

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

The current number of *Blackwood* contains a further instalment of Mrs. Oliphant's "Little Pilgrim" Papers. "On the Dark Mountains" is not equal to those which have preceded it, though it is full of interest. The Pilgrim has by this time looked into some mysteries in the course of "her promotion in another world than ours." She had seen "what the dealings of the Father were in the hearts of men, and how, till the end came, He did not cease to send His messengers to plead in every heart, and to hold a court of justice that no man might be deceived. . . . And it had been permitted her to read in the archives of the Heavenly country the story of one who, neglecting all that the advocates of God could say, had found himself . . . in the midst of the land of Darkness—that region in which the souls of men are left by God to their own devices, and the Father stands aloof, and hides His face and calls them not, neither persuades them more." This is the old Jewish idea: "Ephraim is joined to idols: let him alone." I do not believe it. The notion of a soul being saved because an Omnipotent Being chooses to draw it into paths of rectitude, and being damned because in the hour of need He refuses to intervene, is, to me, abhorrent. I will have none of such doctrine, come whence it may.

No wonder that the Little Pilgrim is disturbed. This doctrine of personal non-intervention, which replaces the orderly evolution of a soul struggling up to light, shocks her. She would willingly go herself as a missionary, but reflects that she cannot. (What a comment on the idea of God revealed in the above!) And her guide tells her "our faith is without bounds, but not our knowledge." His knowledge is enough, however, to enable him to tell her a truth: "If there be any place where a heart can stir and cry out to the Father and He takes no heed . . . I know not that place: yet many depths I know." That is better, and allegorically expresses truth. "There are some who are stumbling on the Dark Mountains. Come and see." And so they went, how far cannot be put in words, "for distance matters little in that place"—(a touch of true reality)—until they came to a path that sloped downwards to a moorland country, gemmed with mountain flowers:—

"It was like a flowery plateau high among the hills, in a region where are no frosts to check the glow of the flowers, or scorch the grass. It spread far around in hollows and ravines and softly swelling hills, with the rush over them of a cheerful breeze full of mountain scents and sounds; and high above them rose the mountain heights of the celestial world, veiled in those blue breadths of distance which are Heaven itself when man's fancy ascends to them from the low world at their feet. All the little earth can do in colour and mists, and travelling shadows fleet as

the breath, and the sweet steadfast shining of the sun, was there, but with a tenfold splendour. They rose up into the sky, every peak and jagged rock all touched with the light and the smile of God, and every little blossom on the turf rejoicing in the warmth and freedom and peace. . . .

"Those heights rose into the very sky, but bore upon them neither snow nor storm. Here and there a whiteness like a film of air rounded out over a peak, and she recognised that it was one of those angels who travel far and wide with God's commissions, going to the other worlds that are in the firmament as in a sea. The softness of these films of white was like the summer clouds that she used to watch in the blue of the summer sky in the little world which none of its children can cease to love. Watching those floating Heavenly messengers, and the heights of the great miraculous mountains rising up into the sky, the little pilgrim ceased to think whither she was going, although she knew from the feeling of the ground under her feet that she was descending, still softly, but more quickly than at first, until she was brought to herself by the sensation of a great wind coming in her face, cold as from a sudden vacancy. She turned her head quickly from gazing above to what was before her, and started with a cry of wonder. For below lay a great gulf of darkness, out of which rose at first some shadowy peaks and shoulders of rock, all falling away into a gloom which eyes accustomed to the sunshine could not penetrate. Where she stood was the edge of the light—before her feet lay a line of shadow slowly darkening out of daylight into twilight, and beyond into that measureless blackness of night; and the wind in her face was like that which comes from a great depth below of either sea or land—the sweep of the current which moves a vast atmosphere in which there is nothing to break its force."

"Can we help them?" she cried. "It is forbidden that anyone should help." "Each is judge for himself." And the guide spoke further. "There is a country where there is no voice either from God or good spirits, and where those who have refused are left to do as seems good in their own eyes. . . . They go from place to place, if haply they might find one in which it is possible to live. . . . They try all things, even looking for something which the soul may endure. And new cities are founded from time to time, and a new endeavour ever and ever to live—*only to live*. . . . There is no condemnation. It is what they have chosen: it is to follow their own way." Anything more gruesome than this severely leaving alone of a soul that is losing itself I cannot imagine. It seems to me a very ghastly form of hell—a leaving out in the cold, as I may say. And then that wandering about from city to city—as a demented Cook's tourist might go, seeking a city wherein to dwell—is surely a very Dantesque bit of imagination. I can imagine Doré portraying this new form of the Wandering Jew. No wonder that "the Little Pilgrim shivered," and wanted to know how the All-present and the All-wise was not there. "In that country (said the guide) His face is hidden and even to name His name is anguish." "That is death indeed," she cried; and the wind came up silent with a wild breath that was more awful than the shriek of a storm; for it was like the stifled utterances of all those miserable ones who have no voice to call upon God, and know not where He is nor how to pronounce His name."

"If we could have known what death was," said the guide. If, indeed! We fancy, some of us, that death is the



great revealer, and that the man who has died is at once master of all mysteries. We had better revise that opinion, those of us who do not know better. Translation into another state of being does not mean necessarily an acquaintance with its mysteries, or even a solution of the problems of the past. Surely the analogy of birth into this world might teach us that a baby not being an authority on mundane matters, we might expect that a newborn spirit has all to learn. As the Little Pilgrim ponders

"Her ear was caught by another sound—a faint cry which tingled up from the darkness like a note of a muffled bell—and she turned from the joy and the light, and flung out her arms and her little voice towards him who was stumbling upon the dark mountains. And 'Come,' she cried, 'Come, come!' forgetting all things save that one was there in the darkness, while here was light and peace.

" 'It is nearer,' said her guide, and he took her hand and drew her back, for she was upon the edge of the precipice gazing into the black depths, which revealed nothing save the needles of the awful rocks and sheer descents below. 'The moment will come,' he said, 'when we can help—but it is not yet.'

"Her heart was in the depths with him who was coming, whom she knew not save that he was coming, toiling upwards towards the light; and it seemed to her that she could not contain herself, nor wait till he should appear, nor draw back from the edge, where she might hold out her hands to him and save him some single step, if no more."

Her guide had been a dweller in these spheres of desolation, and he tells her of his rise from darkness to light. She listens, but

"Suddenly at that moment there came up through the depths the sound of a fall, as if the rocks had crashed from a hundred peaks, yet all muffled by the great distance, and echoing all around in faint echoes, and rumblings as in the bosom of the earth. And mingled with them were far-off cries, so faint and distant that human ears could not have heard them, like the cries of lost children, or creatures wavering and straying in the midst of the boundless night. This time she who was watching upon the edge of the gloom would have flung herself forward altogether into it, had not her companion again restrained her. 'One has stumbled upon the mountains; but listen, listen, little sister, for the voices are many,' he said,—'it is not one who comes, but many; and though he falls, he will rise again.'

"And once more he shouted aloud, bending down against the rocks, so that they caught his voice—and the sweet air from the skies came behind him in a great gust like a summer storm, and carried it into all the echoing hollows of the hills. And the little pilgrim knew that he shouted to all who came to take courage and not to fear. And this time there rose upward many faint and wavering sounds that did not stir the air, but made it tingle with a vibration of the great distance and the unknown depths; and then again all was still. They stood for a time intent upon the great silence and darkness which swept up all sight and sound, and then the little pilgrim once more turned her eyes towards her companion."

I must not pursue the narrative of the Little Pilgrim, which is told with all the charms that we have learned to expect from its author. One more extract must suffice. It is a gem. My readers must make acquaintance for themselves with as pretty a piece of description as English literature furnishes, having in it a ring of real pathos and of true poetry, for I have exhausted space. No matter how, the land of Darkness has been pierced by light, and the cry has gone up, "I will arise and go to my Father":—

"The little pilgrim sank down into a crevice of the rocks in the weakness of her great joy. And something passed her, mounting up and up—and it seemed to her that he had touched her shoulder or her hand unawares, and that the dumb cry in her heart had reached him, and that it had been good for him that a little love stood by, though only to watch and to weep. And she listened and heard him go on and on; and she herself ascended higher to the watch-tower. And the watcher was gone who had waited there for her beloved, for she had gone with him, as the Lord had promised her, to be the one who should lead him to the holy city and to see the Father's face. And it was given to the little pilgrim to sound the silver bells and to warn all the bands of the blessed, and the great angels and lords of the whole world, that from out the land of darkness and from the regions beyond hope another had come.

"She remained not there long, because there were many who sought that place that they might be the first to see if one beloved was among the travellers by that terrible way, and to welcome the

brother or sister who was the most dear to them of all the children of the Father. But it was thus that she learned the last lesson of all that is in Heaven and that is in earth, and in the heights above and in the depths below, which the great angels desire to look into, and all the princes and powers. And it is this: that there is that which is beyond hope, yet not beyond love. And that hope may fail and be no longer possible, but love cannot fail. For hope is of men, but love is the Lord. And there is but one thing which to Him is not possible, which is to forget. And that even when the Father has hidden His face and help is forbidden, yet there goes He secretly and cannot forbear.

"But if there were any deep more profound, and to which access was not, either from the dark mountains or by any other way, the pilgrim was not taught, nor ever found any knowledge, either among the angels who know all things, or among her brothers who were the children of men."

I started on my account of this new instalment of the Little Pilgrim with some misgivings as to the doctrine that it teaches. I am disposed to dwell more on the internal than on the external in any view that I have of the evolution of the soul. It is, in my opinion, an immoral doctrine that any soul can be saved without its own effort. It is also, as I believe, a very certain truth that no soul struggles up to light without very real and practical help. If I insist on the former view, I do not ignore the latter. But I am not sure about that terrible "leaving alone." I suppose a soul may commit what was called "the sin against the Holy Ghost" by deliberately, consciously choosing the evil as a matter of preference. That would prevent the influence of good. But is all good represented by A, and all evil by B? Is there any soul altogether unreachable by influences that we call good? And are we sure that what we call good represents all goodness? Are we sure, too, that it is unmixed with potential evil?

### "SONGS OF THOUGHT AND FEELING."

In an age in which almost all cultivated people, and many who do not fall within that category, are capable of expressing their thoughts in rhyme, and even, when under the influence of a certain warmth of feeling, in forms more or less distinctly poetical, it is sometimes a little difficult to the candid critic to express himself satisfactorily as to the worth, or degree of worth, of a volume of poems. Somewhat of this difficulty attends the attempt to do justice to the little volume now before us, and this difficulty is increased rather than diminished by the sentiments of respect with which we think it impossible not to rise from its perusal.

It comprises some thirty poems distinctly religious in character, and recalling, some of them, very agreeably, the devotional poetry of the earlier years of the seventeenth century, of which it might seem that the writer has been a student. Those who look in poetry for subtlety of thought, felicity and fertility of illustration, and vividness and depth of colour, will scarcely find their needs supplied by these poems, but to those for whom the attraction lies in the harmonious expression of pure thought and tender feeling, mainly devotional, they will not prove disappointing.

There is a quality in poetry, or in certain poetry, which, from its unobtrusive character, is very apt to be overlooked, and yet the value of which can hardly be over-estimated, especially to the true Spiritualist, because it is especially a spiritual quality. We mean the effect left upon the mind and heart by the perusal of it, wholly irrespective of the subject matter or the method of its treatment. A mental and moral health-giving spirit harmonising and giving a delightful repose "without observation" to the inner being. This high quality will be more or less realised in the perusal of this volume, and in so far as it is so the reader will pronounce it distinctly good and "medicinal" both to heart and mind.

"AN extensive knowledge is necessary to thinking people; it takes away the heat and fever, and helps, by widening speculation, to ease the burden of the mystery."—JOHN KEATS.

\* *Songs of Thought and Feeling.* By George W. Allen. (Edward Bumpus, Holborn Bars.)



## 1 THE DIVINING-ROD.

Far be it from me to throw doubt on the magical virtues of the divining-rod! Good reason have I to be grateful to the blessed little instrument of white magic; for well do I know its singular power to cut short illness caused by sorrow or worry, by inducing a short, pleasant fit of cheerful clairvoyance, which soon disappears, leaving no trace except better spirits and the solid possession of some sort of buried treasure *seen* during the seer-fit. (What I see when I hold the rod is not ore or water, but usually some secret of ancient mathematical conjuring.)

But when we pass from the simple narration of our experience to an attempt to explain facts, we must take into account all the converging causes. The singular vitality of such trees as the hazel has an effect, not only on man after the rod is cut, but on the tree itself all through its growth. Nearly every tree has either some tendency to curvature in the branches, or thorns, or dead buds, or zig-zag growth, or abortive and dead twigs; all which things are due to not possessing quite vitality enough for the bulk. The hazel, the olive, the mistletoe, and other sacred trees, are (when growing wild) free from abortions; being so full of vitality that they grow straight ahead, in clean, even forks. To show the significance of this fact, I must tell how I first came to use the dowsing-rod.

I was asked to translate the Life-Laws, or Laws of Thought (of Gratre and Boole), out of the language of the Modern Calculus into that of the simple geometry used of old. To exhibit the most important law I had to use a diagram in shape like a capital V. I had to draw the thing open end upwards, and afterwards shut end upwards. I noticed that my stupider pupils were sometimes confused by the first V remaining on the paper; I wished I could pick it bodily up and reverse it, to show that the *same thing* was seen alternately in the two aspects. A pair of compasses, open at the Freemason's Angle, would have answered exactly, except that it did not show the *process of becoming*, as a drawing made before the pupil does. What was wanted was, a thing that would first suggest *growing from one into two*, and that I could then turn upside down. In fact, a natural forked stick. While thinking this over, I suddenly remembered seeing a miner doing something (in my childhood) with a stick the very shape I wanted. This excited my curiosity, and I went to a country parish where I had heard there was a lady dowser, and asked her to show me her magic.

The whole process is this. The dowser voluntarily goes through, in dumb show, half of a logic lesson on the first Law of Thought. While he is doing so, his arms begin to tingle; and, as he passes over ore, or running water, his hands automatically complete the lesson by reversing the rod. The dowser, who knows no logic, does (one half by tradition and the other half automatically) what I do on purpose to teach the first Law of Thought.

To produce this effect we have a combination of three forces:—(1) The over-flowing vitality of the hazel (or other sacred tree). (2) The magnetism that may reside in ore or springing water. (3) The unconscious effect of hereditary association in man. A tiger, brought up in a cage, will exhibit terror at sight of a boa, not because *he* has reason to know the boa is dangerous, but probably because of the sudden combination of serpent-magnetism with the sight of an object that his ancestors had objective reasons for dreading (as well as magnetic ones). Instinct is usually, I think, the combined result of *magnetism* with *hereditary association*. A duck, at the first touch of water, is moved to exert its paddles in the manner suited to propel it. Just so, the muscles of the dowser tingle at the mere touch of the wand; partly from hazel-magnetism; partly from hereditary association with the logical science of his ancestors. Those two causes only succeed in making him

tingle. When the magnetism of water or ore is added, the induction is complete, and his muscles go through the great old ceremony, without his knowledge or consent.

From my own experience I incline to think:—

(1) That the fresher the stick, the greater its power.  
(2) That its power is increased by the operator cutting it from the tree himself.

(3) That the power of the one in use is increased by having several others very near the operator.

(4) That the action is of the nature of a pure exhilarant; it quickens the faculties for a time, but the effect soon wears off if frequent use is made of the stick. In very great weakness I have found it useful to have one continuously within reach of my hand; but its effect in inducing seerhood is greater when I have not touched one for some time. For which reason I now make a rule to use, in giving mere logic lessons, a fork too dry and too small to have any magnetic effect.

I have cut hundreds of forks from non-sacred trees. None of them could safely have been used to give a logic lesson to ignorant people, because they either suggest, in the first position, the horns of some animal, or, in the second position, something more or less like hind-quarters of man, ape, or quadruped. The slightest resemblance to the animal form used to be avoided by serious teachers, for fear of giving rise to idolatry.

Thus we see that the magnetism of the hazel acted in two ways: On the tree, to make it fit to give lessons with; on the teacher and pupils by heightening their faculties.

Perhaps I may some day be permitted to say a few words on the mistletoe spray, which has, for the purposes of symbolic logic, all the virtues of the hazel and olive, *plus* one other property, about which I feel, like the ancient Druids, that it is almost too solemn to be touched by human hands, and that one must be very sure one's raiment is white and one's tools pure gold before one would venture to bring it within reach of men.

There are few problems of Occultism on which the T. Wedgwood MSS. do not throw more or less light. I came by "chance" to-day, in reading them, on two striking passages. In one he says that genius (by which he means the power to see truth at first-hand) has for its distinguishing characteristic exceptional *energy* of some kind. (The over-mastering vitality of the hazel, which, in its growth, enables it to avoid abortions, becomes, in contact with the dowser's hand, genius, *i.e.*, the revelation of hidden treasures.)

The second passage is as follows:—

"Association is the law which regulates the reproduction of changes in animate nature; exactly as cause is that law in inanimate nature. This analogy is fully shown by the circumstance of all the laws of association and of cause and effect accommodating themselves to one simple proposition, viz.: Whatever has been often observed to succeed to certain known antecedent events, will at future times succeed to the like antecedents. *Sensation* is the link which unites animate and inanimate cause and effects. It usually must have an external *inanimate* cause; but, when thus produced, it *causes*, or *associates*,\* the other energies of our being."

MARY BOOLE.

"THE sublimest speculations of a Plato and a Kant bring us back to the homely conclusions of the old woman in the nursery ballad, in whose mind grave questions as to her personal identity were raised by the felonious abstraction of the lower portion of her petticoat.

"If I be I, as I do hope I be,  
I have a little dog at home, and he'll know me."

It is a safe 'working hypothesis' that when I go home in the afternoon, my wife, children, and little dog will recognise me as being I myself I; but why or how I am I, whether I was so before I was born or shall be so after I am dead, I really know no more than the little dog who wags his tail and yelps for joy when he recognises my personal identity as something distinct from his own, when he sees me coming up the walk."—*Modern Zoroastrian*.

\* A verb used by T. W. for "causes by association."



### AT THE BOTTOM OF THE SEA.

Mr. R. L. Stevenson gives an account of his diving experiences, which is so graphic and so allegorically instructive, that we reproduce the story. We leave our readers to point their own moral to adorn the tale:—

"It was grey, harsh, easterly weather, the swell ran pretty high, and out in the open there were 'skipper's daughters,' when I found myself at last on the diver's platform, twenty pounds of lead under each foot and my whole person swollen with ply and ply of woollen underclothing. One moment, the salt wind was whistling round my nightcapped head; the next I was crushed almost double under the weight of the helmet. As that intolerable burthen was laid upon me, I could have found it in my heart (only for shame's sake) to cry off from the whole enterprise. But it was too late. The attendants began to turn the hurdy-gurdy and the air to whistle through the tube; someone screwed in the barred window of the vizor, and I was cut off in a moment from my fellow men; standing there in their midst, but quite divorced from intercourse: a creature deaf and dumb, pathetically looking forth upon them from a climate of his own. Except that I could move and feel, I was like a man fallen in a catalepsy. But time was scarce given me to realise my isolation; the weights were hung upon my back and breast, the signal rope was thrust into my unresisting hand, and, setting a twenty pound foot upon the ladder, I began ponderously to descend. Some twenty rounds below the platform, twilight fell. Looking up, I saw a low green heaven mottled with vanishing bells of white; looking round, except for the weedy spokes and shafts of the ladder, nothing but a green gloaming, somewhat opaque but very restful and delicious. Thirty rounds lower I stepped off on the *pierres perdues* of the foundation; a dumb helmeted figure took me by the hand, and made a gesture (as I read it) of encouragement; and looking in at the creature's window, I beheld the face of Bain. There we were, hand to hand and (when it pleased us) eye to eye; and either might have burst himself with shouting, and not a whisper come to his companion's hearing. Each, in his own little world of air, stood incommunicably separate."

#### Imprisoned under Water.

"Bob had told ere this a little tale, a five minutes' drama at the bottom of the sea, which at that moment possibly shot across my mind. He was down with another, settling a stone of the sea-wall. They had it well adjusted, Bob gave the signal, the scissors were slipped, the stone set home; and it was time to turn to something else. But still his companion remained bowed over the block like a mourner on a tomb, or only raised himself to make absurd contortions and mysterious signs unknown to the vocabulary of the diver. There, then, these two stood for awhile, like the dead and the living; till there flashed a fortunate thought into Bob's mind, and he stooped, peered through the window of that other world, and beheld the face of its inhabitant wet with streaming tears. Ah! the man was in pain! And Bob glancing downward saw what was the trouble: the block had been lowered on the foot of that unfortunate—he was caught alive at the bottom of the sea under fifteen tons of rock."

#### A Six-Foot Jump in Clogs.

"As I began to go forward with the hand of my estranged companion, a world of tumbled stones was visible, pillared with the weedy uprights of the staging; overhead a flat roof of green; a little in front, the sea-wall, like an unfinished rampart. And presently, in our upward progress, Bob motioned me to leap upon a stone. I looked to see if he were possibly in earnest, and he only signed me the more imperiously. Now the block stood six feet high; it would have been quite a leap to me unencumbered; with the breast and back weights, and the twenty pounds upon each foot, and the staggering load of the helmet, the thing was out of reason. I laughed aloud in my tomb; and to prove to Bob how far he was astray, I gave a little impulse from my toes. Up I soared like a bird, my companion soaring at my side. As high as to the stone, and then higher, I pursued my impotent and empty flight. Even when the strong arm of Bob had checked my shoulders, my heels continued their ascent; so that I blew out sideways like an autumn leaf, and must be hauled in, hand over hand, as sailors haul in the slack of a sail, and propped upon my feet again like an intoxicated sparrow. Yet a little higher on the foundation, and we began to be affected by the bottom of the swell, running there like a strong breeze of wind. Or so I must suppose; for,

safe in my cushion of air, I was conscious of no impact; only swayed idly like a weed, and was now borne helplessly abroad, and now swiftly—and yet with dream-like gentleness—impelled against my guide. So does a child's balloon divagate upon the currents of the air, and touch and slide off again from every obstacle. So must have ineffectually swung, so resented their inefficiency, those 'light crowd' that followed the Star of Hades and uttered 'exiguous voices' in the land beyond Cocytus."

### THE "HERMITAGE" ON HIGHGATE RISE.

Mrs. Howitt Watts, in her *Pioneers of the Spiritual Reformation*, says (p. 243), quoting from her father's *Northern Heights of London*:—

"At Highgate, on the West Hill, stood, enclosed in tall trees, a small house, called 'The Hermitage.' Adjoining it was a still smaller tenement, which was said to be the original Hermitage. It consisted of one small low room, with a chamber over it, reached by an outside rustic gallery. (This Hermitage proper was used as a studio and a study.) The whole was covered with ivy, evidently of a very ancient growth, as shown by the largeness of its stems and boughs, and the prodigality of its foliage. Being its last tenant, I found that its succession of inhabitants had been a numerous one, and that it was connected with some curious histories. *Some dark tragedies had been enacted there.* One of its tenants was a Sir Wallis Porter, who was an associate of the Prince Regent. Here the Prince used to come frequently to gamble with Sir Wallis, and there Sir Wallis put an end to his existence, as reported, by shooting himself. It was reported, too, that Fauntleroy, when officers of justice were in quest of him, concealed himself for a time at this Hermitage. . . . These 'dark tragedies' having occurred on that spot, fully explain the antagonism to calm spiritual development which we experienced during the whole of the time we remained there; and also account for the presence of an earth-bound grey spirit, occasionally visible to the eyes of a clairvoyante, which would frequently envelope the writer, (Mrs. A. M. H. Watts) like a cloud. This presence would create a mental depression, which it is impossible to describe."

About the latter end of 1886, or beginning of 1887, I happened to meet the purchaser of the "Hermitage, at Highgate, on the West Hill," who kindly gave me the following particulars, in connection with it. He thought the time referred to was about 1860, but could not, without reference to papers, be quite certain as to date. The old building had been demolished, and he was preparing for the foundation of some new villas, which he had decided to build on its site, when the workmen came upon the *perfect skeleton of a remarkably fine man*. He naturally hurried off to the authorities for the purpose of having the matter investigated, but on his return found, both to his disgust and amazement, that the rough navvies had broken up the skeleton, sold the bones at some marine stores, and squandered the small sum thus procured in drink.

Before sending this account to "LIGHT" I submitted the above, which I wrote from memory, to the gentleman referred to, and he added the following guarantee as to its correctness.

"I was present at the discovery, and the above statement is quite correct.—ROBERT GREY."

ELIZA BOUCHER.

HYPNOTISM, as practised in Paris, seems to be producing results that might be anticipated. Henri Chambige, a young French *littérateur*, is now being tried for the murder of Madame Grille at Constantine, in Algeria. It is alleged that he hypnotised her, seduced her, and finally murdered her. There are other theories, but the fact that the above hypothesis should be stated by the prosecution in a trial for murder shows how the public mind in France has become familiarised with hypnotism as a possible agent of the villain.

"He who cannot discover, acknowledge, and esteem the reasonable part of incredulity, and the respectable part of superstition, wants much of three qualities which make man, man, and God, God—wisdom, vigour, love."—LAVATER'S *Aphorisms*.



## 1 SPIRITUALISM ANCIENT AND MODERN.

The *Hawke's Bay Herald* (New Zealand) reports a lecture by the Rev. Father Le Menant des Chesnais on "Psychomancy, or Historical and Scientific Investigation of Spiritualism." With the conclusions of the rev. father we have nothing to do. His conclusion was foregone: the devil is his *deus ex machina* of course. But his admissions are important, and his collected instances of Spiritualism in ancient and modern times very curious.

It may be interesting to learn from our enemy and to enumerate some of his instances of Spiritualism in old and new times. We begin with an admission:—

"Not only are many of the phenomena of ancient and modern Spiritism præterhuman, but they are certainly the result of a wonderful intelligence superior to our own."

The reverend father proceeds to enumerate some psychical nostrums:—

"In Paraguay, the medium had his eyes anointed with a liquor made of the juice of certain plants—and at once he became gifted with clairvoyance, and answered the questions put to him."

The Karaibs seem to have an elaborate ritual:—

"Amongst the Karaibs, the medium began by dancing until he was exhausted. He was then led by some women into a room where an altar had been prepared; a fire was lighted; all those present commenced singing and dancing—the fire was put out—for spirits, it seems, are fond of darkness—a terrible noise was heard, and a spirit called Magoba entered the room through the roof. The priest and the medium prostrated themselves, in order to pay to Magoba their adoration. A conversation was then commenced between the spirit and those present. 'O spirit,' cried out the priest, 'I beg of thee that a spirit like thee may be united to this my disciple and serve him, as thou art united to me and hast faithfully served me for many long years.' 'I will,' replied Magoba, and at once another spirit appeared. The medium, falling on the ground, said, 'Spirit, take me under thy protection, that I may evoke thee whenever I please for the good of my people.' 'Take courage,' replied the new spirit, in an audible voice, 'never will I forsake thee; but know that if thou disobeyest me, thou shalt have in me the most terrible of thy foes.' The two spirits vanished out of sight. A great fire was lighted, and eating and drinking were indulged in." (See Lafiteau, *Manners of the Savages of America*, p. 344.)

Clairvoyant and healing mediums in Japan:—

"In Japan, female mediums are to be met with everywhere, who, by means of spirits which speak through them, pretend to be able to see things at a distance, and cure diseases." (See *Wonders of the World*. By Henry Davenport, p. 238.)

The exhaustion after trance is characteristic:—

"A French officer relates, that when he was in the country of the Hurons, he went one day to consult a female medium. She performed incantations, and being brought in communication with a spirit, distinctly told him the particulars of the various battles he had fought and several adventures that had befallen him. In his *History of India* Gonzalo Ferdinando Ovido narrates that in the Island of Hispaniola there were priests who, by means of spirits, revealed hidden things. When any one went to consult them they took two of their disciples—one carrying a mystic draught and the other a small silver bell. The priest fell into a trance, the little silver bell being rung the whole time it lasted. A spirit took possession of him, and he distinctly answered the questions put to him. Having satisfied the curiosity of his visitors, he awoke and appeared quite prostrate and exhausted." (See Gonzalo Ferdinando Ovido's *General History of India*.)

Clairvoyance, again; this time in Peru:—

"J. Acosta, in the thirty-fifth chapter of his *History of the West Indies*, informs us that it was customary among the Mexican priests, after they had anointed themselves with a magic mixture, to be brought into close communications with spirits, and, through their assistance, perform marvellous things. The Incas of Peru, by means of inanimate things, evoked spirits and were able to describe things which had taken place hundreds, nay thousands, of miles away from the place where they lived." (See *Voyages of Popig in Chili and Peru*, German edition, 1829.)

A glance at old Roman times:—

"By means of the image of a young infant, Simon, the magician, in presence of the Emperor Nero and his Court, evoked spirits, and performed wonders equal to those of the magicians of King Pharaoh recorded in the Holy Scriptures. When the Emperor was walking through the galleries of his golden palace, Simon, who was at his side, caused the statues, which ornamented it, to incline their heads, and salute his Majesty as he passed by. When the Emperor sat at table, invisible hands brought the dishes of gold and silver, filled with exquisite meats, and placed them in front of each guest. Graceful forms appeared in the hall, removed the plates, and disappeared. Pliny, the naturalist, tells us that Nero was given to every kind of magic, and the Prince of Magicians. '*Omnis Magia Gencriis Neronem Fuisse Principem.*'" (Plin. *Hist. Nat.*, xxx., c. ii.)

We do not erect statues to mediums now:—

"St. Justin, in his *Apology*, which he dedicated to the Emperor Antonine, states that the admiration of the Romans for Simon, the magician, was such that he was publicly honoured as a god, and a statue was raised to his memory by the Senate with this inscription: '*Simon*

*Deo Sancto*' (to the Holy God Simon).—This statue was in the middle of the Tiber, between the two bridges, close to the Temple of Esculapius. '*In vestra urbe, terrarum Domina, sub Claudio Cesare, Simon-Magus Senatum populumque Romanum in tantum admiratione sui stupescit, ut haberetur pro Deo et Receptus in decorum, numerus honoraretur, dicata sibi statua.*'" (Just. *Apol.*, xxvi.)

A dramatic scene:—

"In order to convince the Emperor Nero that he was a divine being, Simon promised to fly in his presence. The ascension of Simon was fixed for the first day of the public games. Long before the appointed time, every available place in the Forum was occupied. When Caesar appeared with his philosopher's cloak, his head crowned with laurel, Simon commenced his incantations. The sun shone brilliantly. Suddenly, the Forum was covered with a dark cloud of smoke. A fiery chariot, drawn by aerial horses, appeared. Simon stepped majestically into the chariot, with his right hand pointing towards heaven. The multitudes, who were witnessing the scene, clapped their hands and cried, 'Bravo! Bravo! Well done! The God! Behold the God!' and they bowed down their heads to pay him divine homage." (See Hip. *Eccidum Hier.*, and Justin, *Apol.* xxvi.—also Gaume, *Evangelical Biographies*, Art. "Simon Magus.")

And a still more dramatic dénouement:—

"Had you been present at that marvellous spectacle, you would have noticed an old man, with a hoary head, kneeling on a large stone in front of the Palatine Palace—Simon, meanwhile, was ascending triumphantly on high—when, as the old man lifted up his hands to heaven a crash like that of thunder was heard, the fiery chariot vanished into smoke, and rolling down, Simon fell on the balcony of Caesar, and thence, on to the pavement of the arena, where he remained senseless and covered with blood. 'He is dead! He is dead!' cried the crowd. 'No! he still breathes,' shouted others. The old man was St. Peter, who, like another Moses, had confounded the arch-magician of the Roman Pharaoh." (See *Baronius*, An. 44, N. 51—59—An. 68—N. 13—28—also *Foggina De Rom. D. Petri Exercitio*.)

Maori mediums seem to be trained as we might fitly train our own, though not to the same ends:—

"In New Zealand, before the advent of Christianity, the Maori mediums could evoke spirits, and through them see things at a distance, and even cause death. Besides the facts related by *The Pakeha Maori* (ch. ix. pp. 138-142), and by Sir George Grey in his *Polynesian Mythology*, 1885, allow me on the authority of Mr. John White, in his *Ancient History of the Maories*, to show you how mediums were trained, and what they were thought to be able to perform. 'There was formerly a magic school called Whare Kura. This school was taught by priests called Tohungas, or magicians well versed in witchcraft. When it was built, the priests repeated incantations, a dog, man, woman, child, or slave was killed, and some of the blood presented to Mua. A sacred fire was lighted. The priests selected twenty youths of the highest rank, and proceeded with them to a stream, river, or lake where the youths went into the water. With a wiwi or toitoi stalk the priests dropped some water into the left ear of each youth, repeating incantations, and after many other ceremonies, the youths, for several months, were taught the formulæ of incantation, and the various means used to evoke spirits. They were taught how to bedim the eyes of their enemies, how to procure death, how to cure invalids, &c. . . . When they had been fully instructed, they all went into the water and each candidate was washed with it, whilst incantations were repeated. The high priest then asked: 'Which of you has perfectly learned the ceremonies of incantations?' 'I have,' one of the youths would reply. A captive was brought. The pupil bewitched him, and death at once ensued. Some of the blood was offered to Mua; and the priest caused the body to be buried, or to be cut up and eaten. Such were the initiations of spirit mediums among the ancient Maoris.'

An untenable theory:—

"Could not these phenomena (those, at least, which are well authenticated) be the result of natural causes, for instance—a nervous, magnetic, odolic, or spectral fluid? This opinion is untenable. The phenomena of ancient and modern Spiritism suppose an intelligence superior to that of the most clever scientists and accomplished scholars—no fluid of any kind, no natural force, could enable us to see what is being done thousands of miles away from us, to find out the nature of a disease and prescribe for it, without any previous study; to animate insensible objects, as was done at Dodona and Delphi and elsewhere; to cause apparitions of the dead to appear, and to speak to us. Phantasmagoria or imposition will never account for the facts we have related; human science cannot comprehend them; they are evidently præter-human."

Science cannot explain, nor explain away:—

"At Delphi when the oracle wished to speak the leaves of the sacred laurel of Apollo moved tremulously and emitted a harmonious sound. The temple was shaken to its very foundations. The pythoness, after having drunk of the waters of the Fountain of Castalia, which was close by, led by the priests entered the temple; she went into the grotto behind the sanctuary. In front of it was the mystic tripod. The pythoness placed herself upon it. Thick vapours came from under the ground. The Spirit of the God took possession of her; her hair was dishevelled; her mouth was covered with froth. In that frightful state she gave oracles, and answered the questions put to her, sometimes in verse and sometimes in prose. The answers were written on tablets by public copyists. Let scientists explain this if they can. Deny it they cannot; for, to quote the words of Cicero: 'Never would princes and peoples have, for ages, gone to consult this oracle, and made such magnificent donations to the temple, had not many cures been operated there, and many of the sayings of the pythonesses been found to be true.' (*Nunquam oraculum Delphis tam celebre et tand clarum Fuisset, neque tantis donis refertum omnium populorum atque regum, nisi omnis atas oraculum illorum veritatem esset experta.*—Cic. *De Div. L.I.*, c. xxix.) We may say the same of Dodona, of Delos, of Claros, of Thebes, of Memnon, and of all the oracles of India, China, America, Asia, and Africa, and of the manifestations of some modern spirit mediums; science cannot explain them; they are certainly præter-human phenomena."



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## Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, NOVEMBER 17th, 1888.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor. 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. Letters should be confined to the space of half a column to ensure insertion.

### "THE SECRET DOCTRINE."

Madame Blavatsky's *magnum opus*, at least the first volume of it, is now in the hands of the public. We can do no more than indicate roughly what the public may expect.

The first volume—*Cosmogogenesis*—is concerned with Cosmic Evolution. The subject is treated, first of all, in an exposition and commentary on seven stanzas of "an archaic MS.—a collection of palm leaves made impenetrable to water, fire, and air, by some specific unknown process."

This "Book of Dzyan" so treated forms the subject-matter of Part I. of the first book. For, though this is but the first volume of the complete work, it runs to 676 pages quarto, and is closely printed.

When we have done with the first part of this first volume, with the elucidatory comments in which the author indulges, comments which are always delightfully discursive and instructing, we come to Part II. This deals with the "evolution of symbolism in its approximate order."

Here we have a series of discussions respecting most recondite problems. To specify a few:—The difference between Emblem and Symbol; Egypt's many religions; the union of Chaos and Spirit; International correlation of gods; The Moon bi-sexual; Death is Life; and so forth. If these are not problems that will create, by discussion, burning thoughts, we do not know what provocative of mental energy we can recommend.

Part III. is devoted to a contrast between Modern Science and the Secret Doctrine. Here, again, we are confronted with problems which the author solves or does not solve, always with vivacity. Here are some headings of her sections:—Modern Physicists are Playing at Blind-man's Buff; Ether and Atoms; Too much "Life" may Kill; The Secrets of Sound and Odour; Hermes and Huxley; Karma and Nemesis; Materialism is leading Europe towards a Catastrophe.

It will be seen from this very small sample that the first volume of this work is in itself a very large order, and makes demands on the attention and intellect of a reader that very few will be able to give. Yet the title-page

bears the imprint "Second Edition." It would seem, therefore, that there is a considerable number of people who are willing to read a hard book of very portentous length, and to pay heavily for the privilege. The author—"the writer, rather"—tells us *in limine* that these volumes "do not complete the scheme, and do not treat exhaustively of the subjects dealt with in them. The third volume is entirely ready; the fourth almost so." That is serious. We shall have to trust to posterity in the person of some intellectual Hercules, who has not such claims on him as we have, to deal with this mountain of erudition. When we consider the physical state of the author, her years and increasing infirmities, the production of even such a volume as now lies before us is phenomenal. That four such should have been poured forth by her prolific pen is one more added to the long list of phenomenal occurrences of which her life is full. From every point of view she is a remarkable person, and this last effort of hers is characteristic of her. The present writer knows no one who could pretend for a moment to do any such work even in the prime of power. All estimate of the real value of the book must be reserved until it has been carefully studied, and that will take time. Supposing us to be in a position after such study to express an opinion we will endeavour to do so. But the task is severe, and the mind may waver.

One or two paragraphs from the author's Introduction may throw some light on the intention and conception of the work.

"As originally announced, the book was intended to be an amended and enlarged version of *Isis Unveiled*. It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require a different method of treatment: and consequently the present volumes do not contain, in all, twenty pages extracted from *Isis Unveiled*."

\* \* \* \*

"These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation."

\* \* \* \*

"It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth."

"But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism, nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised."

\* \* \* \*

"The aim of this work may be thus stated: to show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the science of modern civilisation."



## LONDON SPIRITUALIST ALLIANCE.

The next meeting of the Alliance will be held at the Banqueting Hall, St. James's Hall, on Wednesday, November 28th, at 7.30 p.m. At 8 p.m. an address will be delivered on "Spiritualism and Religion: Points of Affinity and Divergence." The paper is by Dr. and Mr. Morell Theobald, and will be read by the latter gentleman. Music and refreshments during the evening. The Regent-street entrance is best for the Banqueting Hall. Members may obtain tickets for their friends on application to Mr. B. D. Godfrey, at the rooms of the Alliance, 2, Duke-street, Adelphi, W.C.

## "THE TESTIMONY OF THE UNSEEN." \*

"The Scriptures are silent or obscure concerning the state of those who have left the body—(because the time was not yet come)—but now, nothing is more urgent and important than that we should inquire into this matter, and desire not to depart from the body at an uncertain venture, since every soul may, by earnest seeking, obtain a prospective view of the country to which he is bound."—JANE LEAD.

When the leaves of a spent summer drift from the trees at every touch of wind and frost, we see that they were not removed till the supply of successors was secure in the leaf-buds remaining: so when old modes of belief pass away faster and faster, as now they do, and the religious life of contemporaries looks bleak, denuded by doubts and negations, we may expect to find as gracious a provision for reviving faith as can be seen for next year's spring—nature and human nature existing from the same giver of all life. But for both, winter time must intervene; for us probably a colder and darker spiritual winter, before—as a nation—we can adore and worship God with new fervency and joy. It is well when any leaf-buds of the faith which shall be renewed can clearly be discerned. I find some in the tiny book just published, entitled *The Testimony of the Unseen*: and thus:—little by little the terrible conceptions of future punishment which held our less thoughtful ancestors in awe have been virtually called in as coin too much effaced for currency. They are more seldom heard of in the pulpit, and writers who still assume that reprobate souls are judicially tormented by an angry God, write for a small and decreasing minority.

With this check gone, the majority, who have not attained spiritual consciousness enough to feel that sin is in itself potential torment, are in danger—our newspapers prove it to be more than danger,—a certainty of reckless demoralisation. For the mass of half taught people, if there is no hell to fear such as they can imagine, preachers of godliness admonish in vain. And, indeed, for such as still believe in a judgment to come, and accept Scriptural warnings, when they remember them, the evergrowing tumult and pressure of external life tend to overpower all incentives drawn from a post-mortem future. How is it possible for any theory about that future, which is both unimaginable and in conflict with our instincts of mercy and justice, to resist the overwhelming rush of present things? The fashionable doctrine of Karmic retribution has been eagerly caught at, as I suppose, to ease minds from the idea that an everlasting misery can result from the misuse of eighty or ninety years. If the present generation were not to have their souls drowned in fleshly and worldly lusts, or only lifted above them by a diabolical pitch of intellectual pride, Heaven must have done something for it to renew dimmed impressions of a world to come, to rouse interest regarding that life to which we all must come when the gross disguise of flesh is outworn, or snatched away—often as abruptly as a dream unfinished ends. Something *was* done. Spiritualism ridiculed, despised, suspected, denounced, and vehemently refused has at least, after forty years' struggle with prejudice, charlatanism,

and folly, made us all at the present day conscious of the spirit world as in the earlier decades of the century few individuals were; Spiritualism, and its often contemptuous interpreter, Eastern Theosophy. Missionary spirits have been sent among us trying to vivify what is confessedly ready to perish; but what almost insuperable obstructions have they found! and how *could* they gain access to any qualified listener until the idea of communicating spirits had been to some degree vulgarised? Until this was lodged among *received ideas*, the medium who could be used for writing would probably have been treated for incipient St. Vitus' dance, if not for tendencies to madness.

"We often tell you" (said one of these missionary spirits to E. L. S.) "light is coming, though we are not always prepared for the backwardness shown in receiving it when ready to spring forth; this backwardness is hurtful to us here; also it hurts the earnest minds on earth, but such obstacles will have their way, though eventually they will be removed." (Page 4.)

"You know that each one forms his state here, by the spending of the earth life. And yet even now, though much has been advanced, how little comparatively is believed. . . . Strange we think this, seeing so clearly the grand importance of the matter. And yet, perhaps, we are inclined to be hard sometimes when we should not be; but you should see the sight it is sometimes, and then you would not wonder at our impatience, and the earnest desire we feel to convey the importance of training for spirit-life into the hearts of men and women." (Page 2.)

I think the enemy of souls never did a more cunning and successful stroke of business than the promoters of a *holy* horror of Spiritualism in all its branches have effected. By intensifying its real undeniable dangers, all that evil agents could do *was* done no doubt—a great deal! by promulgating the belief that no good could come that way—still more; for thus the only effectual cure for the insanity of materialism is set aside, and believers in the inspiration of the writers of our sacred Book place themselves in an attitude of extreme inconsistency discreditable to the faith they so earnestly defend. While the Bible teems with evidence of spirits acting among men, the possibility of such action now is treated by orthodox religionists as a tabooed or abhorred subject, and while to those who believe in continuous revelations from on high through mediate spirits, fresh light illuminating Scripture and confirming Christian faith is for ever breaking through, the consecrated ignorance, the invincible prejudice, of many most sincere Christians permits sermons and commentaries on Bible texts to be what, for the most part, they are; let experience give its true estimate of both! [I mean, of course, as to intrinsic worth, not good intention, which is beyond human praise.] The so often alleged fear of being "wise above that which is *written*" leads our nominal teachers to refuse hearing to the *spoken* words of souls no longer to be quieted by a lullaby of routine reiterations of Scriptural warnings—words wrung from them by poignant experience, and terribly plain! If such direct witness *was* heeded, it would make us recoil from sin as from a close-by precipice suddenly perceived—in quite another frame of mind from that with which we go out of church or close an eloquent book. But, in the judgment of our clerics, the source of such pungent doctrine is illicit, and therefore cannot really help us. In the time of Christ Jesus it was found equally conclusive against His new teaching to say, "Can any good thing come out of Nazareth?"

Of conscientious objections one can only think and speak respectfully, but when professed scruple has an evident accomplice in distaste or mental inertia, one may be quite sure it is repugnance dressed up in Sunday clothes—repugnance to innovations of thought as naturally unwelcome, as were the discoveries of Galileo to his countrymen. A total readjustment of ideas on any subject will always be resisted as long as resistance is possible. On this subject it *was* possible, and indis-

\* *The Testimony of the Unseen*. Communicated to E. L. S. (Published by Kegan Paul, Trench, and Co.)



criminate condemnation of "seeking to familiar spirits" at séances and by use of planchette, *had* Scriptural grounds, but since evidence has poured in from all quarters that spirits have been earnestly *seeking us*, I cannot see any valid excuse for refusing to give honest attention to what they say. If the Apostolic injunction "*Try the spirits*" does not mean this, what can it mean?

There are more thoughtful objectors to the study of such evidence who say that no further revelations of vital truth can be given than that we have already in the Word of God, because truth is unchangeable. Surely two fallacies lurk there; one, that revelation is an announcement of absolute truths, whereas it can only be a re-veiling of them proportioned to the limits of human intelligence at the time when revelations are made; as such, like everything else that is relative, they will be altered as that alters to which they are adapted. The other, that an unchangeable truth could bear the same aspect to a mind that advances or retrogrades. This is as impossible as for a mountain to look the same in outline while the perspectives of a traveller change with locomotion. If truth, or a mountain, continue to wear the same unvarying appearance, mind or body have not moved. The truths of the Bible which are unchanging, and not relative, are ethical truths. These can as little alter as the position of the foot with regard to the ground on which it treads; for purity, humility, justice, and love are the very conditions of true spiritual life; but revelation of abstract truths is for the intellect, and intellectual vision varies so much that it needs every variety of light to see by.

I must apologise for reproducing truisms, but some obstinate errors need incessant killing; their roots lie as deep as bine weeds, and spring up as fast, and *bind* as firmly the growth of better things.

When every other objection is disposed of people who don't wish to think of spirits, who would fain "reconstruct the universe with absolute exclusion of all" such "super-numeraries,"\* are sure to say, "But what possible good can it do us to read what they tell? They only re-echo what they find in the thought or memory of the medium." To such, this book, small as it is, gives an impressive reply. I was permitted to see a quantity of the MS. from which the messages it contains were selected, and I cannot forget the awe-stricken feeling with which I laid them down when finished—instantly kneeling to implore strength to resist every least temptation to sin *now*, lest dread anguish should come upon me when the searching light of that other—but close-by world—falls upon all the obscure bye-ways of this. No sermon ever impressed me more than the *consensus* of many different spirits witnessing to the liabilities of suffering we all so quickly forget. And with one of them I had been familiarly acquainted, and had talked with her, in easy theoretic vein, of the state she so soon entered—and there, with many another, confirmed the truth of Swedenborg's saying: "After death not the smallest deed done designedly in the life of the body, and not the least word uttered by consent of the will, but shall appear in the bright light of an internal wisdom before the tribunal of conscience." "In the light into which the soul enters at death, the conscience pronounces its own sentence."†

In a following paper I hope to be allowed to give some examples—taken from *The Testimony of the Unseen*—of how that sentence is endured.

A. J. PENNY.

"MEN are ungrateful to others only when they have ceased to look back upon their former selves with joy and tenderness. They exist in fragments annihilated as to the past, they are dead to the future, and seek for the proofs of it everywhere, only not where alone it can be found—in themselves."—COLERIDGE.

\* O. Wendell Holmes. *Poet at the Breakfast Table*, p. 357.

† Swedenborg's *Economy of the Animal Kingdom*, Part II., No. 358-363.

## SUTHERLAND SPIRITUALISM.†

We are indebted to the courtesy of the Secretary of the Folk-lore Society for a copy of the recent transactions of the Society, containing a paper which has excited considerable attention. This is Miss Dempster's monograph on Sutherlandshire Folk-lore. We shall take the opportunity hereafter of informing our readers of the details of this very excellent Society. From the paper of Miss Dempster we make the following extracts:—

### The Man Who Flew with the Fairies.

"Five generations ago two men were walking on a Thursday morning to attend the sacramental preachings in the parish of Dornoch, to which one of them belonged. The other was a native of Lairg. G. (the Dornoch man) asked the other of his welfare, who replied that his health, under Providence, was but middling. 'Rory,' said G., 'I would like to hear of yourself concerning a point that troubles me.' 'And what is that?' 'They say that you are now taken up with creatures which we are little acquainted with.' Rory could not deny the impeachment; but confessed that he was in the power of the 'little people,' that they called him away at any time, carrying him off, when he flew like a bird, having once been as high as the steeple of Dornoch Cathedral, spending sometimes weeks, sometimes days and nights, in their society. G. inquired anxiously what they gave him to eat, when he replied that the food was much the same as he had at home, but that everything—beef, bread, or fish—had the same taste, and was like so much cork. This is all of their conversation that has been recovered. My informant, an old woman, had it from her grandfather, whose grandfather is the G. of the tale.

### A Potent Witch.

"The great witch, the *Cailleach Mohr* of Clibrek, was once suspected of having enchanted all the deer of the Reay forest, by which means they became bullet-proof. Lord Reay, who was exceedingly angry, was yet at a loss how to remedy the evil or to break the spell. His man William promised to find out all about it. He watched the witch for a whole night, and by some counter-spell contrived to be present in the morning, when he detected her milking the hinds. They stood about round the door of her hut, but one of them took a fancy to a skein of blue worsted that hung from a nail and ate it. The witch, in a rage, struck the animal. 'Ah!' she cried, 'the spell is off you now, and Lord Reay's bullet will be your death to-day.' William repeated this to his master, who would, however, hardly believe that he had spent the night in the hut of the great witch. But a fine hind was shot that very day, and a hank of blue yarn found in her stomach established at once the reputation of the servant and of the *Cailleach Mohr* of Ben Clibrek. William determined to pay her another visit, well-knowing that this wicked old woman, though very rich, never gave anything away, and had never asked any one to sit down in her house. He accordingly walked into her kitchen. She turned round and craved to know the stranger's name and his destination. 'I come from the south, and I am going to the north,' he answered curtly. 'But what is your name?' 'My name is William Sit-down.' 'Sit-down!' she repeated: whereupon he flung himself into a chair. She gave an angry cry. 'This do I willingly,' he said, 'when the mistress bids me.' She was very much provoked, and, taking out a bannock, as white and as round as the moon, began to eat without taking any more notice of him. 'Your piece seems a dry one, mistress,' he said at last. 'Ah, the fat side is towards me,' gruffly answered the witch, who had indeed spread one side with butter almost an inch thick. 'The side that is to you shall be to me,' cried William, and, making a dash at the cake, he ran out of the hut, carrying the witch's supper with him as a trophy. The old woman began to curse, and to hope that the morsel might kill him; but William was too wise to eat anything that was fashioned by such uncanny hands. The witch it was who ate up in a fury all that her visitor did not carry off; so she died of her unhallowed meal, to the great joy of Lord Reay and of all her neighbours.

### Second Sight.

"A carpenter assures us that when he was a boy, in Assynt, he was one day herding sheep on the limestone cliffs of Stronchrubie (which commands the head of Loch Assynt), when he beheld a four-wheeled carriage (a thing he had never seen in



his life), with a pair of horses and harness that shone in the sun, coming down at a quick pace a spur of one of the most rugged hills in Sutherland (Glashbhein). He thought no more of the apparition, though it was sufficiently wonderful, considering that on that side of the loch there was not a yard of road. He left Assynt; nor did he return there till a very few years ago, when the road that now runs from Assynt to Glen Dhu was made. One day, lying again above the tarn, he saw an open carriage and a pair of horses come quickly along the new road, at the very spot where his prophetic vehicle had thirty years before crossed the steep incline from Glashbhein to the lake.

#### The Spectral Hosts.

"Part of the estate of Embo, recently bought by the Duke of Sutherland, consists of an open moor sloping almost to the sea. On this piece of ground spectral hosts have been repeatedly seen charging and repulsing each other, and people crossing the moor have been noticed by others to be surrounded by these armies, of which they themselves saw nothing. It is most common before sunrise, and may be supposed (though the country-people think it uncanny) to resemble the figures seen by travellers in the Erzgebirge.

#### The Hour and the Man.

"Some workmen, trenching by the side of a river in Sutherland long, long ago, heard one day an unearthly voice say, 'The hour is come, but not the man.' Half an hour later they descried a man running at full speed, as if with the intention of crossing the stream. One of them started off to try and intercept him, because the river was then in 'speat,' or 'spate,' and he was very likely, from his haste, to plunge in without noticing how heavily it was running. The man, a stranger, seemed eager and breathless, and, indeed, what is called 'fey,' for he refused to listen to the workmen and shook them off. They, familiar with the pools and shallows of the river, used force to prevent his running so great a risk; and, finding he would not listen to reason, they carried him off and locked him up in our Lady's Chapel, not far off. Thither they returned to seek him, when work hours were over, and, to their horror, found that he had drowned himself in the font. The 'man' could not pass his 'hour.'"

### BOOKS RECEIVED

(In addition to others now under review).

*Temple of the Rosy Cross.* (San Francisco, U.S.A.)—A manual of the powers of the Soul.

*Dreams and Dream Stories.* By the late Anna Kingsford. (Redway.)—A valuable work deserving attention.

*The Holy Bible.* Illustrated by Gustave Doré. (Cassell's.)—A marvel of cheapness and excellence. One halfpenny a number.

*New Popular Educator.* (Cassell's.) Price Sixpence. With presentation plate, "Christopher Columbus as an Educator of the Olden Time."—To be thoroughly recommended for type, matter, and general effectiveness.

*The Haunted School-house at Newburyport.* (Boston, U.S.A.)—Referred to before as a record of "thorough and effective haunting."

*The Curse upon Mitre Square.* A.D., 1530-1888. By John Francis Brewer. (Simpkin, Marshall and Co.)—A shilling volume to be noticed.

*From the Dead: A Romance.* By Densil Vane. Two volumes. 2ls. (Sampson Low, Marston, Searle, and Rivington.)—A novel that our readers will find dealing with familiar topics.

*Twelfth Annual Announcement of the Chicago Women's Club.*—Rules and records. Mrs. Bundy plays a conspicuous part, being director of the section that deals with philanthropy.

*The Peckster Professorship: an Episode in the History of Psychological Research.* (Boston and New York, U.S.A.: Riverside Press.)—An evidently interesting book to our readers.

*Parental Commandments: Warnings to Parents on the Physical, Intellectual, and Moral Training of their Children.* (Walter Scott, 24, Warwick-lane.)—A series of Don'ts enough to frighten any parent, e.g., "Don't allow dustbins to remain unfilled." "Don't allow a rocking-horse before the age of five." "Don't float on bladders of philosophy." And (a crumb of sense) "Don't send your children to cheap boarding schools. They are dear at any price."

### CAN A SPIRIT, OF ITS OWN SELF, SEE ANOTHER SPIRIT?

By A. HULSCH.

FROM *Neue Spiritualistische Zeitung.*

TRANSLATED BY "V."

When the eye reflects the light which conveys the form of objects to it, we call this process "seeing." Now, though the spirit of man is indeed an individuality, that is, a self-conscious being, endowed with memory and power of will, it is no person in our limited sense, no being which manifests itself immediately as a form. Moses makes God say "No man can see Me and live"; and in 1 Tim. vi., 16, it is said, speaking of God, "He dwelleth in light unapproachable; whom no man hath seen nor can see." Both these passages contain truth as far as relates to God, the origin of all being, Who as the "infinite" cannot be comprehended by any created and finite being. Now the spirit of man, although, indeed, not equal to God, is of the same nature as God, just as a drop of water is of the same nature as the sea—"a spark from God," as the ancients expressed it, and, therefore, as absolute spirit, it is equally invisible with God. And yet God is not invisible. He is to be seen in everything that has life, in the whole universe; He is seen embodied in everything, but is especially incarnated in man. If our powers of comprehension here below are too limited to permit of our determining what is the essential origin of nature's forces, we may arrive at the probability of them, and the presumption is, without doubt, that all life from its source—God—down to the lowest form of animal life, must be essential, or it would not exist. From this it is inconceivable that even Divinity itself can be immaterial; and while its sublime being withdraws itself from our power of comprehension, it is manifested to us immediately in the works of nature.

As God can only be seen through the visible works of His hands, which have their being in Him, so, with the spirit of man, the outer covering forms the means by which it makes itself known and is recognised. He is Spirit of the Spirit (*Geist vom Geist*) united with a physical body; but this double nature is not in immediate connection. Nature does not know such a direct, sudden transition as that from gross matter to pure spirit would be, but she shows in everything gradual development from the lowest to the highest. She builds up the artistic bodily organism out of gross matter; and this again separates from itself the more sublimated particles for the development of the soul, which finally forms the connecting link between spirit and body. As the spirit here avails itself of the physical body for its manifestation, so in the next life the soul serves it for a body as a means of communication between it and its surroundings. As the physical body gives out the finest material particles for the formation of the soul-body, so in the spheres the soul-body polarises towards the spirit, and the more this takes place, the higher does the latter ascend, for this polarisation is the spiritualising of the soul-body, whose baser particles remain in the lower spheres to serve other purposes.

The spirit, therefore, has a spiritual body like itself, which it retains throughout eternity, and which serves as the condition of all the phases of its future development. (It is not the question here to what this development leads, whether to Nirvana or elsewhere.) But through all changes the spirit itself is and remains the most essential part of man in the future life. To make use of an example: it is only through the outer form of the diamond and by its cutting that the fire within it is brought to view, and yet this fire was latent in it as soon as it became crystallised from the carbon. And just as the sparkle of the diamond depends for its manifestation on the material form, so the outer manifestation of the spirit is bound up with its covering. As in earth-life all the perceptions of the spirit must be communicated through the organs of the senses, so in the other world the spirit itself sees other spirits, by means of the outward form in which they are manifested.

Some remarks are here necessary about physical sight as well. The bodily eye sees really as little of itself as does the daguerreotype plate, upon which the object is produced, in accordance with the same law that reflects it upon the retina of the eye. If it were the eye itself which performed the operation of seeing, we should see everything reversed, because the picture of the object reflected upon the retina is reversed as in the case of photography; and as we have not one but two eyes, so naturally we should see two pictures presented to our view. As, however, in spite of this, we see only one picture, and that corresponding to its actual position—a fact for which science has



hitherto in vain sought a satisfactory explanation—it follows that the act of sight is an operation of the inner spiritual faculty of man.

Thus it is the inner man which rectifies the picture on the retina, and which alone has the power of sight. This indeed is the case with all the perceptions communicated through the senses. But as it must be presumed in the case of the spirit, as in that of the bodily eye, that it cannot see of itself—since we have seen that man, like God, cannot manifest himself immediately as spirit, because though he is an individuality, he is no person in our limited sense—the answer to the question put must be as follows:—

The separation effected by death between body and spirit causes no change in the latter; it retains its powers undiminished in the next world; the soul-body there serves for the medium of its perceptions, and within this body the spirit sees of its own self other spirits.

On account of the transcendental nature of our subject, nothing can be said about it founded on experience; it must be treated in the inductive way, as we have done. What a spirit really is, how it is constituted, and what are its powers, we can only know empirically when we ourselves pass over to the spheres, where we shall know even as we are known.

### CORRESPONDENCE.

No Wonder He is Anxious.

To the Editor of "LIGHT."

SIR,—The letter of "Anxious" points to a terrible feature in the present condition of psychic science. I am sure no reader will suspect I mean to attack him or her. We are all alike struggling in a gigantic cobweb, and anyone who can break a strand is doing service. Here are the facts of the present case.

A young man, "H. L.," hears of mesmerism as a cure for neuralgia; tries it, and is successful. After a time he finds his patients exhibit unexpected symptoms; one falls down unconscious at his mere approach. With a modesty which one could wish were universal, he writes to ask if any of his elders can tell him what to do next. I, happening to have had from eminent physicians tremendous warning about the rapid and fatal moral ruin which results from the breaking up of continence of magnetic force, pass on, in your columns, a modified version of this warning, requesting "H. L." not to magnetise again till he has learned how to secure continence. Another writer hastens to assure us that there is no need for such caution.

The reason adduced is significant; *because the source of force is infinite*; and therefore the magnetiser can get more, after he has exhausted his own supply!

Now, sir, conceive the editor of a medical journal being asked to print a letter wherein young practitioners are advised to be perfectly reckless in the administration of opium, because the supply of poppies is practically limitless.

Moses gave as the reason for extreme caution in dealing with psychic force, that we are drawing supplies from an infinite source, and, therefore, may do and incur infinite damage.

And again. No man is allowed to prescribe or dispense poisons unless he has learned to weigh, accurately, minims and drachms and other minutiae of medical arithmetic. "General education" has no tendency to fit a man for dispensing; but it is supposed to teach him the need of special preparation and the danger of dealing out drugs at random. But if one suggests, however politely, to an educated man that he had better learn at least the notation and terminology of psychic mathematics before he indulges in mesmeric experiments, he usually replies to the effect that Cambridge authorities considered his mathematical knowledge pretty fair! A mathematical professor *knows that he doesn't know* the special arithmetic which every medical student must learn; every graduate imagines that he does know the language in which alone it is possible accurately to express psychic truth.

How much longer is this state of chaos to last? Are we all playing with forces that we don't really believe in? Or are we dealing scientifically with forces that we know to have infinite power for good and ill?

MARY BOOLE.

### Visions.

To the Editor of "LIGHT."

SIR,—I was glad to hear that others see visions as well as myself. The faces I have been accustomed to see nearly all my life have been, without exception, pleasing, indeed transcendently beautiful; for all that I do not profess to be an angel.

Landscape visions are more frequent with me; that may be because I love nature better than my fellow creatures as a rule, for decidedly the visions have some affinity with our inner being. More than one instance in my experience has been afterwards (months or years after) actually realised in my ordinary life; I have recognised these scenes and individuals with a thrill; there is one room I am on the look-out for now and have been for ten years. I know I shall see it before I pass away. These visions bring with them always a soothing influence, and from them it is I get inspiration (such as it is) or at any rate simultaneously with them.

CAROLINE CORNER.

### Visions of the Night.

To the Editor of "LIGHT."

SIR,—A short time back I had a letter from a friend (a minister of religion), who for a number of years has suffered severely from bodily affliction, and from this I beg to give—with the consent of my friend—a short extract that may be of some interest to your readers.

B. G.

"As I lay in bed one night, the room being as light as day with the fire, I was pondering the question, what and where is Heaven. I was as fully awake as I am now, and all was still as possible, when a sudden noise struck on my ear. I looked up, and there before me was the most beautiful hand I ever saw in my life, with the forefinger pointed upward. There was no arm that I could see, or body, but simply a hand. Well, I thought, I shall be told that I dreamed this, and to make myself sure of being awake, I raised myself on to my elbow, and there it was still. Gradually it faded away before my eyes.

"Some two years ago I had this experience. One night I could not sleep. I was in such torture that I could hardly keep myself from screaming out, when there appeared at my bedside the tall figure of a skeleton, armed with a long spear, which it poised as if about to strike it through me. I thought that death had surely come to put an end to my pain. I looked up and said: 'God's will be done,' expecting the weapon to descend, when, what a change! instead of the vigorous skeleton with the spear there was a beautiful woman clothed in white and in one hand a lily, while with the other she pointed upward, and in tones of sweetest music said, 'Not yet, not yet!' I raised myself up in bed towards her, and she was gone."

### Spiritualism v. Theosophy.

To the Editor of "LIGHT."

SIR,—I should like to say a few words in reply to your correspondents, "Eos" and Mr. J. M. Wilson.

The former has likened personalities to beads, and individuality to the thread on which they are strung; but there is no continuity between the beads—each is complete in itself, and the thread is separate from them. My present personality would, therefore, be not more in sympathy with my next than it would with that of my neighbour.

As to the Higher Self, I would take the illustration given in *The Blossom and the Fruit*. There it appears to Fleta as a separate and distinct being, with whom she converses and argues. If anyone were to show me such a being, and tell me that it was my real self, I should certainly deny it, for I feel that my *self* is where my consciousness is.

The "galvanised shades" alluded to by "Eos," and the "partially conscious entities" mentioned by Mr. Wilson, are expressions which must seem to most Spiritualists absurd.

This explanation of Spiritualism is nothing more than an improbable theory, for which no clear evidence is offered, and in support of which facts are often strained.

As to the majority of Theosophists having had deep experience of Spiritualism, I will not dispute it, but most of those whom I have chanced to meet have had no acquaintance with the subject.

Mr. Wilson says that by the loss of the body the animal soul loses its power of objective activity, and cannot, therefore, have any continued existence.

This is new to me. I certainly thought that after death we still possessed a psychic body which was as real and objective on the next plane as our earthly body is on this.

The subjective nature of the future state is to me the most objectionable feature of Theosophy, but I think it might probably suit the selfish man, who, if his surroundings seemed pleasant, would not care what had really become of his friends.

Personally, if I were given the option of passing the remainder of my life here in a dream-paradise, I should certainly prefer my present objective existence with all its ills.

Mr. Wilson assumes that human affections must be opposed to higher development. No doubt the lower ones are, but the word *human* does not necessarily imply the lower affections. With regard to the injustice or selfishness of human love, I can



imagine a mother whose sense of justice would be such that she would sacrifice her own child for two others, while at the same time she would love her own far more than them. It has been hinted that I do not understand Theosophy. Perhaps not, but it is the beliefs which I know to be entertained by many Theosophists that I have ventured to discuss, and I am taking the standpoint of an ordinary human being. It seems to me that such doctrines must be repugnant to any man who has not enveloped himself in a cloud of the most speculative philosophy. In conclusion, if the ideal of Theosophy does not offer happiness to me and to every other individual, there is no use in desiring it for all mankind.

G. A. K.

**"Symbolical Methods."**

To the Editor of "LIGHT."

SIR,—Surely the Editor of "LIGHT" will not refuse to allow Mrs. Boole to introduce to those of the public who long for "light, more light," the highly convenient mode of shortening phraseology of which she speaks?

I for one, and many others whom I know, would gladly learn through your light-giving columns what this system is, for the need of such a system and its advantages must be manifest to all.

That Mrs. Boole is a most admirable teacher will, I think, be admitted by any reader of her "Symbolical Methods."

I. O.

**Unity of Religions.**

To the Editor of "LIGHT."

SIR,—My reticence in not having written in "LIGHT" before regarding a letter signed "A Church of England Clergyman," and suggesting the renewal of the Eucharistic services, was not due to any feeling of disapproval of them.

It was rather that I had not connected any such definite issue with what was expressed in the letters on "Unity of Religions."

I believe that if sincere followers of Christ, who have been obedient to baptism into His external Church, and who are daily laying down all of self for Him, were to unite, to meet together (under the law of His external Church), in a holy and reverent communion of souls, obediently to His words, "Do this in remembrance of Me," and "wait" for the "promise," great outpourings of spiritual power would come to them from His Spirit; and that these spiritual forces—"gifts," and such like—might be brought to bear upon some of the terribly perplexing problems of our time with unlimited benefit.

From the pure strength of such holy, united effort, in Christ's name and power, unbounded good might accrue.

I would say, then, let those who are at one with Christ—at any rate in aim and desire—so unite—only with purest, sincerest intent; and so will He manifest Himself through them to the world, and so shall they individually be partakers—in very truth—of the "gifts" which are His certain promise to those who believe—or who live unto belief in Him, and His spiritual Kingdom—or Church. Many there are who have "the form," but "deny the power thereof."

DUM SPIRO SPERO.

**The Beautiful Path.**

To the Editor of "LIGHT."

SIR,—I have read the letter in "LIGHT," October 27th, signed "Leo," with pain. He says a simple experiment with numbers will demonstrate the fact that the "Book of Life" is no empty phrase. He speaks of three columns of figures, the middle one being the total of the right and left hand columns added together. Each number used has a mystic meaning. Permit me to protest against this assumption of knowledge, which the writer does not possess. It is misleading. If "Leo" knows how to benefit the human race, let him do so; but for pity's sake don't let us have mystic talks of beautiful paths which are illusory. Tipherath, the sixth sphere of the Kabbala, and the beautiful path, I fear, have nothing in common. "Leo" speaks of so-called Christian mystics enacting the part of the betrayer, with the Judas kiss. May I ask, is not "Leo" doing that very thing? He holds before the readers of "LIGHT" an assumption of the possibility of universal happiness, and then says that space will not admit of the method of working the experiment (of the three columns of figures). Alas! for his beautiful path. It is like the *Fama Fraternitatis*: all talk and talk only. I protest against such vague talk; it is giving needless pain, in this age, when so many are vainly longing for the truths which apparently neither Occultism nor Theosophy can give.

W. C. LOCKERBY.

**SOCIETY WORK.**

CAVENDISH ROOMS, MORTIMER-STREET.—Mr. T. H. Hunt will speak on Sunday next, on "The Church of the Future." Service to commence at seven o'clock.—E. ROBINSON.

LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD.—In consequence of the landlord having failed to provide the accommodation promised, we have decided to leave our present rooms. There will, therefore, be no meetings until further notice. We intend to take rooms permanently, and to have meetings and séances throughout the week.—F. W. READ, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—An instructive address was given on Sunday morning on "Astronomy," by Mr. A. M. Rodger; and in the evening Mr. Iver MacDonnell spoke on "A Rational Religion." Tuesday, November 20th, Mr. R. J. Lees on "Spirit Mediums v. Conjurers," at 7.45. Tickets 6d. each. Sunday next, November 18th, Mr. John Hopenroft.—W. E. LONG, Hon. Sec.

VICTORIA HALL, ARCHER-STREET.—On Sunday morning Mr. J. Hopenroft answered questions by the audience, and great interest was manifested. Short addresses were also given by other friends. In the evening, a crowded audience met to welcome Mr. Hunt, who gave an address on "The Rise, Progress, and Destiny of Man," which was handled in a thoroughly practical manner. Several poems were also given, and the speaker was much applauded. Next Sunday, at 11 a.m., service, with healing and clairvoyance; at 7 p.m. address.—W. O. DRAKE.

SYDENHAM LECTURE HALL, SYDENHAM.—On Wednesday last our first lecture on "Spiritualism" was given by Mr. Veitch, of Camberwell. Nearly 100 persons were present, and the lecture was listened to with deep attention. It was also reported and favourably criticised in the local papers. A great many people seem desirous of investigating the subject, and a room will, therefore, be hired, when free meetings for inquirers will be instituted. Many of the latter have shown unmistakable signs of mediumship, physical, clairvoyant, &c.—M. GIFFORD, 8, Manor-road, Forest Hill, S.E.

**LONDON CENTRAL FEDERATION OF SPIRITUALISTS.**

At the Council meeting held on Thursday, November 8th, the proposals of the sub-committee with regard to the conference were adopted, therefore a mass meeting of Spiritualists will be held on Sunday, December 2nd, in Goswell Hall, Goswell-road, London, E.C. Meetings will be held at 10.30 in the morning, 2.30 in the afternoon, and 6.30 in the evening. There will be a general tea at five in the hall. Tea tickets, one shilling each, may be obtained from the secretaries or members of the Council. The programme of subjects and speakers will be duly announced.—U. W. GODDARD, 6, Strath-terrace, St. John's Hill, Clapham Junction, S.W., Reporting Hon. Secretary (*pro tem.*).

"THERE are various results produced by the fluid of the will by different persons. In mesmerising a gentleman who is very refined in his perceptions of the differences of influence between different mesmerisers, Mr. Thompson's influence was found to be clear and light, while mine was dull, harsh and heavy. His was very agreeable, mine was overpowering, and produced a deep sleep."—DR. ASHBURNER'S *Facts and Observations on the Mesmeric Fluid.*

"If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait for ever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living belief below." . . . . . "The more skilfully we imitate obsolete modes of art or religion, the more palpably dead they become."—LESLIE STEPHENS' *Apology for Plain Speaking.*

**THE PRESIDENT AND COUNCIL  
OF THE  
LONDON SPIRITUALIST ALLIANCE**

HAVE THE PLEASURE OF ANNOUNCING THAT A

**CONVERSAZIONE**

WILL BE HELD IN THE

**BANQUETING HALL, ST. JAMES'S HALL  
(REGENT STREET ENTRANCE),**

ON

**WEDNESDAY, NOVEMBER 28th, at 7.30 p.m.**

A Paper will be given by DR. THEOBALD and MR. MORELL THEOBALD. Subject: Spiritualism and Religion: Points of Affinity and of Divergence."

W. STAINTON MOSES, M.A.,

President.

[ADDRESS AT EIGHT.] [MUSIC AND REFRESHMENTS DURING THE EVENING.]

Tickets of Admission may be obtained from MR. B. D. GODFREY, Librarian, 2, DUKE-STREET, ADELPHI, W.C.



## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of some 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., sometime 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., &c.

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham in "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 FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘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.*

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

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

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