Angel.

Through this account of the outward and visible universe may be seen the corresponding spirit, or inward grace of the invisible life; or, in other words, "Genesis" is a parable of the creation and development of the human soul: each soul containing a heaven and earth within it.

Upon this typical rendering of the Mosaic description we shall now trace the order and meaning of the seven days of creation.

Thus, the seven days of creation mean the grand states or ages of inward illumination of man while placed in the garden of Earth. A "Day," in all spiritual records and sacred writings, means a *revelation*, as "The day of the Lord is as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.) A *spiritual day*, therefore, is a revelation of truth or spiritual light. In the Mosaic record we find that the

FIRST DAY of Creation revealed light, but not the source of light. We are told that light appeared gradually, just after the Spirit of God brooded over the waters. Chaos was then moved to order; for then God's *will*, expressed by deed, manifested light, which shined forth out of darkness. Correspondingly, the first day in the soul means the first perception of truth, which disperses the darkness of ignorance; this revelation of mental light generally appearing gradually, as daylight is ushered in by dawn on most places on earth and increases gradually.

Thus the knowledge and light of Truth, as a gradual revealer, precedes the full orb of the risen Sun of Love in the soul. Knowledge dawns, and grows gradually in the mind of man generally, but, when the great orb of light and love rises and makes all things new with his glorious beams, then a new day has risen to man's soul before which all the mists and shadows of doubt and darkness flee away. But even to the soul there are alternate conditions as of day and night, and so to man the evening was, and the morning was, one day, which, being the first revelation of light, ushers in the evening and the morning of the

SECOND DAY. This is the dividing and dispersing of the vapours above from the waters below the firmament, and represents in man the clearing of his dual nature, the *soul*, and its aspirations, from the *body* and its desires. This revelation is the first consciousness and separation of the higher qualities of the spirit from his carnal and sense perceptions. This division of *intuitions* from the *instincts* of the merely animal nature in man, leads to the

THIRD DAY, or the creation of dry land. This may represent man's temporal condition during the earthly life, dry land meaning the condition of mental soil in which all seeds of thought have to be germinated and cultivated—all the beasts of the field have to be named and subjugated by man, and he has to gain the mastery over them all. He who runs may read the parable of this Day of Creation, even the cultivation of the human heart, the education of mind and reason, and the control of "all the wild beasts," the passions which strive and war with man's soul, but over which he must gain the mastery. All the plants that bear seed, each after its own kind, are the deeds and actions, good and evil, which come forth and bear fruit from his aims and desires. These, in their order, being all known to the Creator, were declared by Him very good, and this stage of progress prepared for the revelation of the orb of light itself on the

FOURTH DAY, or time of appearance of the *source* of light, the sun, and of the lesser lights. Hail all glorious revealer! Henceforth the light-giver became the heat-giver; the generator and fructifier of all things. Before this orb had risen, light was reflected only through clouds and vapours; now new properties became active, viz., heat and fructifying force. In the soul of man, what can this represent but the life-giving power of Divine love now made manifest to his inmost heart? During man's incarnation on earth he has often need of the "lesser" or borrowed and reflected "lights" from

God. These "lesser lights" are spiritually the graces and inspirations from the higher orders of angels and men made perfect, "who shine like stars in the firmament." (See Rev. i. 20.)

Thus, in the sometimes alternate state of night and day, or darkness that comes to even spiritually-minded men, there are spiritual lights granted to shine on his darkened mind till his soul has revolved again towards the sun or Divinest light. This alternate state of day and night figures the states of illumination through the intellect, and through the more spiritual portion, the intuitions or the guidings of the soul. Hence this alternate condition, which is often termed reason and inspiration, has its evening and morning, and prepares for the arrival of the

FIFTH DAY. This is described under the all-potent force of the sensitive element of water, or the sea. How is the soul of man connected with the symbol of water? We see that it has on its surface only, three qualities, the receptive, reflective, and pliant principles, which in the soul is the capacity for perception, reception, and reflection. Like water, the soul can pliantly pass and move into any form, shape, or rarification, according to its condition in the material world. These three principles enable water to bring forth life abundantly, both in the ocean and rivers and in the vapours in the firmament. In the realm of the soul this water-like element of ever-changing, ever-producing, ever-moving life, which is shown by the faculty of imagination, produces feeling, thought, and action. Thus is evolved "life abundantly" from his soul, sometimes appearing in physical, or moral, or spiritual results; but all proceeding from his mobile spiritual nature typified by water. This state tends to the evolution of the next state, or

SIXTH DAY. Now is manifested the animal creation on dry land or earth; i.e., all the preparatory stages of animal intelligent life which man shares in common with the beasts; as cunning, cruelty, wrath, and savage propensities, as well as the nobler and gentler instincts of the cattle and the birds. For man, who is "the heir of all the Ages" is the summary of all qualities in the beasts, with the added and increasing virtues of the God-man within him. For this reason it is added in Gen. ii. that the Lord God brought the beasts "to Adam to see what he would call them, and Adam gave them names" (or described their natures, for in Scripture names are natures). The animal portion of man's nature (from *Anima*, Intelligence or Mind), preceded the evolution of man's highest condition, the soul, which took place when the Creator said "Let us make man in *Our image*," "In the image of God created He them, male and female created He them." (The Hebrew words in this passage contain both genders in the pronoun used.) In this description is the first allusion to the inward and essential duality in unity, which exists in the love and power of the Creator, which in man bears witness by enlightened reason, in the woman by holy intuition or inspiration guided by love,—their union being wisdom.

This state of unity, prepared and pronounced by the Creator, ushers in the

SEVENTH DAY, or the Sabbath of Rest. This period or condition is the great seventh stage of man's progressive state wherein he may repose. When the reason and intuitions of the Divine in man are in equal balance then may he repose, having eaten of the fruit of the Tree of Life. It is not a state often perfected in a mortal life, which is one of constant limitation. Man at his best on earth is but like a beam of white sunlight, broken through the prism of mortality, and giving forth varied coloured rays. But when the human will is united to the Divine will, then follows that Revelation, or day of the Lord, which is the union of love and wisdom in the centre of man's being. Then man becomes transparent to the perfect white light, which unites all the coloured rays of former individual beams into the perfect whole.

When all the seven rainbow rays are re-united into one, their separate colours are lost to sight; thus also, when man's isolated, refracted graces are blended into the one pure Divine light, when reason and inspiration are throned together, then Humanity and God are One.

"POSTHUMOUS HUMANITY."—We learn that Colonel Olcott has in the press a book entitled *Posthumous Humanity*. It is a translation of a French work by M. Adolphe d'Assier, member of the Academy of Sciences of Bordeaux. Mr. G. Redway can give information. The contents are very varied; and we are promised in the appendix "a digest of the opinions of the people of all parts of India with respect to the condition of man after death, to phantoms, the phantom world, &c., derived from original sources."

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

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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.

PERSONALITY AND INDIVIDUALITY: THE HIGHER AND LOWER SELF.

Dr. Hübbe Schleiden's instructive remarks on "Intuition and Mediumship" ("LIGHT," September 24th, p. 446) receive some illustration in a paper recently issued by Mr. A. P. Sinnett in the *Transactions of the Theosophical Society* (No. 13, which should be read in connection with No. 7 of the same series), on "The Relations of the Lower and the Higher Self."* This important address sets forth a speculative theory which is attracting attention from some divergent points of view. It works in with some ideas of the German school of philosophical thought, and it is not out of harmony with what the Society for Psychical Research has put forth as to the conscious and sub-conscious self in man. It may be useful to endeavour to arrive at some conception of what is meant. For every attempt to construct a theory which shall worthily deal with the accumulated facts which are now at our disposal deserves and claims our patient consideration.

The conception is of the soul as overshadowing the body rather than abiding within it: itself in turn overshadowed by the spirit, and so drawn up towards the highest, the Universal Spirit, the final goal of its development.

For our present purposes it is sufficient to fix our attention on the personality—the lower self, and the individuality—the higher self. These are not regarded as two separate beings: the lower self being that part of the whole being which is conditioned on earth by means of a physical body, energising, suffering, gaining its manifold experience, the fruits of which are reaped in the growth and development of the higher self. From the higher self come the promptings, the inspirations, the guidance which lead the lower self, when it has come into relations with the higher by worthy aspiration, to vanquish temptation, to seize and profit by opportunities, to reap the fruit of the life on earth.

Emphasising again and again his statement that these two in all seeming are one in reality, Mr. Sinnett has no great difficulty in conceiving that the lower self when it has established communion with the higher may easily mistake it for a guardian angel or celestial spirit. Indeed, he writes, "if at any moment a complete mental concept of his own higher self could be set before a human being awake in the flesh, it would probably differ from his own

state of consciousness so widely as to seem an entirely independent being, external to himself."*

He thinks that there may be cases in which abnormal clairvoyance imperfectly developed may have led to such a mistake. "There are, no doubt, very far-advanced human beings still in the flesh . . . with whom the higher self is a very exalted and highly-conscious kind of guardian angel, highly gifted with the faculty of insight into Truth, and with knowledge of the kind which, in its perfection, is Omniscience." And again: "I am not supposing the higher self to be standing sentinel over the lower at all moments of its existence, and in respect of all acts of its daily life to be nervously watchful lest its *protégé* should take a false step. With persons of advanced development there is, perhaps, a greater approximation towards such a condition of things than a first glance would lead us to suppose."

So there the point of difference between the writer and the Spiritualist is clearly put. Mr. Sinnett, who, as we understand him, does not deny the existence and intervention of exalted spiritual beings—celestial or planetary spirits—on this earth, considers it more probable that it is the higher self that is mistaken for an external guardian and guide. Nor does Mr. Sinnett, as we understand him, deny the fact of communion between dwellers on this earth and those who have once lived upon it but have now passed beyond it. This intercourse he would probably deprecate: and he would possibly point out that it is rare and frequently illusory. The Spiritualist, on the contrary, either he who has had experience of communion with an exalted guardian by whom he has been told of heavenly things, and under whose teaching his aspirations have been raised, and his life purified and ennobled—or he who has lived in communion with the spirit of a loved and lost friend—will not readily be persuaded that he has been the victim throughout of a delusion. He will need some cogent proof that his friend is a myth, and his exalted guide only a higher aspect of himself.

Now, where is that proof to be had? "In such a region of thought as this we are exploring, it is almost superfluous to answer that proof must be sought for in the interior consciousness, which is the more or less obscured reflection in each of us of the higher self to which such personality may belong." But what shall we say if this higher self, being got at in the "interior consciousness," stoutly declines to admit the truth of the theory, persists in claiming a separate existence, and, while inspiring all confidence and even awe by the dignity of his acts and words, by the purity of the atmosphere that he brings with him, by the elevated sublimity of his teaching, asseverates his distinct existence apart and separate from the inferior being whom he temporarily has in charge. We are putting hypothetically a very conceivable case in the experience of the Spiritualist. What are we to say? The appeal to the inner consciousness results in a decision the reverse of what Mr. Sinnett anticipates. Shall we say that the higher self, imperfectly known, takes on a form and plays a part in condescension to the infirmities of the frail being who is groping his way to light? Shall we say that the lower self is not qualified to judge of this higher self which "differs from his own state of consciousness so widely as to seem an entirely independent being"? The first suggestion is, it seems to us, incompatible with the perfect sincerity, purity—indeed with all the qualities characteristic of such exalted spirits as we have faintly sketched. Why should the higher self with which, as it broods over its earthly personality, it must be such a dear desire to be united so that growth and development may ensue—why should it pose as an alien spirit, being all the time the true Ego, the very self of this poor struggling being that it is deceiving? Why

* G. Redway. Price One Shilling; and at 16, Craven-street.

* This was Dr. Hübbe Schleiden's idea in discussing the communications found in "M.A. (Oxon's)" *Spirit Teachings*.

should it take on strange names, give false histories of itself, act a part altogether inconsistent with any notions we can form of truth and sincerity? Is it the humouring of a child: the tolerance of his fancies, so as to lead him to a higher plane of knowledge? But surely any of us would rather know and feel that, while rooted in this earth, we were really united to so infinitely nobler a self which our acts and experiences and sufferings were developing, that we were, so to say, working out our own salvation, not for a far off future, but by a store daily laid up of meritorious deeds, than we would be the charge of some being whose missionary work it was to teach us the spiritual alphabet, and to guide our faltering footsteps heavenward.

And, moreover, in such matters, what we want beside and beyond all is Truth.

The second suggestion, that we are not qualified to judge as to whether this being with whom we commune is or is not a part of ourselves must be put aside in the fact of the direct assertions made by the being himself. He must know at any rate; and that is all conclusive. For we cannot frame two standards of truth. We cannot conceive of a being so far removed from our plane coming to us with a falsehood, and deceiving us by some histrionic performances. It is unthinkable.

We are by no means unable to discern in Mr. Sinnett's hypothesis much that is beautiful and inspiring. We have permitted ourselves only to question whether it works in with what we believe to be true. Like him, we unquestionably think that the development of the Ego, the true individuality, by the experiences of the personality on earth, is "within the power of the lower self, the incarnate man, to promote." Let us see that we endeavour, each in our own way, to do it.

INSPIRATION.

The views of Theodore Parker in his discourses on "Matters pertaining to Religion" are so clear and important that we present them to our readers. They aptly illustrate and enforce some remarks which we have recently made.

"Inspiration," says Theodore Parker, "is wide as the world, and universal as God. It is not given to a few men, in the infancy of mankind, to monopolise inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful, as in their prime; the most ancient heavens are fresh and strong; the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love, where Faith and Reason utter their oracles, there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, so holy as the good man's heart; nothing so full of God.

"This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the soul, not only without but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man, as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels Him as a presence not to be put by.

"But this is a doctrine of experience as much as of abstract reasoning. Every man who has ever prayed—prayed with the mind, prayed with the heart greatly and strong, knows the truth of this doctrine, welcomed by pious souls. There are hours, and they come to all men, when the hand of destiny seems heavy upon us; when the thought of time misspent, the pang of affection misplaced or ill-requited, the experience of man's worse nature and the sense of our own degradation, comes over us. In the outward and inward trials we know not which way to turn. The heart faints and is ready to perish. Then in

the deep silence of the soul, when the man turns inward to God, light, comfort, peace dawn on him. His troubles—they are but a dewdrop on his sandal. His enmities or jealousies, hopes, fears, honours, disgraces, all the undeserved mishaps of life, are lost to the view; diminished, and then hid in the mists of the valley he has left behind and below him. Resolution comes over him with its vigorous wing. Truth is clear as noon; the soul in faith rushes to its God. The mystery is at an end.

"It is no vulgar superstition to say men are inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments, and afterward, as we journey on in life, cold and dusty, and travel-worn and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home heard in a distant land. Like Elisha, in the fable, we go long years in the strength thereof. It travels with us, a great wakening light; a pillar of fire in the darkness, to guide us through the lonely pilgrimage of life. These hours of inspiration, like the flower of the aloe-tree, may be rare, but are yet the celestial blossoming of man; the result of the past, the prophecy of the future. They are not numerous to any man. Happy is he that has *ten* such in a year, yes, in a lifetime.

"Now to many men, who have but once felt this—when heaven lay about them, in their infancy, before the world was too much with them, and they laid waste their powers, getting and spending—when they look back upon it, across the dreary gulf, where Honour, Virtue, Religion have made shipwreck and perished with their youth—it seems visionary, a shadow, dream-like, unreal. They count it a phantom of their inexperience; the vision of a child's fancy, raw and unused to the world. Now they are wiser. They cease to believe in inspiration. They can only credit the saying of the priests, that long ago there were inspired men; but none now; that you and I must bow our faces to the dust, groping like the blind-worm and the beetle; not turn our eyes to the broad, free Heaven; that we cannot walk by the great central and celestial light which God made to guide all who come into the world, but only by the farthing-candle of tradition, poor and flickering light which we get of the priest, which casts strange and fearful shadows around us as we walk, that 'leads to bewilder and dazzles to blind.' Alas for us if this be all!

"But can it be so? Has Infinity laid aside its Omnipresence, retreating to some little corner of space? No. The grass grows as green; the birds chirp as gaily; the sun shines as warm; the moon and the stars walk in their pure beauty, sublime as before; morning and evening have lost none of their loveliness; not a jewel has fallen from the diadem of night. God is still there; ever present in Matter, else it were not; else the serpent of Fate would coil him about the All of all things, would crush it in his remorseless grasp, and the hour of ruin strike creation's knell.

"Can it be, then, as so many tell us, that God, transcending time and space, immanent in matter, has forsaken man; retreated from the Shekinah in the Holy of holies to the court of the Gentiles; that now He will stretch forth no aid, but leave His tottering child to wander on amid the palpable obscure, eyeless and fatherless, without a path, with no guide but his feeble brother's words and works; groping after God if haply he may find Him; and learning, at last, that He is but a God afar off, to be approached only by mediators and attorneys, not face to face as before?

"Can it be that thought shall fly through the Heaven, his pinion glittering in the ray of every star, burnished by a million suns, and then come drooping back, with ruffled plume and flagging wing, and eye which once looked undazzled on the sun, now spiritless and cold—come back to tell us God is no Father; that He veils His face, and will not look upon His child, His erring child? No more can this be true.

"Conscience is still God-with-us; a prayer is deep as ever of old; reason as true; religion as blest. Faith still remains the substance of things hoped for, the evidence of things not seen—love is yet mighty to cast out fear, the soul still searches the deeps of God; the pure in heart see Him, and the substance of the Infinite is not yet exhausted, nor the well of life drunk dry. The Father is near us as ever, else reason were a traitor, morality a hollow form, religion a mockery, and love a hideous lie. Now, as in the days of Adam, Moses, Jesus, he that is faithful to reason, conscience, heart, and soul, will, through them, receive inspiration to guide him through all his pilgrimage."

BURIED ALIVE FOR SIX WEEKS.*

FROM THE *Theosophist*.

The whole medical world has read the narrative given in M'Gregor's *History of the Sikhs*, and Osborne's *Camp and Court of Ranjit Singh*, of the burial for six weeks of a Dekkani Sadhu who had thrown himself into the state of samadhi, and his subsequent disinterment and restoration to life and consciousness. The facts are so well authenticated by witnesses of perfect credibility as to make the case one of great importance to the student of Oriental Yoga. On my first visit to Lahore I was fortunate enough to procure the personal testimony of a living witness—a Hindu gentleman who was clerk to the then British Resident at Lahore, Sir Andrew Wade, and an eye-witness. His account substantiated the narratives of M'Gregor, Wade, and Osborne, and was valuable on that account. During my latest visit to the capital of the Panjab, I met still another eye-witness, a venerable man now employed as Head Granthi, or teacher of the Sikh Scriptures, in the Government College, Lahore. His story runs as follows:—

"Declaration by Chandra Singh (late Subadar Sherdal Regiment, No. 19)—Head Granthi, Oriental College, Lahore.

"I know all the facts concerning the Sadhu who sat for samadhi for six months† under ground in the time of M. Ranjeet Singh, and am an eye-witness. The account is as follows:—

"First, in the village of Phalot, six kos from Jessota, Sirdar Sarup Singh and I were there, where I saw the Sadhu and introduced him to the Sirdar. On our asking the reason of his visit, he said he was going to take samadhi on the hills, and we asked him to do so there, and why take the trouble of going there. It was the month of Asuj—Sammatt—I do not remember the exact year. His food was a little milk, rice, and some dal, the whole less than a pas (quarter of a seer). To prepare himself for the samadhi he began to lessen his food. After all he took only some milk, and after some hours he got the milk out of his stomach and tested it on fire, and it was exactly the pure milk. This was a test to him that his internal organs were now all clear and pure.

"After all this was done he got himself into a bag in posture. Padmasana, his Chela, sewed up the bag; the bag was put into a box which was locked up; the key was with me. The box was put into a room and the room was walled up. Only a small hole was kept in the wall for the purpose of burning dhoop, &c., and making Asti by the Chela and ourselves the town-people.

"After six months, when spring (Chaitra Vaisakh) came, Urad-alta and Jaiphal, Lomag and Jawitri and other warm substances, a bread like a cap was baked. The door was broken open. Key was taken from me and the box opened, and the bag too. The Sadhu was seen hard like wood, but no sign of death, the body was not withered nor worn out. His Chela—Lachhman Das—put his finger into his mouth, caught the tongue which was turned over into the throat, kept the tongue for some time into his hand, and it got straight, and the prepared cap was put up on his head, and fire was kept upon that. Great noise was kept by guns, rifles, musical instruments, &c., &c., clapping, songs. After some minutes the Sadhu opened his eyes like a child, slowly shutting them again, and so on. After some hours he gave motion to his hands, feet, &c., &c.

"For two days he was weak, and on the third he appeared as well as before, and began to take his ordinary food. When this samadhi was over there was a great fair, people from Jessota, Narot, Kuthua, Pathankat, &c., &c., gathered together and rejoiced on the occasion. There were good offerings, and a good sum was collected, which was all distributed as charity.

"His name was Jamna Das. He had Ekmukhirudraksha and Nabadeshwar Mahader.

"All the above is declared by me as an eye-witness to the whole affair, and now the after-accounts of the Sadhu I dictate as heard:—

"After the fame of the Sadhu was spread far and wide, Raja Suchet Singh—officer of the army—invited him to Ramnagar (Jammu), and there also he sat for samadhi for six months. After this was over, Maharajah Ranjeet Singh invited him with great éclat with elephant procession, &c., &c., and got him put up at Amritsar—Kanla Wali Dháb. There also he took samadhi for six months, Maharajah also living there from curiosity. After he came out successfully the Maharajah presented him many valuable presents.

"Then Raja Dhyana Singh invited the Sadhu to Lahore, and he took samadhi in the garden of Raja Dhyana Singh, near Badamiagh, as usual for six months. Raja Sahib also gave him good presents, and the Sadhu returned to his native land, Deccan, with valuables of about two lacs as the people say."

(Bhai Chandra Singh, Chief Granthi, Oriental College, Lahore, A.D. 1887, date June 4th.)

* An account of the occurrence referred to in the following narrative, with some comments thereon, will be found in "LIGHT," Vol. I., pp. 14 and 22.

† He probably means weeks.—H. S. O.

To spare the reader the trouble of hunting up Dr. M'Gregor's book*—long out of print and scarce—I shall copy the following extracts:—

"A novel scene occurred at one of these garden houses in February, 1837. A fakeer who arrived at Lahore engaged to bury himself for any length of time, shut up in a box, without either food or drink! Runjeet disbelieved his assertions, and was determined to put them to the proof; for this purpose the man was shut up in a wooden box, which was placed in a small apartment below the level of the ground,—there was a folding door to this box, which was secured by lock and key. Surrounding this apartment there was the garden house, the door of which was likewise locked; and outside of this a high wall, having the door built up with bricks and mud. Outside the whole there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for the space of forty days and forty nights; at the expiration of this period, the Maha-ajah, attended by his grandson and several of his Sirdars, as well as General Ventum, Captain Wade, and myself, proceeded to disinter the fakeer.

"The bricks and mud were quickly removed from the doorway of the outer wall, the door of the house was next unlocked, and lastly, that of the box containing the fakeer; the latter was found covered with a white sheet, on removing which, the figure of the man presented itself in a sitting posture. His hands and arms were pressed to his sides, and the legs and thighs crossed. The first part of the operation of resuscitation consisted in pouring over his head a quantity of warm water; after this, a hot cake of atta was placed on the crown of his head; a plug was next removed from one of his nostrils; on this being done, the man breathed strongly through it. The mouth was now opened, and the tongue, which had been closely applied to the roof of his mouth, brought forward, and both it and the lips anointed with ghee or melted butter; during this part of the process, I could not feel the pulsation of the wrist, though the temperature of the body was much above the natural standard of health. The legs and arms being extended, and the eye-lids raised, the former were well rubbed, and a little ghee was applied to the latter. The eye-balls presented a dim, suffused appearance, like those of a corpse. The man now evinced signs of returning animation, the pulse was felt, while the unnatural temperature of the body quickly decreased. He made several ineffectual efforts to speak, and at length uttered a few words, but in a tone so low as to make them inaudible. By and bye his speech was re-established, and he recognised the bystanders, addressing himself to the Maharajah, who was seated opposite to him, watching all his movements. When the fakeer was able to converse, the completion of the feat was announced by the discharge of guns, and other demonstrations of joy; while a rich chain of gold was placed round his neck by Runjeet himself, and earrings, bangles, shawls, &c., were presented to him.

"However extraordinary this feat may appear to both Europeans and natives, it is impossible to explain it on physiological principles, and equally difficult to account for the means which the man employed in his successful imposition; for he not only denied his having tasted food or drink, but even maintained his having stopped the functions of respiration during the period of forty days and forty nights, resembling in this respect the child before birth."

Then comes the author's attempt to explain away the astounding physiological phenomena he had seen. Of course, he puts forward the theory of trickery—the favourite resource of European commentators upon Asiatic psycho-physiological wonders; but he gives no fact of a suspicious character to support his theory. He plainly tells us that the Maharajah disbelieved the Sadhu's ability to perform the feat, and took the precaution of surrounding the house with an armed guard night and day until the disinterment occurred. The "Lion of the Punjab" was not a man to be trifled with, least of all by his body-guard, and there is not one probability in a thousand that any confederates could have helped the Yogi to elude his vigilance. Moreover, our present witness, Sirdar Chandra Singh, tells us of similar samadhis by the same ascetic at Phalot and Jammu, and M'Gregor mentions the rumour that there had been one by the same man at Jesselmere. The simple truth is that our modern physiologists must wait until they have mastered the science of Yoga before pretending to really know the mysteries of the constitution of man. H. S. OLCOTT.

SOUTH LONDON SPIRITUALISTS' INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, WALWORTH.—On Sunday last Mr. A. Savage occupied the platform both morning and evening when his controls delivered two good addresses. The attendance in the evening was excellent, the hall being full and several persons having to stand. On Sunday next Mr. J. Veitch will speak in the morning on "Spiritualism: Is it Demonism?" and in the evening on "The Teachings and Principles of Spiritualism."—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

*The History of the Sikhs. By W. L. M'Gregor, M.D., Surgeon 1st E. B. Fusiliers. London. (1846, Vol. I., p. 227.)

MR. STEVENSON'S INSPIRATIONS.

Mr. Robert Louis Stevenson is now in America and has fallen a victim to the ubiquitous interviewer. It is interesting to note the origin of his inspirations. He thinks that it is always "I who am inventing." We wonder how he knows that. The following account of the interview, so far as it concerns this point, will be found interesting. We extract it from the *Pall Mall Gazette* :—

"There is a great difference of opinion as to what suggested your works, particularly *The Strange Case of Dr. Jekyll and Mr. Hyde* and *Deacon Brodie*?"

"Well, this has never been properly told. On one occasion I was very hard up for money, and I felt that I had to do something. I thought and thought, and tried hard to find a subject to write about. At night I dreamed the story, not precisely as it is written, for of course there are always stupidities in dreams, but practically it came to me as a gift, and what makes it appear more odd is that I am quite in the habit of dreaming stories. Thus, not long ago, I dreamed the story of 'Olalla,' which appeared in my volume *The Merry Men*, and I have at the present moment two unwritten stories which I likewise dreamed. The fact is that I am so much in the habit of making stories that I go on making them while asleep quite as hard, apparently, as when I am awake. They sometimes come to me in the form of nightmares, in so far that they make me cry out aloud. But I am never deceived by them. Even when fast asleep I know that it is I who am inventing, and when I cry out it is with gratification to know that the story is so good. So soon as I awake, and it always awakens me when I get on a good thing, I set to work and put it together."

THE ORIGIN OF DR. JEKYLL.

"For instance, all I dreamed about Dr. Jekyll was that one man was being pressed into a cabinet, when he swallowed a drug and changed into another being. I awoke, and said at once that I had found the missing link for which I had been looking so long, and before I again went to sleep almost every detail of the story, as it stands, was clear to me. Of course writing it was another thing."

STRANGE TRACTS.

In a review of *Strange Tracts*, No. I., the *Empire* thus writes: "Spiritualists of any experience have learnt to accept all statements with caution, and never to believe anything which is opposed to their own reason; knowing that as a man dies so he begins his life in the other world, with precisely the same convictions, true or false, which he had before, and which will be strengthened or corrected through reason, experience, and Divine illumination. The second tract, which is just about to be published, is on 'The Japanese Writing,' which, the editor says in a private letter, 'I have had deciphered as Japanese and which can be proved to have been written in 1855, i.e., before Japan was open to Europeans.' The following tracts are 'more largely on questions of natural science or of social instruction than on religion.' The first tract is very interesting. No one on reading it can doubt the good faith of the writer, and it deals with important subjects." Japanese writing, automatically given before Japan was accessible to Englishmen, should be very interesting. The forthcoming Tract will be procurable at 16, Craven-street.

PROFESSOR HUXLEY.—The following paragraph has been supplied to the provincial Press by a "London Correspondent." We do not know whether there is any truth in it. If any of our readers know, we shall be glad to be informed:—"I hear a curious story that Professor Huxley has been making an investigation into the phenomena of Spiritualism, and that his curiosity is much stirred by what he has seen. I do not think that he has pronounced any final opinion, but he has expressed his desire to look further into the matter. The bagging of Professor Huxley would be a crowning mercy for the Spiritualists. Tyndall has described in his *Fragments of Science* a spiritual séance, and has always poured ridicule on such manifestations. Professor Crookes and Professor Wallace are, however, devoted adherents, and Spiritualists can also count among their number one or two scientific men of lesser note. The balance, however, is no doubt against them, and it is no wonder that they are anxious to throw the tremendous Huxley into the other side of the scale."

JOTTINGS.

The *Religio-Philosophical Journal* follows the example of the *Banner of Light* in reproducing Mr. C. C. Massey's Open Letter in defence of Zöllner's sanity. The *Journal* reprints *in extenso*, and nearly fills its pages with the rejoinder to the Seybert Commission. By-the-way, the report of that body has fallen very flat in America. The newspapers express surprise that we should make so much of it.

This is the opinion of the *Religio-Philosophical Journal*. We confess that the Seybert Report is more imposing at first sight than it is on further acquaintance.

"The issues of 'LIGHT,' London, for August 13th and 20th, are especially valuable and interesting, though every number of the paper is excellent. Much more space is given to criticisms of the Seybert Commission's Report than has been deemed necessary by American Spiritualist papers. The flippant and puerile character of that report, so out of keeping with the general character and abilities of the several members of the Commission, is phenomenal, and, as a psychological study, worthy of vastly more attention than the conclusions of the Commissioners. It has all along been apparent to those acquainted with the methods of the Commission that nothing would be accomplished, and American Spiritualists find its report so ludicrously weak and undignified, that they are inclined to laugh rather than to criticise; they feel that if the farce amused the University people, and satisfied their consciences as to Mr. Seybert's request, the real purpose in raising the Commission has been accomplished. The grave question raised by the Commission as to Zöllner is about the only one worthy of notice, and Mr. C. C. Massey pulverises the report on that, as will be seen in this issue of the *Journal*."

This is what the *Banner* thinks of the Open Letter :—

"It will be a difficult task for the Secretary of the Seybert Commission to extricate himself satisfactorily to the public from the rather equivocal position in which he is placed by the letter of C. C. Massey. We commend its attentive perusal to all those who have formed an opinion, based on the ill-advised remarks of the popular Press *in re* the Commission's Preliminary Report, that Spiritualism is dead and waiting burial. If the method shown to have been adopted by Professor Fullerton in his inquiries concerning Professor Zöllner was pursued in the other investigations—and such to all appearances was the case—the Report the Commission has so ostentatiously and with such pretence of learned authority given to the world is but

—'sound and fury, signifying nothing,'

and so all just and reasonable observing men will esteem it."

The *Literary World* (September 16th), in the course of a fair and by no means carping notice of Mr. Morell Theobald's recent book, *Spirit Workers in the Home Circle*, has the following remarks. We cite them as evidence of a candour and openness of mind too often absent from such reviews.

"The writer of the volume has arrived at the conclusion that there must be an intelligent force at work in the midst of his family, which is not capable of being identified with the will or mental characteristics of any visible beings who may be more or less closely connected with it. We are quite unable to suggest an explanation of these phenomena. It would of course be an easy task to cover with ridicule the propounder of a theory ascribing them to supernatural agency, and that, we fear, will be the attitude of the majority of critics who approach this work. But ridicule, though it may kill error, will not elicit truth, and the proper spirit in which to receive such announcements of new and startling facts as those here given, is one of scepticism, but not of contempt. Time and further inquiry by those who have the necessary leisure, will, doubtless, substantiate or refute what at present can only be accepted on the word of the writer and his friends, by those to whom that word is sufficient proof."

Mr. Richard Proctor has found a congenial soul in Professor Carvill Lewis, also in Mr. Hodgson, also in Mr. Davey. He is quite pleased. But in his exuberance he a little forgets what is due to prosaic truth. "A certain Spiritualistic journal"—we presume "LIGHT" is intended—is said by him to have "made a frantic effort to provoke us (*Knowledge*) into a discussion." Nothing of the sort. *Knowledge* published what it would be rude to call "frantic" nonsense about Spiritualism, though that expression would be both "plainly worded" and "exactly expressed." We exposed the nonsense, and treated the editor to some frank comments. He made no reply. He had *nothing to say*, and therefore said it; being for once a wise man. That is all of "frantic effort" there was in the matter.

HOW A SPIRITUALISTIC SEANCE ENDED.—"Miss Fay, who has received several flattering notices in leading London papers,

was giving a 'Spiritualistic' séance at Blackburn last night; but the performance came to a sudden termination, for some people in the audience struck lights. Miss Fay was supposed to be floating across the room in semi-darkness, but as the figure passed over the heads of the audience it was caught, and lo! the object was an inflated linen bag, while Miss Fay herself was seen to have climbed to the roof. There was a disturbance, to quell which the police had to be called in."

Precisely as we expected. We resisted all pressure brought to bear on us to notice Miss Fay and her tricks. She met with the same fate in America, and, as that country became too hot for her, made her way to England to practise on the credulity of the natives here. So long as people will patronise mere adventuresses who have repeatedly been exposed they deserve to be imposed upon. There is nothing of Spiritualism in any such exhibitions: and the heading of the paragraph quoted is wholly inaccurate. It was not a séance but a show, not Spiritualistic in any way, but a mere imposition.

* * *

The *Daily News* tells us of the formation of a club of haschisch eaters in Paris. The members are a select few, and they meet every Friday. Among them are a chemist, who is to prepare the pills, and a doctor, who is to observe the sensations which each member is further to describe for himself.

* * *

The consumption of haschisch, whether by smoking, chewing, or swallowing the drug, produces the most delightful sensations; but these are followed by such terrible reaction that the patient is often driven to suicide as an escape from his mental horrors.

* * *

There has been a man at San Francisco counterfeiting the psychographic manifestations of Fred. Evans by means of conjuring and false-bottomed slates. The *Golden Gate* says of this juggler of the Far West that his tricks are wholly unlike the genuine manifestations of a medium.

"The principal points of difference are—one prepares the slates and the other does not; one does the writing himself and the other does not; one gives the names of one's spirit friends and the other does not; one produces positive evidence of independent spirit existence, thus demonstrating the fact of a future existence, while the other seeks to destroy by his charlatantry the only possible hope, founded on evidence, that one can have that death is not the end of mortal existence."

* * *

And there has been a "false prophet" predicting the destruction of Mexico by an earthquake. He has been sent to gaol. If all the false prophets (especially of weather) were served in the same way, what would the rates reach?

* * *

Dr. George Matheson is writing a new book. It will deal with the spiritual side of life as opposed to the ideas of modern materialism. *The Psalmist and the Scientist: or, the Modern Value of Religious Sentiment*, is the title.

* * *

Mr. J. J. Morse writes cheerfully from San Francisco, giving an account of his successful work at the Metropolitan Temple in that far distant city. He thus describes the building in which he addresses crowded audiences amid loud applause, and with every sign of acceptance:—

"It is satisfactory to note that the audiences evidence signs of growth, in no case falling below an average of 1,400 for the two services, about the largest lecture audiences assembling here of late years. The Temple is a very handsome and commodious edifice, seating about 1,600 persons; it possesses a magnificent organ, the largest and finest upon the Pacific coast, and is furnished throughout with folding opera seats. In the day the sunshine pours through the handsome stained glass windows with delightful effect, and at night handsome 'sunlights' in the ceiling shed a soft and diffused light over this truly handsome interior."

* * *

Recent reports that the health of Mrs. Harriet Beecher Stowe was failing have led her to write the following letter:—

"I was seventy-six on my last birthday, and have all my bodily powers perfect; can walk from three to seven miles a day without undue fatigue; have a healthy appetite and quiet sleep every night. In view of all these items, I scarcely think that I am a subject for lamentation. I do not lament over myself. It is true that I do not intend to write any more for the public. I have always thought that authors should stop in good time, before readers stop reading; and I think I may say I have done my part and ought to leave the stage to younger actors."

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.]

Haunting.

To the Editor of "LIGHT."

SIR,—It is with great reluctance that I again address you, but Mr. Haughton's methods leave me no alternative.

First of all, my illustration from Mr. Laurence Oliphant's work of how contemporary history may have to be modified when the truth becomes known is represented as being an argument, and is naturally, therefore, called "a strange one." I am afraid I cannot quite appreciate the mental condition which does not distinguish between argument and illustration.

In Mr. Haughton's letter ("LIGHT," September 10th) he says in conclusion, "There may be some influence in our surroundings, and no doubt is, but the noble soul is not the abject slave of them which this writer would make out, and which he seeks to confirm by a sad event the causes of which he wholly misunderstands." Mr. Haughton says this noble soul is that of Victor Hugo!

I regret much that I have to make these corrections, which are almost personal in their nature. Mr. Haughton, however, accuses me of "more than ordinary carelessness." But it is not about Mr. Haughton that I am so much concerned as about the method he uses. The argument based on general assertions which may or may not be true is as unworthy as it is unsafe.

"Every true and profound doctrine is also cheering and exalting." "The system of the universe tends always to good—universal and eternal good." "If a doctrine is depressing, be assured it is false, for it is necessarily founded on the opposite or pessimistic view of the universe." These are three general assertions which it would seem involve the particular conclusion that what Mr. Haughton calls the "mural distemper theory" is false. But any one of these three assertions may be controverted. I have personally always been struck with admiration for those lucky people who know all about the system of the universe and eternal good.

A few words more, and as far as I am concerned, this correspondence will close. I said the "purer and better the soul," the more open to attack and defeat. I say so still, for the purer nature has little or no knowledge of the wickedness which lurks in ambush ready to destroy. Its innocence is unsuspecting, and it falls into the trap which the "materialist of the lowest type" does not fall into because, being material, he is conscious of these vile and material influences. These influences, though, will probably be called retribution, remorse, or conscience, or some other name drawn from the moral system in which words take the place of things.

II.

[This correspondence, having ceased to be of general interest, is now closed.—Ed.]

Study of Psychical Phenomena.

To the Editor of "LIGHT."

SIR,—As a student for many years of the occult, I would like to draw the attention of the general public to some of the dangers attending the study of psychical phenomena. Would that more students would read and ponder *Sympneumata*, edited by Laurence Oliphant, and could realise the truth of what Paul said, "We fight not against flesh and blood." These things are not new, they are as old as the world is, but the ancients, wiser than we are, kept these studies for the chosen few who were initiated only after they had undergone severe trials to test their fitness. Personally I have seen so much harm done by people with little mental ballast giving themselves over to this study, in some cases boasting that they live more on the other side than in this world, and forgetting that God has placed them on this earth to perform certain duties, for neglecting which they will have to account when they have thrown off this corruptible body; and in other cases believing implicitly all that personating influences tell them, taking their advice on this world's matters, and acting on it, contrary to their own common-sense (if they have any), in some cases, and setting themselves up as teachers and exponents of new truths,—being given over to a strong delusion, that I cannot but feel this to be a serious danger. Let any one who has studied the movement for, say, only a dozen years ask himself what has become of the

different public mediums who during that time have been living in London. With hardly one exception they have all eventually succumbed to the attacks of "the principalities and powers and spiritual wickedness in high places," and such will be the case till we have learned wisdom and isolate our mediums for spiritual influences, who themselves must keep their bodies in temperance, soberness, and chastity. I send you an extract from a book I came across the other day, which appealed so to my own judgment that I thought, perhaps, you might care to publish it for the benefit of your readers. I enclose my card. "θφ."

"I cannot help believing that, whenever the immortality of the soul shall be established, so that men cannot help believing in it, so that they shall imbibe this certainty with the first elements of all knowledge, mankind will become more virtuous and more contented; for how is it possible to be either, in a very exalted degree, dwelling, as the greater part of men do, in the deep and obscure uncertainty of what they really are, and what is expected from them, and what will be their fate after death? Taken in this light, the visits of departed spirits to men would certainly afford great consolation and immeasurable happiness; but then think of the consequences—think how men in their selfishness and ignorance would certainly be calling the souls of their departed friends from their spiritual occupations, for the mere trivial and frivolous amusement of the hour, and thus wasting the time of both. . . . When you think of these things, and without any prejudice weigh in your minds the advantages that the few would gain against the calamities that it would occasion to the many, I think you will come to the same conclusion that the Church came to long ago on this subject, that these things had better be left alone. It is all very well for holy men and women, such as our saints were, to hold communion with the spirit world, for all their thoughts, all their aspirations, were good and holy, and therefore, as like attracts like, only good and angelic spirits came to them; but for the general run of men, worldly and trivial as even the best must necessarily be, such communications with the spirits that would as a rule come to them, could not fail to be dangerous to their welfare, and certainly produce more evil than good in the world. It would be also well if inquirers, after they have got *en rapport* with the other side, instead of receiving as gospel all they are told on Reincarnation, affinities, and such abstruse questions, would remember that these are the views in *most cases* of those who are more ignorant than themselves, and whose sole advantage over them is that of having become invisible to their former friends and companions. How many inquirers long to become mediums or seers. They do not know what they desire. For to become a medium implies in some cases to be the slave of every spirit that may gain access to theirs, through sympathy, impulse, favour, or desire; they should therefore daily pray to God that they may not become mediums, for it might be dangerous and prejudicial to the health of their souls, as they might only lay themselves open to the influence of the wicked or undeveloped spirits, who are only too desirous and ready to take possession of earthly organisms, in order to enjoy through them the pleasures of the flesh, which they have been obliged to give up with their material bodies, and for which they still pine, and are constantly watching for opportunities to enjoy by this means. But when to become a medium means to resign yourself to a known and qualified guidance, that your individuality may be encouraged and developed, but *never usurped*, then pray—pray earnestly, but cautiously, 'for the best gifts'—leaving aside all that may gratify mere personal curiosity, or the desire of being *known* as a *medium*, and remembering that the discernment of spirits is one of the gifts of the Holy Ghost."

Wanted, A Clairvoyant.

To the Editor of "LIGHT."

SIR,—Having some time since lost a book, to which I attach a special value, and all other means of recovering it having failed, I am desirous of employing the services of some good clairvoyant, if one is to be found, who considers the task of finding it to be within his or her ability. I beg leave, therefore, to state in your columns that I am prepared to give a handsome reward for the restoration of the book in question, and will accordingly supply any clairvoyant who may be properly accredited to me with all the information I possess of a nature to facilitate the search.

Trusting to your goodness to give my name and address to any applicants whom you deem qualified.—I am, yours, &c.

LIBRA.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive "orders" through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

ONE THOUSAND YEARS AGO.

Thou and I in spirit land
One thousand years ago
Watched the waves beat on the strand—
Ceaseless ebb and flow;
Vowed to love and ever love,
One thousand years ago.

Thou and I in greenwood shade
Nine hundred years ago
Heard the wild dove in the glade
Murmuring soft and low,
Vowed to love for evermore
Nine hundred years ago.

Thou and I in yonder star
Eight hundred years ago
Saw strange forms of light afar
In wildest beauty glow.
All things change, but love endures
Now as long ago.

Thou and I in Norman halls
Seven hundred years ago
Heard the warden on the walls
Loud his trumpets blow,
"Ton amors sera tojors"
Seven hundred years ago.

Thou and I in Germany
Six hundred years ago;
Then I bound the red cross on,
"True love, I must go,
But we part to meet again
In the endless flow."

Thou and I in Syrian plains
Five hundred years ago
Felt the wild fire in our veins
To a fever glow.
All things die, but love lives on
Now as long ago.

Thou and I in shadow land
Four hundred years ago
Saw strange flowers bloom on the strand:
Heard strange breezes blow.
In the ideal love is real,
This alone I know.

Thou and I in Italy
Three hundred years ago
Lived in faith and deed for God,
Felt the faggots glow,
Ever new and ever true
Three hundred years ago.

Thou and I on Southern seas
Two hundred years ago
Felt the perfumed even-breeze,
Spoke in Spanish by the trees,
Had no care or woe.
Life went dreamily in song
Two hundred years ago.

Thou and I mid Northern snows
One hundred years ago
Led an iron silent life
And were glad to flow
Onward into changing death,
One hundred years ago.

Thou and I but yesterday
Met in fashion's show.
Love, do you remember me,
Love of long ago?
Yes: we kept the fond oath sworn
One thousand years ago.

CHARLES G. LELAND. From *The Path*.

TO CORRESPONDENTS.

Several communications are necessarily deferred till next week

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD, N.W.—Next Sunday, at eleven o'clock, there will be a meeting for the study of occult teachings. At seven there will be sacred music, after which I shall read a short paper on "Spiritualism and the Bible." Mr. Read will then deliver a lecture entitled "Spiritualism and the Psychical Researchers," in which he will especially deal with Mrs. Sidgwick's attacks.—A. F. Tindall, A. Mus. T.C.L., President, 30, Wyndham-street, W.

"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 Editors." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 1. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulant,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that every thing which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”