

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT"—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Scientific Evidence of the Existence of Spirit. By Dr. Fay	601	Peace upon Earth. Poetry	607
Experiences with Mediums in London	603	Jottings	608
Conversion	606	Obsession	609
Death of Prof. Balfour Stewart	606	Healing of Cancers	609
"Outside the Gates." Review	607	Séance with Mr. Husk	610
"Christmas Echoes." Poetry	607	Clairvoyance	610
		Persistence of Dogma	611
		Elementals; or, Nature-Spirits	611

NOTES BY THE WAY.

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

Dr. Fay has been delivering a very noteworthy sermon at Los Angeles, California, on "Scientific Evidence of the Existence of Spirit." It is not often that I find in the lucubrations of the preacher much thought-stirring matter. There are exceptions, it is true. We have our Canon Liddon, our Dean Church, our Bishop Boyd Carpenter, our Bishop Magee. We also have our Mr. Haweis; not to mention Nonconformist divines whose utterances at any rate are not hackneyed repetitions of stale truisms, or familiar enunciations of effete dogma. But, as a rule, made more conspicuous by its few and rare exceptions, our pulpit utterances are not thought-provoking. I fancy this is not so completely the case in America. The *Religio-Philosophical Journal* has recently printed some sermons from men whom Mr. Haweis would call "liberal clergy" which have been admirable, and quite in place in a Spiritualist journal. There is a freshness and vigour of thought in them which is very enticing. And I sometimes think that I detect an enhanced vigour in the utterances of my countrymen when they get to America. So it may be a matter of climate as well as of race, and our muddy air and gloomy skies may be responsible for our dull and leaden thought.

From the *Journal* I get this particular sermon of Dr. Fay's, of which I am about to give some account. He sets out with two propositions. First, most men think that all scientific knowledge is exactly defined: that there is no mystery about it: that all well-informed persons view it in precisely the same way. Next, most men think that spiritual matters have no foundation in reality, are not demonstrable, exist only in a morbid fancy, and are accepted and believed only by the weak and credulous, or by those who do not think at all about them. Both these opinions, Dr. Fay says, are fallacious. It is very necessary to disabuse the mind of its

"impression that spiritual matters are mythical, unreal, and destined soon to disappear altogether; while all science is comprehensible and demonstrable, and its acceptance by those who understand it uniform and universal—not at all a subject of faith, but of clear and positive knowledge.

"It would be stating only a truism were we to say that science is not only replete with mysteries so profound that by the savants of the world their solution is not even attempted, but more than that; everywhere there are anomalies and exceptions, missing links and apparent contradictions, so numerous as to suggest only probabilities—so numerous that whole departments of science rest absolutely on faith alone. Consider the doctrine of evolution, now bidding fair to become an impregnable foundation for a theistic and spiritual philosophy, while it modifies all of the old creeds and methods. Does a person living, even Herbert Spencer, know

it to be true, *know* that man was developed from germs so low on the vital scale that only by scientific tests could their vitality be determined? Does anyone *know* that polyp and poet, starfish and statesman, are brothers in different stages of development? Certainly not. This entire department of thought was suggested by, and must continue to rest on, facts, the vast chasm between which can be bridged only with probabilities; probabilities, however, so logical, so consecutive, so far-reaching, so dovetailed that they have invaded the Church, modified theology, converted doubters, conquered enemies, captured the University, and revolutionised the thought of the age; nevertheless, only probabilities, only assumptions, to-day only a matter of belief."

This is by no means all. Not only is that which we call exact science full of mysteries, hypotheses, and mere probabilities: it is full of anomalies and contradictions too.

"Consider for a moment some of the anomalies, and apparent contradiction of science. For example, there is such nicety and exactness in the movements of the heavenly bodies, that years in advance an eclipse can be calculated to a quarter of a minute. Is it not a fact too sublime, too appalling for our contemplation, that spinning through space with a velocity almost incredible, and passing on into regions so vast that years are required to complete their orbits, their return to a given point may be predicted to a minute? But what of comets, that dash through the very same space in seeming defiance of order and law? Does anyone *know* whence they come, whither they go, how they move, or of what order they constitute a part? Certainly not.

"It is a law of nature that frost expands, and heat contracts objects—excepting iron, in which case the law is completely reversed. Do you know why? Can you explain the anomaly? I suppose not."

No doubt the apparent anomalies in the order of nature will disappear when our knowledge becomes more perfect, *i.e.*, when science is more exact than it now is. No doubt, too, room will be made for a very large access of knowledge when men of science learn to look, in the spirit of true philosophy, at that vast domain in which there is something beside and beyond matter. It is too frequently the case that the specialist in science is acquainted only with his own small speciality, and, being an authority unquestioned there, is apt to put on dogmatic airs and graces which fit him little to deal with matters when patient humility is the most suitable qualification for successful investigation. Probably no men—if I may be pardoned for coupling with the name of an illustrious man whom death has removed from us that of a not less illustrious scientist whom he has spared as yet—probably no two men have shown more patient, painstaking care, more humility of mind in their several departments of research, and more breadth and width and height and depth of view than have Darwin and Huxley. Yet both these philosophers found it intolerably, insufferably wearisome to investigate the phenomena of Spiritualism. Darwin expressed a naïve satisfaction when he had persuaded himself by an intellectual process quite superficial and not worthy of his great mind, that he need not believe in or concern himself with phenomena in themselves no doubt genuine—for they are avouched by a vast mass of evidence from competent witnesses in other cases. Huxley was tired, he pathetically laments, by his séance. It did not interest him: even as in earlier days he had frankly said that the communications made from the world of spirit

had no charm for him. They were to him, as to Tyndall, what Carlyle dubbed "a liturgy of Dead Sea apes." Very curious. Science knows so much that it is apt to think it knows everything; holds the key of knowledge: can fix the limit of profitable thought. That is where it errs.

But to leave my sermon and return to Dr. Fay's. Most of the deductions of science, he says, rest on faith.

"Look at the most exact of all the sciences. The Rev. Dr. Hill, ex-president of Harvard University, and who, since the death of Professor Pierce, has probably been the ablest mathematician, says that in the last analysis, pure mathematics rests on faith, and, as an illustration of his thought, he instances a curved line, one of the lowest, simplest objects of mathematical contemplation, as Dr. Hill states, and yet the mysteries connected with it he not only declares to be utterly impenetrable, but so contradictory that in dealing with it the geometer, in solving a single problem, and for reasons which he does not at all comprehend, is obliged to treat it now as straight, and now as crooked, and then as both at once, and he does it in faith alone. Think of this fact. Dr. Hill, one of the acutest of living metaphysicians, adduces this as positive proof, not only that in science as well as religion, we walk by faith, but also to show that faith evinces a higher mental power than knowledge. By faith we trust where we cannot see, in science and religion alike."

I think I remember to have read in some of the contributions with which "π" has enriched the pages of "LIGHT" some expressions of a similar opinion. The fact is we cannot get on at all without Faith, and when we come to the last analysis, knowledge is woefully shrunken. If then this be so, and

"as the most scientific deductions are only matters of belief, and as all our scientific investigations are prosecuted in faith alone, is it unworthy of us to form some idea concerning, or to deduce from what we know, something in regard to the mystery that envelopes us and all things? Is it not the function of pure reason to guide us from the known to the unknown? Are not the boundaries of the known continually pressed back, because it is the highest function of knowledge to inspire faith? Had Newton been satisfied with knowing that the apple fell he would have demonstrated that he was made of only common clay; but the fact that his knowledge became the basis, or mainspring, of all-mastering faith, or persuasion, in regard to the then unknown law of gravitation, that brought the apple to the ground when it was loosened from the stem, stamped him as a peerless philosopher, and clearly demonstrated the idea of President Hill, already named; that in our rational nature faith is a higher power than knowledge. It is simply the peering of our rational powers into the unknown, in search of the causes of the known."

Yes: "a peering of our rational powers into the unknown in search of the causes of the known." That seems to me a noble vindication of the province of Faith. In this connection may I refer to a book more than once quoted by me in this special column of mine, *The Kernel and the Husk?* There will be found in that treatise some dissertations on Faith and Knowledge, Demonstration and Proof, Probability, Certainty, Imagination, and Reason Matter and Spirit, with kindred subjects, which are on the same lines as Dr. Fay's remarks. Both are calculated to act on the mind as a brisk gale acts on our murky London air—they will clear away the fog which, on these subjects, darkens many a mind.

Let us take a step further. Dr. Fay pertinently asks the Materialist some questions that he will find it hard to answer:

"Can you conceive of a proposition more repugnant to all logical thought, or more at variance with the scientific method of inquiry, than the following: In a world in which, as science herself declares, there was once not a living thing, not even a vital force, but only dead matter throughout, and upon which to this day no outside mind or spirit has ever operated, as, according to Materialism, there is no extrinsic mind or spirit, matter alone, uninspired, undirected, uncharged by any power above itself, ultimately generated sensation, thought and emotion. And now, when beauty, or music, or eloquence, or self-sacrifice so moves us for the moment as almost to take away our breath: when in language that stirs our blood and thrills our whole being a

statesman pleads for the embodiment of truth and justice in legislation: when in her distant home a wife hears that her husband has been terribly wounded in battle, and flying to the scene of conflict, makes her way over fields war-ploughed and red with blood, and by a single cot, and without sleep, or food, or thought of herself, waits and weeps, and prays, and agonises till he with whom she has trodden the way of life is again himself: when a fond mother holds little bloodless hands across a little breast that has ceased to dilate, and for months afterwards lays her sweetest flowers on a little mound in the cemetery, vividly dreaming at every hour in the day of a joyful reunion in the blessed hereafter: when a man surrenders his life rather than yield his moral convictions: in all this no spiritual nature is evinced, no immaterial principle is involved, but the whole is caused by the particles of the brain, working in this way instead of that! But pray! O pray! what makes the molecules of the brain work in one way instead of another? Is there not a predisposing cause?"

Intelligent religionists, Dr. Fay claims, are not less anxious than are men of science to get at facts, and to brush away error from the face of truth. He might have claimed more. It is a comparatively small matter that a man should hold a geological heresy, a biological mistake, a private fad as to the flatness of the earth. But it is a very serious thing indeed that a man should refuse to concern himself with the future of the only indestructible part of himself, or hold views with respect to its development and future state which only blind refusal to look facts in the face could make him tolerate. This is to love darkness, to choose evil: in Biblical language, to "sin against the Holy Ghost." Dr. Fay thinks that the liberal clergy are desirous to know the truth, and to discard the accretions of human error which have gathered over and obscure it. They are not less zealous for truth than the men of science.

"For example, they begin precisely as the scientist begins. Finding a fact they attempt to trace out its connections, to account for it in the most rational manner. And first of all, they accept an axiom of the scientist himself, viz.: This material universe had a beginning. This is universally admitted. There was a time when it was not, and consequently, as time had no beginning, innumerable aeons rolled away before a creative thrill or force was felt in all this boundless sea of space. Therefore there must have been—obviously there must have been—a given instant when the first creative force or throb was felt. What was it? What produced it? A fair, but a thoroughly home question, and a question which of all men a scientist ought not to evade. Did utter emptiness, utter vacuity, absolute nothingness, produce something, begin a universe? If so, then a fundamental axiom of science, viz., that an effect cannot be superior to its cause, is completely overthrown. But something is superior to nothing, and therefore if something was produced when and where nothing previously existed, then nothing evidently produced something. Do you believe it? Upon this subject I have read a little, but I have never seen even an attempted reply to this argument."

I am not quite sure that this claim should be admitted as true and valid. Theology has a desperately cramping power: it paralyses thought; it puts fetters of dogmatism on progressive mental development. In this respect it is not unlike in effect to science. The same indictment, perhaps varied in term and degree, lies at the door of both. I say I am not sure: but of this I am fairly confident—that there is more simple and sincere desire among us for plain truth to-day than there was a generation since; and that in proportion as man looks facts, such facts, for example, as Spiritualism brings before him, directly in the face, will he disencumber himself of a vast amount of pure superstition, and widen his spiritual horizon by enlarged views of truth.

I must not quote Dr. Fay's excellent *résumé* of the evidence drawn from facts of common experience for a spirit in man. It is not new: but it has the merit of being true, and it is cogently put. The universal instincts, the prick of conscience, the heart-felt prayer, are cited as arguments for the reality of soul. Clairvoyance and thought-transference are called in evidence. We are referred to the fact that

those peoples have reached the apex of civilisation who have most fully recognised and provided for man's moral and spiritual nature. We are bidden to contemplate as a historical fact, and not through the page of a romantic theology, the stainless figure of the Christ, massive, colossal, monumental, if there be a God and we are His children: fanatical, misguided and unmeaning on the theory of the Materialist. And once again we are bidden to consider the cases—

“the numerous cases that in all lands are continually occurring, and that doubtless many of us have witnessed—cases in which those sick unto death have for hours, possibly for days, been totally unconscious, every bodily sense gone, when suddenly opening their sightless eyes and raising their trembling hands they salute dear friends long since gone, even whispering their names, and do not breathe again.”

Finally, the preacher concludes with an impressive appeal to the imagination of his hearers, a quality quite as real and as potent as the common-sense of the man of science, a factor more active than most of us are willing to admit in the development of Spirit.

“Ah! friends, does it not clothe with new beauty field and flower, valley and plain, towering mountain and twinkling stars to see on them the imprint of the Creator's hand, and in them a Divine and infinite meaning? Is not beauty richer, music sweeter, order more suggestive, and truth more inspiring when they are held to be emanations of an Infinite mind? But if man is a child of chance, and in a world of chance is playing but a chance game, and all is soon to end in total extinction, then is life utterly devoid of all high meaning; and ambition, aspiration, self-sacrifice, painstaking discipline, and all upward-bearing zest are but solemn mockeries, shimmering moonbeams on mountains of ice. But, if God be God, and man is His child; if life is educational, if personal improvement is eternal personal capital, and death but the portal to an ever-heightening beyond, then the scene changes, and God's good angels beckon us onward over every inch of the way.”

I take this opportunity of saying that I have placed in the reading-room of the London Spiritualist Alliance, 16, Craven-street, a number of rare and curious old pamphlets and tractates, together with some fugitive publications of my own, which are on view and for lending where single copies only are to be had, and for sale where, as in the case of my own publications, some quantity is on hand. Most of these have been for a long time out of print, and they will probably not be republished. A clearance of my own library has made these available.

THE REV. J. PAGE HOPPS will read a paper before the London Spiritualist Alliance, at the Banqueting Hall, St. James's Hall, on the evening of February 2nd, at 8.30 p.m. His subject is “The Ideal Holy Ghost”; one which he will, no doubt, handle in a way that will be profitable to Spiritualists, as showing the growth and development of an ancient belief, and its adaptation to our modern forms of thought.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mrs. Yeeles occupied the platform, giving, at the evening service, her experiences in Spiritualism, which were listened to with marked attention. Next Sunday (Christmas Day), at 11 a.m., Mr. J. A. Butcher. No evening service.—W. E. LONG, 99, Hill-street, Peckham.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening Mr. Hopcroft was very successful with his clairvoyant descriptions, five out of seven being recognised. Names and particulars were given in several cases. The lectures are now discontinued till January 8th, when we shall re-open with a lecture on “Re-incarnation.”—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

JOHN WETHERBEE in the *Golden Gate* seems to put down to the writer of “Notes by the Way” (though he really does not) a quotation made from the *Newcastle Daily Chronicle*. It is, in fact, a leader on John Wesley's ghost, and was presented to the readers of “LIGHT” (October 15th ult.) as a specimen of the more intelligent comments on our subject which find a place now in the public—or rather in some public—journals. We were and are quite unacquainted with the writer, who is not, as Mr. Wetherbee puts it, “a ‘LIGHT’ man.”

EXPERIENCES WITH MEDIUMS IN LONDON.

COMMUNICATED TO A MEETING OF THE PSYCHOLOGICAL SOCIETY OF MUNICH.

FROM *Sphinxæ*.

(TRANSLATED BY “V.”)

The narrator of the following account, Fräulein Karoline Prieger, is (writes the editor) known to several members of the Psychological Society as a very reliable and truthful person. She is thirty years of age, and up to the spring of 1887 lived in Munich with a family of the name of Betheley, also well-known to us, and of good position. Previous to the time of her journey to London, which she took in order to visit these friends of hers, Fräulein Prieger was quite opposed to their belief in Spiritualism, and herself says that she sometimes doubted her friends' capacity for forming a just opinion on this subject. The writer of this is able to bear testimony to the moderation of her judgment as well as to her earlier sceptical objection to everything supernormal, by conversations he himself has had with her. Fräulein Prieger describes her experiences as follows:—

Wednesday, June 8th, 1887: Shortly after my arrival in London my old and intimate friends, the Betheleys (consisting of father, mother, and grown-up daughter), took me to see the at present little-known medium, Mrs. Walker, who, in addition to her business—I think that of a dressmaker—has lately spent some of her leisure evenings in the development and improvement of her medial powers, in order to add something to her means of livelihood. Mrs. Walker is about forty-five years of age, and, although poor, impresses one favourably. On my entrance I noted her humble abode. The room in which we found ourselves had only one door and one window, and was below the ground-floor. The furniture consisted of a few chairs, a sofa, a heavy table and some ornaments. On the table lay two fans, upon which was pasted paper painted over with Balmain's luminous paint. We now drew down the blind, but it was not absolutely dark till later on, as it was only eight o'clock p.m. when the séance began. Besides ourselves, another person, apparently of better position than the medium, took part in it, a stranger to me, though the Betheleys had met her at a previous séance there. The medium's hands were held tightly by her and by Mr. Betheley. Raps soon came which were so loud that in spite of my hardness of hearing I heard them distinctly. As soon as we had established communion with the invisible intelligence, I had the opportunity of observing that phase of mediumship called by Spiritualists speaking-mediumship.

My knowledge of the English language enabling me to distinguish different dialects, I recognised in the altered tones and manner of expression of the medium the negro dialect, and that a negro child apparently spoke to us through the medium. All this, however, would not have impressed me in the least, but what was my astonishment when the intelligence described in childish language the outward appearance of my deceased father quite exactly! How could this woman know that his Christian name was “Ernest,” that he was tall in stature, and had a light beard, a bald head, and prominent nose? My friends assured me that they had never spoken of me to Mrs. Walker, nor even mentioned my name in her presence. I was told that “my father stood beside me, gesticulated, and rejoiced to see me.” At the same time, one of the luminous fans raised itself from the table, and bent towards me three times, as though in greeting. My surprise increased when this was followed by a strikingly accurate description of my deceased sister, who it was said was likewise there. The medium called her “Twistel,” she really was named “Gustel,” and, as she was described, had short, light hair and a somewhat broad nose, was not pretty, but very engaging on account of her amiability. I myself could not have described her more clearly. As though to confirm her presence I felt for a short time a hand touching my face.

[Here follows a description of a child of Mr. Betheley's manifesting; *apport* of flowers brought from pots outside the window, objects in the room being brought to the table at wish, &c.]

When the circle was broken up we left the table and seated ourselves in a half circle, again clasping hands. At one end of

the half circle sat the medium, with the lady above-mentioned next to her and Mr. Betheley at the other end. The talking ceased and Mrs. Walker seemed to fall asleep. Then I saw as well as the others, to my great astonishment, sometimes in one place, sometimes in another and frequently at different places at the same time, lights flickering about, as well as masses of cloud-like vapour out of which figures seemed to be forming, but nothing further occurred on this evening, and as the medium seemed to be exhausted we concluded the séance.

[Fräulein Prieger, and her friends, the Betheley family, went to another séance at the same medium's on June 14th, at which seven other persons were present. The manifestations on this occasion were principally directed to other members of the circle.]

On June 22nd I went to my last séance with Mrs. Walker, at which were also present the Betheley family and the above-mentioned lady, and which took place under the same conditions as the first. At this séance the medium's hands were held by Mr. Betheley and myself. The movements of the table, raps, &c., were stronger than I had ever before noticed them. The fans were lifted and moved about as before. On this occasion the "control," the negro child, described my abode with striking correctness and resemblance, saying "it was at Munich, at the junction of two streets, in a large building, from which was a view of beautiful gardens both in front and behind. My dwelling was on the first floor on the right, and consisted of a room at the back, containing two beds, and two rooms in front facing the street. In the first of these, to the left, there was a piano in the right-hand corner by the window, besides a sofa, a writing-table, a round-table, on each side of the sofa a small cheffonier, carpet, pictures, and a number of ornaments. In this room much music took place, and the violin as well as the piano was played, and there I was happy and contented. Mr. Betheley's daughter had stayed in this house, and would willingly return to it. I should soon be crossing the sea," &c.

All the details were strictly correct, and as it seemed to me simply impossible that this woman, who did not even know my name but always spoke of me as the German lady, could by fraudulent means have learnt all these trifling details known to so few persons, as well as those relating to my deceased relatives, besides events concerning Mr. Hill and the other strangers (at the second séance), I became fully convinced of the genuineness of her supernormal powers of perception.

In order to afford an opportunity for materialisation at this séance as well, we sat again in a half-circle; the medium being at one extremity, her hand held by the strange lady. At first clouds of vapour appeared as at the former séance, but suddenly I saw close to me a self-illuminated head form from out of the vapour, which appeared to try and show itself to me from all sides. Fully ten times was the attempt made to show me this form, when suddenly, much agitated, I distinctly recognised the earnest countenance of my father. In my excitement I called out in German, "Papa, is it thou?" It seemed to me as though the joy of seeing me again illuminated his face; he bowed his head affirmatively three times, and then disappeared. Again the materialisation of a head was attempted close to me. I could distinctly see the nose and chin; a white cloth was over the forehead, and above the head I perceived a bright light, which shone upon the face. An inner voice told me it was my mother, but the face was not clearly enough defined to make this a certainty. The others present confirmed my impression. Besides this, visible to everyone, near the strange lady the full figure of a clown in a striped dress appeared.

The experiences which I have recorded leave in me no doubt of their genuineness, and have convinced me as well as the others who were present, that Mrs. Walker, whose medial powers increase with every séance, will in course of time reach the highest development of physical mediumship. Should persons wish to experiment with her either in Germany or London, I can speak strongly in her favour, as she is simple and unassuming in manner, and very moderate in her demands.

On the 10th of June, at four o'clock p.m., I had the opportunity of witnessing mediumistic phenomena through another person, and of seeing my former experiences confirmed by fresh ones. The Betheleys had arranged a séance at this time with the medium Husk. Mr. Husk is a blind man, having cataract in both his eyes. He is about forty years of age and is the father of several children; he and his wife both impressed me favourably. Before the séance took place Mr. Husk, conducted by his wife,

showed us all over his simple dwelling and asked us to examine everything at our pleasure. In the sitting-room was a moderate sized table, a small book-case with several compartments for books, some chairs and pictures.

The room was completely darkened. We placed ourselves round the table and joined hands to form a chain. Besides the Betheleys and myself, Mr. Hill,* the gentleman I have mentioned before, took part in the séance. Mr. Husk had his hands held on one side by Mr. Betheley, on the other by his wife. On the table lay two paper speaking-tubes, two sheets of luminous paper, and a lute. Besides these objects there was a very large musical-box, which was so heavy that one person could scarcely lift it.

We had not long to wait for the phenomena to begin. The medium groaned repeatedly, and started convulsively; then began a true witch's sabbath: ponderous raps, thunderous blows, boisterous movements of the heavy table were the introduction. Then the lyre, which had luminous paper pasted on it, set itself in motion, and was played in a way which did credit to the invisible musician. It floated about, sometimes here, sometimes there, and it seemed to me once as I heard it in the distance, and followed the luminous paper with my eyes, as though it disappeared from the room, and then came back before our eyes to add to the noise made by the musical-box, which was now set playing by an unknown hand. Then the direct voice of the author of this ghostly concert, who is named Christopher, was heard sometimes in one corner of the room, sometimes in another, now over my head, then close to my ear. Miss Betheley, who sat close to the musical-box, and who suffered most from the noise it made, complained that she could not hear what was said; and we then heard the musical-box lifted up and carried off, and shortly afterwards begin to play again in a distant corner of the room. The lyre, which in the meanwhile continued its wonderful performance, was suddenly placed upon my head, and I was asked if I could hear the music well. I answered in the affirmative, adding the request that a German song should be played. The invisible musician suddenly ceased the English air he was performing, and played the melody of the German song: "Du, du liegst mir im Herzen." During the phenomena I am about to describe our friend Christopher also took care there should be suitable musical accompaniment, which, however, as well as his speaking, caused no further disturbance. As soon as the formation of materialisations began, the movements of the table and the rappings ceased. A rustling on the table was heard, the luminous paper was lifted up, and, speechless with horror, I suddenly saw the broad-shouldered bust of a human form *in the middle of the table*. The paper held above the head illuminated the face of *John King*, so those present called him. Almost stupified, I gazed at this, to me, terrible guest from another world; his head was covered with a tall white turban: while dark, and very brilliant eyes, a strongly marked aquiline nose, and a large black beard, in which I could almost distinguish every individual hair, completed a picture I could never forget. After he had said in English, "God bless you," in a loud sonorous voice, he turned to each one sitting round the table, and when in my turn his head had approached within a few inches of my face, he asked, looking at me, if I saw him distinctly. I sat as though stunned, and was quite incapable of answering "Yes." I was only able to breathe freely when, after staying a few minutes, the figure vanished. We heard afterwards from time to time John King's voice through the speaking-tube, giving instructions about further proceedings, sometimes at the same time as that of the entranced medium. John King is regarded as the guide or control of this mediumistic circle.

After a short time another figure tried to materialise, but without speaking. This Mr. Hill thought was his deceased brother. Then at his request another deceased friend of his appeared, likewise without speaking; and in the same way a school friend of Miss Betheley's, who had died in Munich.

All these appearances showed themselves by means of the luminous paper, and I saw them distinctly; and then another picture was developed, this time directly in front of me. All at once I recognised my deceased uncle; his dark moustache and big nose left me in no doubt that it was he; but what were my feelings when, bending his face with an agonised look upon it towards me, he whispered as he vanished, in German, "Linchen, ich bin so müde" ("Lina, I am so tired"). Only one who knew,

* Mr. Hill lives in London at the Hotel Metropole, and can confirm the above account.

as I did, his sad fate, that he killed himself in the prime of life by shooting himself, could realise what my sensations were. John King here said in an explanatory way, "Evidently the figure appears as in the moment of death, when he killed himself."

But more painful reminiscences even than this were to remove from my mind every doubt as to the continuity of existence after death. For, while agitated by this last impression, which, though out of the remote past, was deeply imprinted on my memory, another pale countenance appeared before me. I recognised with horror that of a young merchant, who a long time before had been very dear to me, but who had likewise shortened his life by shooting himself. His face, too, with a shot through the left cheek, was painfully changed as I had never seen it in life. As he disappeared the apparition, sighing, murmured my Christian name.

Again John King's voice was heard, saying, "That is George." Then two other figures, recognised by no one, appeared, one of whom John King said was Mr. Hill's brother. Several times we saw here and there in different parts of the room the head of John King appear, always illuminated in the same way by a light held over the forehead, and, in conclusion, he appeared high up in one corner of the room, descended in a slanting position right on to the table beneath, wished us individually Good-night, and disappeared.

This was for me the most memorable séance that I was present at in London, for by it my scepticism was completely destroyed, not only because I knew it to be quite impossible to reproduce so exactly the character and appearance of the dead by trickery or artificial means, but because a positive though indefinable feeling in myself vouched for the genuineness of these appearances, a feeling stronger than any arguments brought against it by reason; and I dare to assert that the most inveterate sceptic must have been likewise convinced if he had gone through a similar experience. On Sunday, the 19th June, I again attended a séance at Mr. Husk's. But as there were sixteen or seventeen persons present on this occasion, mostly strangers to me, and as nothing took place so personally convincing to me as on the former occasion, I will only remark that the events of this séance were very similar to those of the last, that numerous materialisations took place which were recognised by the assembled sitters as those of deceased friends, and that Christopher kept up a musical accompaniment.

My last séance with Mr. Husk took place on Tuesday, June 21st, at three o'clock in the afternoon, at his own house again, and in the presence of the Bethseys and Mr. Hill. The medium was placed between myself and his wife. On this occasion the proceedings were of a much quieter character. A corner of the room was partitioned off by a curtain so as to permit of the materialisation of full length figures; and soon after the séance began, we saw a phantom of full human size issue from behind the curtain, illuminating himself by a light held above his head, and pushing aside the curtain. But this figure very soon vanished. I could not see the features sufficiently plainly to describe it here. John King, who again acted as control, called out from a corner of the room, "I see a figure standing behind Mr. Hill's chair who died by drowning." Mr. Hill, who sat next me, answered that he knew no one who had drowned himself, when John King added, "The figure comes for the German lady." My younger sister some years before found her death beneath the waves, and again a painful memory was brought back to me by this event. A description of the remaining phenomena, the lights, rappings, movement of objects, &c., which I witnessed would only be a repetition of what took place at the former séance.

I will, therefore, at once proceed to give an account of the séance I had on the afternoon of June 20th, with Mr. Eglinton at his own house. Besides myself, the Bethseys only were present. The only visible apparatus made use of in his experiments by Eglinton was a simple table with flaps, such as is used for playing cards. The reports which had reached me before I left Munich, imputing trickery to this medium, caused me to proceed on this occasion with more than usual caution. I bought a heavy slate, having on one side of it two natural large white marks, and took it with me to the sitting. Eglinton requested me to write a question on the slate, and I did so, in such a position that no one could read what I wrote, which was in German. "Is my mother here together with my sister, and are they happy?" I then laid the slate with the side on which was the

writing downwards, upon the table, with a morsel of slate pencil beneath it. Eglinton now gave Mr. Bethley and myself each one of his hands to hold, which we did tightly with one of our own—without his touching the slate, which lay where I had placed it. Only when we had formed the chain as above described, did Mr. Eglinton lay the hand I held in mine upon the slate. I soon heard a scratching sound, and when I removed the slate I read, written in English, "There is no one here who understands this language." I then wrote the same question underneath in French, and received in the same way the answer, "Write in English if you can." I repeated my question this time in English, when under the same conditions I received this answer:—

We can assure you that your mother and sister are often with you, and you ought to know that they are happy. Your mother is now here, and is more than rejoiced to know that you now believe in this truth.

Communications in writing upon other slates to the Bethseys now followed under similar test conditions, which for the sake of brevity I omit. I was already quite contented with what I had received, but was very pleased when strong movements of the table towards me intimated that it was desired to give me still another communication. I wiped the writing off my slate and, without its being for a single moment in Mr. Eglinton's hands, I laid it upon the table, under his and my hands, with a morsel of pencil beneath it. As soon as the chain was formed, I heard, bending my ear down to the slate, the sound of hasty scratching. Twice during the writing Mr. Eglinton lifted his hand, and then the sound ceased, but began again immediately his hand touched the slate. These breakings off are distinctly to be observed at the corresponding parts of the writing. After a short time, three raps notified that the writing was finished. I found with astonishment that the slate was filled from top to bottom with twenty-five closely written lines; even the spaces round the edge were written upon. The communication began first in English:—

Your mother is here and sends you the following message which I have tried to write.

ERNEST.

Then followed in German:—

Ich bin so froh, dass ich die Kraft besitze, dies zu schreiben auf diese Weise, und ich bin gewiss dass Du es gerne hast. Ich komme mit vielen unserer Geliebten und wir wollen versuchen, Dich zu trösten mit unserer Gegenwart. Das "bessere Land" ist nicht so fern, dass wir Dich nicht von unserem fernerem Fortbestehen unterrichten könnten; hätte ich die Kraft, so würde ich mehr schreiben, auch will ich Herrn Eglinton nicht zu sehr ermüden.

Translation: I am so happy to have the power to write to you in this way, and am sure that you are likewise very pleased. I come with many of those dear to us, and we will try to comfort you with our presence. The "better land" is not so far off that we shall not be able to give you further tidings of our welfare; if I had the power I would write more; but I likewise do not wish to fatigue Mr. Eglinton too much.

The conclusion was in English in another handwriting, as follows:—

We leave these facts to speak for themselves. We are certain, now that you have witnessed them yourself, that you can no longer doubt the existence of a spirit-world.

JOEY.

This communication from my mother gave me much to think about. It was impossible Mr. Eglinton could know that my unbelief had been the cause of much grief to her, and that on her very death-bed she had spoken to me of our meeting again in a "better land"—an expression she often made use of. And now upon the slate I read these never-to-be-forgotten words of my dear mother, where, as though intended to be a token of remembrance, they were written within inverted commas. People may say what they will against Eglinton, I am here at my wits' end, but as I was unable to detect the slightest suspicious movement of the hand, or, indeed, anything whatever out of the common, in spite of keeping the sharpest look out, I am forced to believe in the genuineness of this, to me, quite inexplicable phenomenon.

Prejudiced as I have always hitherto been against everything of a supernormal nature, and above all against this belief in spirits, I own myself at last vanquished by the convincing power of these combined experiments, and I now understand how the most obstinate scepticism may be more shattered by one genuine and successful experience than by reading a whole library of books. I only allow that person to be competent to criticise my narrative who has seen and tried for himself, and anyone who is desirous of ascertaining the truth should not fail to take a journey to London, or to experiment with a private circle. He will be amply repaid for his trouble.

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

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Light :

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

SATURDAY, DECEMBER 24th, 1887.

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

CONVERSION.

When men are engrossed in any investigation which appears to be leading up to the solution of an important political, social, or other difficulty, especially if the problem be of world-long history, the concentration of their attention on one or two points becomes so intense that the side-lights which would help are too often in danger of being neglected or altogether forgotten. The evil of this neglect is but too apparent in the treatment of some of the great political and social questions of the day. All history shows how much error has been encouraged by this narrowing, instead of broadening, of the field of view.

In the pursuit of information as to the relations existing between what we may, for want of a better term, call the spirit-world and this world of our consciousness, through channels which, long closed, now again open up vistas of knowledge, we are apt to pass by some of those phenomena which help in a lesser degree to throw light on the difficult problem we are trying to solve. Of these phenomena what is known as "conversion" seems to be of some importance.

That a change, often a sudden one, for good or for evil, does sometimes occur in men's lives under the influence of religious emotion is a fact that will hardly be controverted. It would be a strong thing to deny some of the "conversions" claimed even by such wild societies as the Salvation Army; but were they denied, the cry for mercy that often went up after the impassioned pleading of Wesley and Whitfield cannot so easily be disposed of. The "penitence form" may be surrounded with fraud, and it probably is, but the repentance and changed lives of the degraded miners who listened to the founder of Methodism were quite another thing. To "fall into the fountain" means the pseudo-respectability of tambourines and concertinas, and a passport to the good graces of certain well-meaning and well-placed, though feeble, folk; to become a "Methody" meant the jeers and scoffs, nay, the persecution, not only of their fellows, but often of their employers and patrons. Yet they did become Methodists by thousands, and the work of Wesley remains to this day.

The phenomenon is rarer now, for on the whole the intelligence of people has increased, and conversion ap-

pears to require generally a low form of development. It is difficult, however, to dissociate this sudden change from direct spirit action on those who are thus changed. Given certain unusual conditions, one may well suppose that opportunity is seized by merciful agencies to operate, even though it be by substituting one form of selfishness for another. The selfishness which makes a man want to save his soul is better than the selfishness which takes account only of the coarse appetites of his body. It may not be a very grand thing to be frightened of hell fire, but it is better than not being frightened at all.

The case seems to be that both teacher and taught get into the semi-ecstatic condition in which spiritual influence is most easily used, and then conversion is the result. Unfortunately this approach towards the spirit-world, the "throne of grace," as it is called, is generally made by people to whom that spirit-world is only known through the veiled language of religions whose real meaning they have not penetrated. The door is opened, but opened in the dark. In the case of men of high resolve, like John Wesley, it is conceivable that pure agencies, though not necessarily strong ones, enter in, and then conversion is on the whole a good thing. But among those who in one way or another, by fervent praying, by noisy demonstrations, by continued and wearisome singing, contrive to get themselves and those about them into a condition favourable to spirit impact—as dervishes and others do—among these there are but few whose purity is such as to draw only holy influences about them. The legion of evil is ready, and the "dweller on the threshold" pounces on his prey. What a "revival" means those who have seen its effects can best tell.

If these remarks are founded on a right understanding of the meaning of conversion, and we think they are, some of the difficulties that beset the investigation of Spiritualism have some additional light thrown on them. When the impact between the two worlds is brought about under good and pure conditions, the result is on the whole favourable; when otherwise the result is not only unfavourable but disastrous.

Even at its best, "conversion," being an unintelligent surrendering of the will, is unlikely to be of lasting efficiency. The unworldliness of John Wesley is now represented by a body admirable as to organisation, but of whose spiritual vitality the evidence is not great.

The Kingdom of Heaven is not to be won by any surrender, and the "sinner saved" is perhaps about as bad a representative of that surrender as can well be imagined.

Conversion may indeed become the means of obsession. Not merely is there present the customary self-sufficiency that modern conversion generally means, but there may be a development of positive evil. The seven worse devils may and do come into the sweet and garnished home.

DEATH OF PROFESSOR BALFOUR STEWART.

We regret to notice the premature cessation of a very busy and profitable life. Balfour Stewart, M.A., LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester, passed away, in his sixtieth year, on December 20th. At the time of his decease he was President both of the Physical and Psychical Societies. He had received the Rumford Medal of the Royal Society for his discovery of the law of equality between the absorptive and radiative powers of bodies. He was the author of a large number of scientific works of universally admitted weight and value. But he was best known to those interested in our subject by some too brief and rare addresses delivered from the President's Chair to the Society for Psychical Research, and as joint author with Professor Tait of the *Unseen Universe*.

REVIEW.

OUTSIDE THE GATES.*

The origin and method of production of this work are given in the introduction. Mr. James Gordon, to whom the book is dedicated, had been for many years a warm friend of Miss Shelhamer's, and had received through her mediumship many messages from unseen friends. Among other friends who so communicated was a family—father, mother, and three daughters—who had been closely connected with Mr. Gordon in earth-life. The head of this group approached Miss Shelhamer as she was recovering from severe illness, in October, 1884, and desired to write through her hand a series of articles for the *Banner of Light*, to be called "Thoughts from a Spirit's Standpoint." These form the opening chapters of the present book. He further informed her that when these were complete he would introduce to Miss Shelhamer a spirit who had suffered deeply, and who desired to record her experiences. These are contained in *Outside the Gates*, which consists of nine chapters, containing under allegory much that is instructive and true, so far as our own experience confirms what is there told.

Next came one of the daughters who contributed the other narratives that are contained in this volume, with the exception already mentioned, and "What I found in Spirit Life," which was given to the medium by the youngest daughter, Susie.

We have said that these narratives give, in a very acceptable form, much excellent spirit-teaching largely in accord with that given under suitable and good conditions by other spirits through other mediums. Take, for example, that great truth so much insisted on by spirits, so little realised by us in our daily lives, that the man makes his own future, is responsible for his own acts, and that the deeds done in the body reflect upon the spirit, and must, if evil, be undone and atoned for in shame and remorse. Here is a short excerpt which conveys truth such as is found taught by many another unseen teacher.

As one of many spirits whose duty and mission have been largely found in ministering to spirits suffering pain and misery, I have been brought into contact with souls whose keenest anguish was caught from remembrances of the wrong they had done on earth. Deeds of unkindness, acts of oppression, words spoken harshly, but little thought of at the time they were expressed, have been recorded on the tablets of memory, and here in the spirit-world reappear to discomfort and confuse the soul. If the memory of little unkind acts brings an intense pain, what shall be said of those heavier deeds of oppression and of injustice that crowd and torture human beings with remorseful energy? When a disembodied soul awakens to the truth that he has deeply injured a fellow-being, has defrauded another of his rights, has done evil to others, the lash of remorse is like a scorpion's sting to his quickened nature.

Or again, the methods by which the spirit progresses are laid down as purely altruistic—self-sacrifice, devotion to the good of others, unselfish love.

This is the law of progress: and love is mightier than wisdom. We gain our own elevation, and find our own development in developing our fellows, and in elevating the human race. The Philanthropist (as it is put in "M.A. (Oxon.'s)" *Spirit Teachings*, which in a didactic way puts many truths that are brought out in narrative form in this volume)—the Philanthropist is the wisest man, the greatest benefactor to his species, and so in the way of greatest development himself.

We might select many points for commendation: but we content ourselves with a word of praise for the gentle, sincere, and earnest spirit that pervades the book, and a recommendation to parents and guardians to use it in the training of the young. Spiritualists weigh too little the harm that may be done to the budding intelligence of the child by charging it with crude or false ideas that will have to be thrown over as the mind develops: nor do they fully

* *Outside the Gates*, and Other Tales. By Miss M. T. Shelhamer. (Boston: Colby and Rich,—1887.)

realise that to leave the mind fallow is to hand it over to the growth of intellectual weeds which will one day have to be rooted up. We have got together so much broad truth now that we can afford to teach our children what we have learned.

PEACE UPON EARTH!

Across the roar and glitter of the town
I hear thy merry bells, O Christmas-time!
I see the sparkle of thine icy crown—
I hear again that old familiar chime!
Peace and good will to men: on earth fair peace
Shall reign unconquered until time shall cease.

Good will towards men! Strike up the merry song:
That we are over-warmed and over-fed
Speaks but of rites that to this time belong.
'Tis not *our* faults if on the streets' cold bed
The poor are couched: our doors are thick: our hearts
Warm to each other as the day departs.

* * * * *

Peace upon earth! What is mysterious Peace?
Dost know it, faithless wife, or sad-browed girl,
Sold to the highest bidder? Will ye cease,
For simple Peace, fond fashion's blithesome whirl?
Dost hear it crush its victims? Bells, ring out!
King Christmas, raise once more thy merry shout.

Peace upon earth! ah, come, divinest Peace!
Open the hearts that seem so cold, so chill:
Let Christmas weave his spell, Love's powers increase
And fairer hopes and aims their work fulfil!
Thus Peace on earth shall reign in truth once more,
And prove our hearts still honest at the core.

J. E. P., in the *World*.

"CHRISTMAS ECHOES."

By "LILY."

Hark! A far off echo sounding!
Hark! It nearer comes! Rebounding
Through the heavens! now resounding
Here on earth in grand refrain;
"Joy throughout the realms of Heaven,
Unto earth a Son is given."

Who is He, whose praise resoundeth?
Who, for whom such love aboundeth
That for joy each heart reboundeth
When is heard that song of songs,
Hymn'd throughout the realms of Heaven,
"Unto earth a Son is given"?

He it is, whose spirit yearned
Earth to succour; whose soul burned
To redeem us: and returned
Thus to earth on mission high:
Join then in the song of Heaven,
"Unto earth a Son is given."

Unto earth again He cometh,
Unto those His Soul so loveth;
Hark the note! The signal runneth
Through the heavens once again,
"Joy throughout the realms of Heaven,
Unto earth a King is given."

Yea, He comes in kingly glory,
Finish'd is His earth-life's story
By His sacrifice so gory:
Now, in Majesty He comes!
Join then in the song of Heaven,
"Unto earth a King is given."

Yea, in glory and in power
Comes He now to claim the dower
Earn'd by Him in that dread hour;
Comes in love, His own to claim:
Sing ye then the song of Heaven,
"Unto earth a King is given."

Nearer, ever nearer, draws He,
Watch! The hour dawns before ye;
See ye not His angels warn ye?
Hear ye not their joyful call,
"Sing with us the song of Heaven,
Welcome to our King be given"?

Welcome Him with song and lyre,
Joining with th' angelic choir
In the soul's intense desire
Him to welcome fittingly:
Joy of joys, He comes from Heaven
Welcome to our King be given.

JOTTINGS.

Odd causes lead to curious results. The building of a new hall at Belper for the public advocacy of Spiritualism, and a largely-increased interest in the subject, have moved the Rev. T. Crossland to do what he can to advertise the subject by the free circulation of a twelve-years'-old sermon on "Spiritualism, the Ancient and Modern Witchcraft." We do not think that any particular good will accrue from this attack. It is not sufficiently able or smart. As a consequence no harm is to be apprehended. The reverend gentleman is desperately dull and very inconsequent in what passes with him for argument. Our friends at Belper may rest content with the advertisement so given to them. The sermon is perfectly harmless, flat, stale, and wholly unprofitable. It cannot hurt a child.

* * *

Mr. T. A. Trollope's reminiscences include some of D. D. Home. The *Spectator*, commenting on these reminiscences of what it calls "Home, the Spiritualist"—as if there were no other of the race—makes a statement, which no reviewer ought to make except seriously and with evidence to back his opinion. "He (Mr. Trollope) thought, *we fancy*, that he (Mr. Home) was an impostor." Very distinctly and very decidedly the *Spectator* has no right to "fancy" about the matter. It should be sure before publishing any such statement, which, as it stands, is wholly valueless and utterly misleading.

* * *

There is a story quoted in our contemporary's notice which is very unimportant, but which is certainly more noteworthy than the question to which the writer fussily runs off. The evidence for the continued existence of a *dead* person is slurred over: this that follows is the really important matter. "Mr. Trollope, in speaking of his first wife, says she was descended from a Brahminee of high rank. . . . We wish he had amplified this notice a little more." Here is matter of moment! Perish the dead!

* * *

What a strange sense of proportion and fitness some publicists seem to have! The *Spectator* is not often in touch with public opinion, but it is a striking instance of this defect that it should attach importance to a totally unimportant and uninteresting matter, and ignore or shelve a problem in which its editor has been pretending to concern himself for years.

* * *

The *St. James's Gazette* gives us this. No doubt a clairvoyant would make gold by discovering gold. Simon Magus tried some experiments in a parallel direction and got his answer. "Thy money (gold) perish with thee." It is the old desideratum of the *Times*. Tell us the winner of the next Derby.

"The search for gold likely to take place in Wales owing to the recent discoveries that are at present attracting so much attention affords a rare opportunity for Spiritualists and Clairvoyants to test the powers they are supposed to possess of finding things hidden beyond the range of ordinary human vision. It is a curious fact that a really remarkable gold discovery was made in Wales in the early part of the present century by supernatural instrumentality. In 1827 a woman returning home late at night from market saw a spectral skeleton standing on a burial-mound or barrow that had existed from time immemorial near Mold, in Flintshire. The skeleton, she alleged, was clothed in a vestment of gold which shone like the noonday sun. But little credence was placed in her story until about six years later, when, on the barrow being cleared away for agricultural purposes, it was found to contain, besides urns and burnt bones, a complete skeleton, round the breast of which was a corslet of pure gold. This interesting relic of antiquity was subsequently deposited in the British Museum. There can be little doubt that an enterprising Clairvoyant, or indeed any energetic person of mystic tendencies, might do a roaring business in the gold discovery line if he or she could boast one such success as that which attended the strange vision of the Flintshire woman sixty years ago."

* * *

Our readers will see that we have frequently noticed matter that has appeared in the *New Age*. We have found much that is of interest to Spiritualists in that journal, and have not been slow to praise its general appearance and bright paragraphs. We learn now that it is in the hands of a well-known Spiritualist, whose knowledge of the subject accounts for the welcome that Spiritualism finds in its pages. We are not at liberty to mention his name, but our facts are accurate.

* * *

The *Two Worlds* contains a lecture by H. J. Maguire delivered at Salem, Oregon, U.S.A.; also an historical sketch by William Britten, "The Mystery of St. Dionysius; a Miracle

of the Ionian Isles"; an excellent editorial on clairvoyance on public platforms, and a full account of the work of provincial societies.

* * *

We regret to see, from *The Medium*, the death of Frank Herne, who had been for a long time in a very bad state of health. Mr. Herne in days long gone by was an excellent medium for physical manifestations.

* * *

More Light comes to us from Greytown, Wairapa, New Zealand. It is devoted almost entirely to what is required in that distant country—the elementary questions concerned in Spiritualism. It has a useful extract from a lecture by James Abbott, already quoted in "LIGHT."

* * *

The Soul, which is a development of Mr. Whitlock's "Facts," is a very distinct step in advance. It opens with an article by the Rev. Minot Savage, which we hope to quote in an early issue. It has also a valuable article by Professor Henry Kiddle, on the need of soul culture, and a paper by the Rev. O. P. Gifford, which we shall also reproduce.

* * *

"Mental Healing," by the Rev. William Gill, and a number of "Facts" similar to those with which Mr. Whitlock has made us acquainted, go to make up a very excellent first number. The paper is well printed, and is a distinct gain to us, both in matter and form.

* * *

Lucifer is improving with every number. The present one, No. 4, has an article addressed to the Archbishop of Canterbury, which his Grace will find curious reading. The writer seems to expect a reply. We don't.

* * *

"Emerson and Occultism," by Charles Johnston, F.T.S., deals with some of the philosophy of that eminent man, placed in a light which is new and instructive. "The Blossom and the Fruit," by Mabel Collins, is continued, and is as good as the previous instalments have been. Some readers seem to have taken exception to the love passages in previous chapters, which they think are a little too sensuous and not up to the severe standard of Theosophic thought. It seems to us that there is a deal of human nature in them, and that Theosophy cannot afford to dispense with that which is common to humanity. They will probably find a development in the future story, and perhaps an explanation. "A Remarkable Christmas Eve," by the Countess Wachmeister, is an excellent short story.

* * *

We cannot get away from Socialism now-a-days, and a Socialist student of Theosophy gives us his impressions of the connection between the two subjects. Mr. W. Ashton Ellis discusses the question whether the doctrine of Reincarnation throws light upon the birth into this world of infant geniuses, such as Josef Hofmann. Whatever the explanation may be, that extraordinary phenomenon finds no explanation from our ordinary theories.

* * *

Interesting correspondence and many thought-provoking answers to questions make up a valuable number.

THE CHRISTMAS HOLIDAYS.—The rooms of the London Spiritualist Alliance will be closed during Monday and Tuesday next, and will be re-opened on Wednesday morning.

Be still, be wise, be brave! The world is all before thee; its *pain* will soon (how very soon!) be over; the *work* to be done in it will continue through eternity. Oh, how fearful, yet how great!—CARLYLE.

THE JOY OF SYMPATHY.—Who does not know the pleasure of that moment of nascent communion, when argument or expostulation has begun to tell, conviction begins to dawn, and the first faint thrill of response is felt? But the joy may be of two very different kinds—delight in victory and the personal success of persuasion, or the ecstasy of the shared vision of truth, in which contact souls come nearer to each other than any closest familiarity can effect. Such a nearness can be brought about by no negation however genuine, or however evil may be the thing denied.

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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.]

Obsession.

To the Editor of "LIGHT."

SIR,—In your number of December 17th your correspondent, "G.R.S.M.," tells us, "By obsession is meant the lending of one's body to controls." I had thought it was all the other way. Let us look in our dictionaries; there we find that *obsession* means something quite different to lending, yielding; it means being beset, being laid siege to. Our Protestantism has etiolated the commonest understanding of old terms in Spiritualism (by which I mean non-materialism as used in religion and philosophy), or we could never put the yielding to an attack for the attack itself. The Roman Catholics understand the difference perfectly; we, apparently, do not.

When D. D. Home, the delicate, religious lad of eighteen, whose aunt found fault with him for too strict attendance at spiritual meetings, was suddenly awoken, terribly frightened, and kept awake all night, by rappings on his bed, which he heard for the first time, and which were quite *unsought* by him, that was obsession. When he came down to breakfast, frightened and agitated at what he had heard, and found the rappings continued on the breakfast table, like the tattoo of a drum, to his own horror and the scandal of his aunt, that too was obsession: but nobody can say that then, at the beginning of things, he *lent* himself to the obsession, whatever he might have done afterwards in the unequal combat, believing as he did that the obsessor was his mother. So it was with Miss Cook and the rest of the young physical mediums from forty to fifteen years ago. Let us give things their right names. Let us not put the passive for the active, the besieged for the accomplice, instead of the sometimes victim, of the besieger. Nor let us put the youthful yielded under protest, in the same category with the *voluntary seeker*, which implies that he is his own obsessor. Obsession and possession are as common, perhaps, as ever; only that the victims are now shut up in madhouses instead of being left loose to trouble passengers on the wayside. Who can doubt that the clairaudients are obsessed in spite of themselves, or, let us call it, opened to conversation from the other side? In the *Daily Telegraph* of August 19th, 1885, it is alleged: "Half the unfortunate creatures in our madhouses fancy that they hear voices." I differ in the term "fancy." I believe it to be clairaudience, quite as real a thing as the faculty of hearing with our outer ears. Religion is usually the cause. The reason why Spiritualists do not go mad, like other people, is because they understand these things, and do not foolishly believe all that they hear, and know that it is almost a common thing, and utilise the good they hear for the good of others, as well as themselves, repudiating the evil with scorn. If once a man has had his ears opened spiritually, I do not believe he ever loses it, though it may be at times more frequent than at others, whether he remains in a madhouse or not. I am so obsessed; but I never was shut in a madhouse. I do not lend myself to it, it lends me. I have been clairaudient for more than thirty years, but I never was so unwise as to tell it to my family doctor, or even to my family; and as to heeding what is said, I should no more think of being "controlled" by it than I should by the language of a parrot. Like other mediumship, I do not think you can go far wrong if you hold to the good advice given by "M.A. (Oxon.," in the last page of "LIGHT." I have never heard a bad word, but I have heard words untrue and words to vex me, probably so intended. It always comes waking me out of my sleep. It came upon me first a few days after my first séance, to which I was inveigled under the colour of a small family party, without the slightest intimation that Spiritualism would be introduced. I have often disputed what I heard, and sometimes commanded the spirits to be off, for the last thing I would suffer would be a control; but I have heard much that I should be sorry to lose. I cannot, however, dispute what I have seen clairvoyantly, and which power came with the hearing. I do not know how to dispute it, nor do I wish it; that, too, is lasting. And I don't the least believe that they are spooks or elementals; but I think it is very probable

that the latter exist, though I do not think that they can talk English, even if they may possibly gibber, though I never heard them do so. AN OBSERVER.

Healing Cancers at a Distance

To the Editor of "LIGHT."

SIR,—I am now treating six cases of *Cancer*, in four of which the cancers have come away already, or are continuing to leave the patients, through my simple process of "Laying on of hands,"—followed by the use of Magnetised Oil and Water. But two of them are so extraordinary, that it will probably be acceptable to your readers—and astonish the medical faculty throughout Europe—if I briefly state the facts, as furnished by the husband of one of the patients, and the other patient herself, in the letters enclosed for your inspection.

MRS. CHARLES RICHINGS' CANCER CASE.

On the 27th October last, Mr. Charles Richings, a miner, of 28, Strand-street, New Shildon, Durham, wrote, asking if I could send "Enethink to relieve his wife, whose sufferings were very severe, through a Cancer in the womb, for about two years or more."

I sent some magnetised oil and magnetised ointment; and my "Will-power" every morning at eight o'clock to her, and five other cancer patients, and on the 5th November her husband again wrote, stating "there was a small portion of the Cancer come away, the last day or two."

On the 17th November he wrote for another supply of my "Oil and Ointment," adding that his "wife was a great deal better, her appetite better, and the Cancer was coming away every day, now!"

On receiving this wonderful report, I wrote asking him to send me the cancers, preserved in spirits, to which he replied on November 26th, saying, "They were very sorry, that I did not let them know sooner, for they could have sent me the bottle full; but they saved it till it turned bad, and they had to do away with it, the day before they received my letter; and that more than half of it came away on Tuesday at three o'clock, with a severe pain. And as I asked what the doctor said, he told them it had gone too far for an operation; but he recommended them to go to a doctor at the Newcastle-on-Tyne Infirmary, and he told them it was a very bad case, and (they) could not do anything with it. And we send you a small portion of the Cancer with this post."

I received a small bottle half full of Cancer, resembling those which have come from Mrs. Ann King (already published) and three other patients.

To-day I received another letter, acknowledging the receipt of a small parcel of oil, adding that "his wife had been a little better that week, thanks to you (me)."

As no one living, that I am aware of besides myself, has this power, or gift, of curing Cancers, and therefore no one can supply information as to the effect of my treatment—of "laying on of hands," &c., it may prove acceptable to those most interested, if I add, that the "power" appears—from a reference to all my other cancer cases here in London, Australasia, and the United States (amounting to Nineteen that I have recorded)—to have the effect of destroying at once the vitality of the Cancer, throughout its widespread ramifications! Because the "terrible cancer pains," known only to the poor sufferers themselves, cease immediately, until the Cancer begins to take its departure, when the patients describe "bearing-down pains!" continuing till the Cancer is discharged, apparently to the extent of the portion dislodged. And this process is continued from time to time; varied only by the continuous flow of dissolved and apparently recently-formed portions, with the roots or fibres (of which I have wonderful specimens). This "flow" has more or less *mucus* and *fætor*, according to the age of the cancerous portions ejected!

Some few doctors, I believe, share these opinions; and one gentleman, a physician of repute in New Zealand (Dr. J. Kilgour), has written me a letter intended for publication, giving his theory as to how my cures are effected. This was written after a three days' visit, and examination of a remarkable cure of Cancer, in Auckland, New Zealand, which had baffled the skill of thirteen doctors and hospitals. I shall be happy to place it in the hands of any scientific journal which will publish it!

HEALING AT A DISTANCE—ABOUT 250 MILES. MRS. G. HARLE'S CANCER CASE.

On the 23rd November I posted to her address (Ouston New Houses, Chester-le-Street, Co. Durham) some magnetised oil and salve, with full instructions how to use them. And on the 27th November she reports to me: "I write to let you know, that I feel a good deal better. I have not the itching or smarting now, nor the bearing-down. . . . I felt your power (will-power) come three mornings; and I feel a great deal better after it has been."

Again on 4th December Mrs. Harle writes: "I write to say I am a great deal better since using your oils. . . . I

have felt your power every morning at eight o'clock ! There has nothing come away, except a thick white fur."

MRS. ROSINA PARRIS'S CANCER CASE.

To the Editor of "LIGHT."

SIR,—I have much pleasure in stating that I have been under Mr. Milner Stephen's treatment for cancer in the womb. His first treatment was on 31st October last; and on the 8th November, the cancer began rapidly to come away; and on the 19th some rootlets came away; all of which I took to him in spirits of wine.

I feel greatly relieved; and am gaining strength daily. Before Mr. Milner Stephen's treatment, I was recommended by my own doctor (Hurst) to the Samaritan Hospital, where Dr. Amound Routh informed me, I was suffering from "Cancer in the womb"; and he referred me to the Cancer Hospital, Brompton; in which I was an in-patient for a week. I was Dr. Snow's patient. I was examined by six other gentlemen, and they came to the conclusion that they were going to remove my womb! This was to be a special operation—special ward and nurse. But as I and my husband thought it too serious an operation, we declined to have it done; and we are only too thankful we so strongly resisted, considering the relief I have found from Mr. Milner Stephen's cancer treatment; which was only placing his hand on the cancer and giving me magnetised oil to inject, and magnetised water to drink, and magnetised salve. I am feeling no cancer pains now, only when the cancer is coming away.—Yours truly, ROSINA PARRIS. Witness, J. JENNINGS.

P.S.—Another quantity of cancer came away yesterday, which I have given to Mr. Milner Stephen.

December 19th.

ROSINA PARRIS.

I have only to add, that these patients had the well-marked "Cancerous Cachexia," which is fast disappearing, as their blood is becoming purified by drinking the magnetised water.—I am, yours faithfully,

G. MILNER STEPHEN, F.G.S. (Lond.), F.R.S. (Aus.)

Seance with Mr. Husk.

To the Editor of "LIGHT."

SIR,—A séance was held in our house with Mr. Husk on December 15th, and as, to my mind, there is nothing so convincing to non-Spiritualists (many of whom I know are readers of "LIGHT") as descriptions of successful meetings, I beg to forward you an account of the séance witnessed by, I can honestly say, ten cool-headed, shrewd, and observant persons.

The room being made dark, we seated ourselves round a table on which was placed a heavy musical box, a "fairy bells," and two large pieces of cardboard covered with luminous paint. Mr. Husk's hands were tightly held by two lady friends. In a few minutes the well-known voices of "John King," "Ebenezer" and "Christopher" were heard. The "fairy bells" were lifted up and swept round the room, giving forth music the while. The musical box was wound up and lifted into the air also. Whilst it was playing "Ebenezer" suddenly stopped it, and at our request, struck on it, or rather in it, three notes, then two notes; set it playing three bars of music; stopped it again and so forth—a feat rather difficult for an ordinary being to perform, seeing that the works are protected by thick glass.

After some more physical phenomena "John King" ordered the ladies on each side of the medium to let go his hands, as he intended taking the medium behind some thick curtains in the room (for we had prepared no cabinet) previous to giving us full-length materialisations. This being accomplished, we moved away the big table and seated ourselves in horse-shoe shape round the room. In a little while the curtains were parted, and the immense form of "John King" (a head and shoulders taller than Mr. Husk) was seen by the bright light of the luminous slates held in his hands. He walked forward into the room, showed himself to each sitter, and then disappeared. Again he came, this time holding a large brilliant light, known as "John King's lamp." He materialised, and walked about three times with this light, and then disappeared.

The next two forms were, first, the mother of one of the sitters, who was recognised directly; and secondly, a tall, dark man, known to me as a drawing control. The latter walked round the room two or three times, and was a very fine materialisation. "Christopher" was the next to appear; he was about four feet five inches in height. After him came the form of my aunt, a tiny woman of about four feet. We recognised her directly as she had been peculiarised on earth, by her stature and face. These two walked twice round the room. The next

form was that of a Dutchman, who spoke a few words of Dutch. After he had gone, "Ebenezer" materialised and dematerialised himself in the centre of our horse-shoe circle. He slowly grew to the height of seven or eight feet, then gradually became smaller and smaller again, till he was but a tiny heap of white on the floor, when he was forced to drop the luminous slates.

The last materialisation was "John King," who, pulling aside the curtains, lifted the medium, chair and all, into the centre of the room, and then showed himself, first behind, then beside the medium; we all saw the forms distinct and separate from one another. For two or three minutes "John King" stood thus, and then disappeared.

Thus ended one of the most convincing séances I have ever witnessed. The conditions were, of course, "John King" said, unusually harmonious.—Faithfully yours,

8, Manor-road, Forest Hill.

MARIE GIFFORD.

Clairvoyance.

To the Editor of "LIGHT."

SIR,—I have permission to send you the following excellent tests of the clairvoyance of our hostess, Mrs. Alfred Wedgwood.

After dinner on Friday evening, Mr. Stapleton Cotton (43rd Light Infantry), who possesses great mesmeric power, proposed that he should place in the hand of Mrs. Wedgwood a pocket handkerchief he had brought with him for the purpose of trying to get a description clairvoyantly of the owner. On our agreeing, in a very brief space of time Mrs. Wedgwood commenced:—"I see a young lady with dark hair, grey eyes, pale complexion. She is dressed in grey, and has a habit of looking up—so. There is a sister much like her; I see them both; her mother and father also. The mother is rather stout, an important sort of individual; the father is tall and thin; the daughters take after the father. I see them in a room." Then came a description of the room, which together with that of the individuals was, as Mr. Cotton informed us, all perfectly correct.

Again, on Wednesday afternoon, I suggested that we should experiment, and that Mr. Cotton should place any small article then in his possession in our clairvoyant's hand, he not being prepared this time with another person's property. The article we decided upon was a certain trinket suspended to his watch chain, when, without anything more coercive than "afternoon tea" and earnestness of purpose, Mrs. Wedgwood began:—"I see an old man, with a long grey beard: his eyes are sunken, and he wears a sort of vestment. He stands by a door. I have just peeped in. Many people are there; Mr. Cotton is among them. The old man wears an apron, red and blue on it. Wait a minute, I'll go in." (Pause.) "No, I can't, they won't let me. They keep me back, that old man does." ("I would if I were you," from me.) "I'll try again. No use; he drops a curtain before me. There he stands at the door, with his grey beard, sunken eyes, and red and blue apron: but he won't let me in, it's no use."

As no more was forthcoming Mr. Cotton informed us that the trinket was a Masonic jewel, and that the description was an accurate one of the Tyler and his apron, as he was wont to appear at the Mark Lodge in Bangalore. To him (Mr. Stapleton Cotton) this was a perfect test, and, indeed, I may say to us all present.—Faithfully yours,

Folkestone.

CAROLINE CORNER.

"The Alchemist."

To the Editor of "LIGHT."

SIR,—A question from the Rev. J. H. Williams, in the last number of "LIGHT," recalls to my memory the circumstance that some fifty years since I edited a serial called *The Alchemist*, and wrote in *L'Ambassade* (a sort of preface) the passage quoted in "LIGHT."

I can quite endorse Mr. Williams's opinion that our *Alchemist* was composed of very light literature indeed, such as might perhaps be expected from an editor and correspondents, few of whom exceeded the ripe age of seventeen. I rather hoped that the only copy still existing was in an old box in my possession—preserved on account of two or three interesting papers contributed by Mr. J. Faulkner, who wrote the *History of Chelsea*.

I only regret that I cannot remember anything likely to aid Mr. Williams in his search for the publication whose dropped designation we took.—Faithfully yours,

4, York-street, Portman-square.

HENRY SPICER.

December 14th.

London Occult Society.

To the Editor of "LIGHT."

SIR,—Allow me to inform your readers of the work done by the London Occult Society. We have circulated nearly 3,000 copies of our literature this year. We believe this to be a good method of sowing the seed of occult truth. We have also had many successful sances and lectures, and are making way, not only in London, but in the country. Permit me to ask your readers to help us, either by becoming members of our society or by helping us to make the society's organ, the *Spiritual Reformer*, monthly with the New Year. We feel that could we only get sufficient subscribers to enable us to do this we should be able to do much real work for the Spiritual cause. All disposed to help please address me by letter as below.

A. F. TINDALL, A. Mus. T.C.L., President.
30, Wyndham-street, Bryanston-square, W.

The Persistence of Dogma.

To the Editor of "LIGHT."

SIR,—Accepting the editorial lead in "LIGHT," of December 10th, under this head, I am not either about to argue as to the tenets of the neo-Buddhistic school, or to discuss the merits of Church dogma, but shortly to suggest that the claims of either may very plausibly rest on just such an exceptional presupposition of divine and universal knowledges as are repudiated by the judgment of this life because perhaps its latent intuition is not yet evolved. "When a man pointing to a road from one place to another says, 'That is the only way,' it implies perfect knowledge of the district on the part of the speaker, and this possession is undoubtedly implied whenever any man or body of men asserts that his or their way is the only way of salvation."

So much is fair by way of objection, if indeed people insist on different ways as being the only way. This shows that they have not any such perfect knowledge of the matter dealt with as they suppose. But are the ways proposed so really diverse? That this phenomenal existence hangs about a motive centre everywhere which implies the whole of living law proceeding thenceforth is not doubted by the most sceptical of rationalists. The demur remains as to the ability of the human understanding in relation to this. The principle of universal existence, however, being included in each individual makes the access which is exceptionally claimed possible under certain conditions, which are not allowed for by modern objectors, who, being conversant only with the ordinary plane of life, do not take into account the intersperation of consciousness that supervenes by the separative process of regeneration. Mystical theology deals with no other condition in fact, and by import of this new inception, intellect, or faculty for wisdom, the first philosophy also runs and rests.

Existence is itself the mystery of mysteries, and the only mystery that remains everywhere to be identically proven for the discovery of truth. Nothing that is not true, however, or simple as a countersink, can coalesce with catholic truth. Hence the Creeds which proceed on the presumption—a presumption already supposed proven—of such divine truth being accessible by faithful souls. Truth alone is its own witness, as Lord Bacon says, "Howsoever these things are in men's depraved judgment and affections, yet truth which only doth judge itself, teacheth that the inquiry of truth which is the wooing of it; the knowledge of truth which is the presence of it; and the belief of truth which is the enjoying of it; is the sovereign good of human nature. The first creature of God in the works of days was the light of sense; the last was the light of reason; and His Sabbath work ever since is the illumination of His Spirit. First He breathed light upon the face of the matter or chaos; then He breathed light into the face of man; and still He breatheth and inspireth light into the face of His chosen. Certainly it is Heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the pales of truth."—*Essay on Truth*.

As to what truth is, or what he means by it, theologically, the Chancellor is less explicit; his intellectual glance is favourable nevertheless. "Know ye the truth—the truth shall make you free" seems to mean freedom indeed, not from itself or from true doctrine surely, but from the falsehood in which the lives of men are so fast bound as not to perceive the bondage they are in, or how to set about clearing the tares that have grown up about religious dogma without risk of destroying the wheat also. Dogma is needed for the maintenance of doctrine. Is it not better to endeavour to educate the understanding up to a faithful comprehension of the defences of lost wisdom

than to set about in ignorance to pull her houses down? To conclude in the good words of your correspondent, "Nizida," "We have a great deal to learn. Indeed we have to go back to the very foundations, and learn the causes at work behind the phenomena which have primarily attracted our attention, and like the dazzling rays of a light to which the eye has long been accustomed, have blinded us to the nature of the light itself. As our mental vision clears and steadies itself, we shall begin to appreciate things at their true value. Meantime, until that does take place, we mistake shadows for the real objects upon which our intellectual vision should be fixed."

M. A. A.

"Elementals; or, Nature-Spirits."

To the Editor of "LIGHT."

SIR,—Your correspondent, "G. R. S. M.," touches upon subjects which can scarcely receive within the limits of a letter that treatment which would give him the "help" for which he so irresistibly pleads. I propose, therefore, with your permission, to embody the ideas and opinions I have formed in the investigation of these subjects, in a series of short articles, which I sincerely hope he, in company with those "others" to whom he alludes at the close of his letter, may find useful.

I am myself but a student of Nature's mysteries, and must necessarily plead guilty to much ignorance; but the small amount of knowledge I have gained during an experience and investigation of the occult mysteries of life,—which have been of the closest kind possible to me, and which have had no interruption for upwards of thirty years,—I will gladly place at the service of fellow-students, to accept or reject as they please.

I will not say that the ideas I formed at the beginning of my experiences have not changed. They have had to change as completely as man's ideas upon cosmology were changed by the knowledge that the earth revolves around the sun, instead of its being all the other way. In short, we live in a world of appearances, and things are not what they seem. In this life we have to be continually removing the scales of these appearances from our eyes, to arrive at true knowledge. All our ideas concerning God and the next world are what appear to us to be correct; but as we approach nearer the goal of wisdom and perfection, things gradually assume an aspect more consonant with the great eternal truth, and our ideas have to adapt themselves to the higher plane of knowledge which has been opened within us.

I do not think the highest aim and object of Spiritualism is yet fully understood by the majority of those who have been attracted to its study; and I believe that the whole aspect of Spiritualism now wears is destined to be changed, from the fact that it must adapt itself to the progress of mind and thought on the earth. The form which that progress will take we can none of us define, any more than we can define the grand outcome of human progress at any period of the world's history. We ourselves are bringing it to birth, aiding its consummation. It is the moulding effect of life, of nature, in, upon, and through us.

I hope to take up "G. R. S. M.'s" suggestions one by one, and treat of them more at length. To his inquiry as to what books he can be referred to for information upon the "elementals," I must reply that I have found aggravatingly little about them in books; but nearly all works upon Occultism treat of them.

To your correspondent "H. B. L.," I will reply that I hope ere long to set forth to some extent such knowledge as I have been able to obtain concerning "elementals," their "nature, constitution, and functions." Further, that everything in existence, spiritual, astral, or material, serves God and Nature in the unfoldment of the great cosmic plan; sub-human entities are, therefore, the "servants of the Most High," as "H. B. L." expresses it. *Genii, fairies, gnomes, Undines, &c., &c.*, are names given to different genera or classes of nature-spirits, according to the elements which they inhabit, their powers or functions.

They might certainly have received different names, but since those are the names by which they are known, I must conscientiously say, although it may appear very foolish to do so, that I do "believe" in the existence of "fairies, gnomes," &c., for a very good reason. I know they exist, having had proofs thereof which are generally considered sufficient even by the most sceptical—i.e., ocular demonstration and personal experience.

I do not know what "H. B. L." would term the "spirit-land," unless it is the astral world immediately surrounding our material world, wherein these entities embody that malignity which man himself has given birth to, and thus become themselves "malignities," "malevolences," &c., &c., as well as, on the other hand, they may be the opposite.

I would also offer the humble suggestion that we cannot "dispense" with facts once proven, although we may dispense with a "belief" in that which we do not desire to believe.—I remain, sir, yours faithfully,

NIZIDA.

TO CORRESPONDENTS.

The communications of "Rama," "P.," and others are necessarily deferred.

"LIGHT" SUSTENTATION FUND FOR 1888.

List of promises and remittances received to date :-

	£	s.	d.
Hon. Percy Wyndham	20	0	0
A. Calder	15	0	0
"Lily"	10	0	0
The Misses Ponder	10	0	0
A Friend	5	5	0
C. C. Massey	5	0	0
Stanhope T. Speer, M.D.	5	0	0
A Friend (per "M.A. (Oxon.)")	5	0	0
Mrs. Rudd	5	0	0
G. Wyld, M.D.	3	0	0
N. Fabyan Dawe	3	0	0
Morell Theobald	2	10	0
G. Pearce Serocold	2	2	0
Hensleigh Wedgwood	2	2	0
"V."	2	2	0
"Anon"	2	2	0
"C.A.P."	2	0	0
J. M. Templeton	2	0	0
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D. G. FitzGerald	2	0	0
Mrs. Sainsbury	1	1	0
Mrs. E. M. James	1	1	0
Mrs. E. Carter	1	1	0
Miss Everard	1	1	0
T. Pole	1	1	0
G. D. Haughton	1	1	0
"C. E. J."	1	1	0
Mrs. Filby	1	1	0
"S. R."	1	0	0
"E. M."	1	0	0
Miss Philipps	1	0	0
G. C. Frames	1	0	0
"A. M. L."	1	0	0
Mrs. Cowley	1	0	0
Mrs. Mackinnon	1	0	0
A. Glendinning	1	0	0
E. T. Sale	0	10	6
F. W. Thurstan	0	10	0
T. Bell	0	5	0

We beg respectfully to ask that this list may be completed as soon as is convenient. Time presses.

Subscriptions or promises should be sent promptly to Mr. B. D. Godfrey, office of "LIGHT," 16, Craven-street, Strand, W.C.

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. Elliotson 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. Herber* Mayo, F.R.S., &c.

*Professor F. Zollner, 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-Clavaire, 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."—*Aftonblad* (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. 2. 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 FRANCOISE.—"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,' 'somnambule,' '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 everything 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.*