

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 421.—VOL. IX. [Registered as a Newspaper.] SATURDAY, JANUARY 26, 1889. [Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Psychography	37	Assemblies of the L.S.A.	43
L.S.A. Annual Report	33	Books Presented to the L.S.A.	43
Paracelsus on the Constitution of Man	39	Bad Spirits and Repentance	44
Jottings	40	Du Prel's "Philosophy of Mysticism"	45
Second Sight	42	Astrology	46
Memorial to the late Edmund Gurney	43	Laurence Oliphant and T. L. Harris	46
		Devotional Séances	47

NOTES BY THE WAY.

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

Messrs. Longmans inform us that the facsimile edition of Gordon's copy of Cardinal Newman's *Dream of Gerontius* is issued for private circulation only. We trust that we have not caused our readers trouble by our misapprehension. We believed the book to be published. Our copy, none the less, is at 2, Duke-street.

Psychic Notes (Brisbane) gives a facsimile of a psychogram obtained before the Brisbane Psychological Society on October 24th ult., through the mediumship of Fred Evans. There were present about forty members, and two slates were covered with writing. The conditions under which the experiment was conducted are thus described:—

"Two gentlemen, Mr. A. Ranniger and Mr. H. Phippard, having been selected a committee to superintend the preparation of the slates, and act on behalf of the members, they, together with Mr. Evans, stood at a small table about three or four feet in front of the audience, each of the committee examining the slates as they were handed to them by Mr. Evans, and two pairs of slates having been cleaned and prepared in this manner and small pieces of slate pencil placed between each pair, they were carefully sealed together with sealing wax. The two gentlemen, each holding a pair, then stood one on each side of Mr. Evans, in front of the table, and about two feet in front of the first row of chairs containing the audience. Mr. Evans then connected himself with the slates by touching one edge of each pair of slates as they were held by the two gentlemen on each side of him. These two gentlemen then joined each their disengaged hand to the persons sitting at each end of the first row of chairs, and then all present in the room joining hands a perfect chain was formed, thus making a connection of all present with the slates, and Mr. Evans standing between the two committee-men a strong power was at once manifested, some of the members being greatly affected, being twisted in their seats as by the power of a galvanic battery; several could not stand the power, and were forced to retire from the chain. One member became unconscious to what was passing, and knew nothing of what transpired until after the slates had been passed round for examination. In a few minutes from the time the connection was made from the slates to the audience (certainly not more than five), Mr. Evans gave orders to break the seals and open the pair held by Mr. Ranniger, which was done, Mr. Ranniger finding one of the pair covered with coloured writing, and a portrait in the centre; a murmur of surprise broke from the audience, who, however, still waited with joined hands the results on the other pair held by Mr. Phippard. About two minutes elapsed and then this pair was opened, the members having far greater cause for surprise at the results obtained in this pair, for one slate was found completely covered with writing, some in colours but the most of it in slate pencil, some of the writing being so fine and small as to require the closest inspection to read it. No less than thirty different messages were found on this slate, a number of which were read out to the audience and recognised in nearly every instance; some of the messages were addressed by name to members who were absent from the séance, others to gentlemen, who, though not

members, were interested in other ways in the work of Mr. Evans. Some of the messages are so finely written as to contain from seven-teen to twenty words in the space of about half-an-inch square."

The facsimile certainly shows a very remarkable result. It is a great pity that the conditions under which these communications were obtained were not more precisely stated and attested by the full names and addresses of all observers. In view of the allegations of conjuring that are freely made in cases of this kind it would be very important that testimony should be given which would exclude all possibility of the substitution of a previously prepared slate for that cleaned and sealed by the committee. The writing on the slate, as given in *Psychic Notes*, is of so elaborate a character as to suggest to the mind of the ordinary sceptic some such explanation. Moreover the handwriting is the same throughout the thirty messages. This, however, does not cause me surprise, for the peculiarities of the medium, his idiosyncrasies, and mental individuality are adopted and used by a communicating intelligence. The difficulty is but superficial; but the fact remains that a superficial inspection of this slate suggests previous preparation by one hand. I wish we could have in these experiments simple results—the simpler the better—arrived at under better conditions. We had the same difficulty with materialisations. Instead of forty figures produced in a dark hole under conditions that did not admit of inspection, we asked for one so produced as to offer unimpeachable evidence. And we very rarely got what we asked for.

Hear what one of the acutest scientific minds of this or any other day says on this matter. Mr. Crookes wrote at the outset of his research into the phenomena of Spiritualism:—

"The Spiritualist tells of bodies weighing fifty or 100lb. being lifted up into the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take 10,000 of them to weigh one grain; he is, therefore, justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately poised balance to move under test conditions. . . . The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported by solid masonry."

I might extend my extract without advancing my argument. I entirely believe that these phenomena which Spiritualists lay before the world are objectively true and real. I have myself given much personal testimony which sufficiently shows my belief. But that does not prevent my expressing a strong wish that the facts which are set forth, as in this case of psychography, were scientifically ascertained, observed, and recorded. Mere wonders do not further our knowledge. It is possible to kill a baby with beefsteak.

Nor does that feeling make me indifferent to the fact—obvious and notorious as it seems to me to be—that no accumulation of evidence will suffice to bring home to

certain minds adequate proof of what they are not prepared to accept. I have contended that the attitude of the Society for Psychical Research to such phenomena of Spiritualism as they have given attention to is a case in point. I am far from presuming to blame their caution, though I think it excessive. I do not venture an adverse opinion on their methods which, perhaps, lead them to reject records which I should regard as valuable. But I regard their attitude to the broad facts of Spiritualism as unfortunate. Their work done in other directions I have repeatedly stated to be, in my opinion, most valuable.

These general remarks have a special application to an article by Mrs. H. Sidgwick, "On the Evidence for Premonitions," which appears in the last number of the *Proceedings*. The writer rejects the evidence that has come under her notice as collected by the Society. It is not "sufficient to warrant a conclusion in favour of the reality of premonitions." Yet I should say that almost any one has in his memory, if not in his experience, some case of warning by dream or vision, or by other means which has been verified by subsequent events. Indeed it seems to me that Mrs. Sidgwick herself quotes in her article some of the best cases I have heard of: and it is evident that the quantity and quality of the evidence which she regards as insufficient to establish the fact are very much in excess of what most of us would regard as enough to give scientific sanction to a well-nigh universal belief. It is impossible, no doubt, to approach these obscure subjects from the respective sides of experience and distrust with the same results. But I am disposed to say that we lose as much knowledge by hyper-criticism as we gather rubbish by a too easy acceptance of loose statements. *Medio tutissimus*.

LONDON SPIRITUALIST ALLIANCE.

The following Report of the Council of the London Spiritualist Alliance was received and adopted at a meeting held on Tuesday evening last, in the Society's Rooms, 2, Duke-street, Adelphi. Of the other proceedings of the evening, including an address by the President, we shall give a report in our next week's issue:—

The Council have pleasure in presenting to their members their fifth annual report. The number of members remains about stationary, an addition of twenty-two new members having been received during the year, which about equals the loss sustained by removals, resignations, and deaths. Among the latter the Council note with regret the loss of old and valued friends in Mrs. Strawbridge and Mr. Alexander Tod, and in Dr. Anna Kingsford's removal a gap which will not soon be filled.

Considerable additions have been made to the Library, both by gifts and by purchase. The Council desire to thank many friends for gifts which have been received, among others from the proprietors of "LIGHT," from the President of the London Spiritualist Alliance, Mrs. Bowles, Madame Blavatsky, Mr. Charles Blackburn, Mrs. Boole, Mr. Bodmer, Madame Dubu, Mrs. Wynne Ffoulkes, Mr. W. W. Fawcett, Miss Glyn, Mr. R. J. Lees, Mrs. E. Maitland, Mr. C. C. Massey, Mr. Hay Nisbet, Mrs. Norwood, Dr. Pulsford, Mr. E. Dawson Rogers, Mrs. Martin Smith, Captain Serjeant, Baroness Von Vay, and "V."

Mr. Godfrey, the librarian, is in attendance daily from 10 a.m. to 6 p.m. for the reception of visitors and to answer general inquiries. He will afford members access to the reading-room, where will be found most of the current periodical literature of Spiritualism at home and abroad, and will inform them as to the facilities afforded for taking out books from the Library. Country members can have books upon payment of the cost of carriage.

Books are also kept on sale at the rooms, or can be promptly procured for members. Other works will also be supplied as before by Mr. George Redway, 16, York-street, Covent Garden.

The Council invites contributions to the Library of any standard works or periodicals devoted to Spiritualism and kindred subjects.

The conversaziones at St. James's Hall have been well attended, and it is evident that their popularity has in no way diminished. The musical portion of the programme has sustained the high tone of previous meetings, under the direction of the Misses Withall, to whom, and to many kind voluntary helpers, the Council return cordial thanks, as also to Messrs. Brinsmead for their loan of a grand piano upon each occasion.

The following addresses have been delivered, and copies of such as have been reprinted should have, by this time, reached all our members:—

February 2nd.—Rev J. PAGE HOPPS on "The Ideal Holy Ghost."

March 15th.—Mr. ALDERMAN BARKAS on "Verbatim Records of Remarkable Conversations with an Alleged Inhabitant of the Spirit World Respecting the Conditions of the Future Life for Mankind."

May 15th.—An open night—at which the PRESIDENT replied to questions put by the audience.

June 28th.—Mrs. HARDINGE BRITTEN on "Unfinished Problems of the Universe."

November 28th.—Dr. THEOBALD and Mr. MORELL THEOBALD on "Spiritualism and Religion: Points of Affinity and of Divergence."

Little has been done for lack of material in the Experimental Research Section, and the Council have again to recommend members to continue regular research in their own private circles, which should as far as possible be composed from time to time of the same sitters. It is difficult to exaggerate the value of such continued patient research where exact notes are regularly kept. These the Council would gladly receive confidentially, and use under proper reserve, if found suitable; and such experiences would at all times, when carefully recorded and attested, be received for consideration and possible publication in "LIGHT," the organ of the Alliance.

The Council desire to express their sense of indebtedness to the President for the care expended by him in so successfully editing "LIGHT" during the past year, and to Mr. Dawson Rogers for the time and pains devoted to its management. There is every reason to be content with the position occupied by the journal both at home and abroad, as evidenced by the respect shown to its utterances, by the frequent quotations in Spiritualist journals all over the world, and by the largely increased number of books sent by publishers for review.

An appeal has been made for funds to be placed at the disposal of the Council for the conduct of "LIGHT," and for the purposes of the Alliance, to which it is hoped that a liberal response may be made, so that the Council may not be hampered by want of means.

It is hoped that the Council may be able in their new premises to hold more frequent social meetings of their members, and to afford them an opportunity of discussing together the many problems and questions which are constantly arising with reference to Spiritualism. Of these proposed meetings due announcement will be shortly made. They will begin towards the close of January, and the Council hope to carry them on till the end of June.

In concluding, the Council confidently appeal to the quality of the work done by the Alliance, both in its own proper sphere and in the conduct of the journal, the management of which it has assumed and carried on during the past year with undiminished, if not increased success, to elicit such sympathy and material support as may encourage them in the onerous task which they are discharging.

W. STAINTON MOSES, M.A., *President*.

MORELL THEOBALD, *Hon. Sec.*

H. WITHALL, *Hon. Treasurer*.

"The genius of Asia, enmeshed in the spells of a great caste religion, was unable to grasp and embody the conception of the Divine truth that is implied in the perfection of the human form: hence the tendency of its mysticism was to escape from form, to imagine that the point of supreme aim for the highly cultured man was to burst the shells of the successive organisations, and, as a limpid water drop, to dissolve in formless ocean. Yet the object of supreme aim is not approached through formlessness, but approached through form: all things being orderly, the more form, the more freedom; the more perfect is the form, organised in the strict line of Divine operancy, the more perfect the freedom. The more vast and comprehensive becomes the form, the more vast and comprehensive becomes the ability of the man to involve his being in the spirit of the law, and to move forth as a free personality, for the outworking into the Universe of conceptions that originate in the Divine."—T. LAKE HARRIS, *Esoteric Science*, p. 366.

PARACELSUS ON THE CONSTITUTION OF MAN.

By "NIZIDA."

A few extracts from the writings of that great Adept, Paracelsus, would in all probability be of service to the readers of "LIGHT" at this juncture, as pointing out that those students of Occultism who formerly reached the higher planes of insight into the mysteries of nature, entertained almost precisely similar views regarding the physical, astral (or sidereal) constitution of man, and his condition after death.

Spiritualism, or Spiritism, is by no means "modern," and has had no beginning in our day; but is the unfolding of a science, which the ancients knew better than we nineteenth century dabblers can possibly know it, and we may be well content to visit their fountains of truth as contained in such books as have come down to us, and draw therefrom purer, more life-giving, and sustaining waters than we can possibly obtain by the unassisted, blind, and groping methods we direct towards our next door neighbour, the astral world, or what we are accustomed to term the "spirit-world." Pure spirits ascend higher than the astral world, and therefore to call the next contiguous sphere to ours the *astral world*, seems to me by far the more appropriate designation. Therein we find astral, sidereal bodies, or "*perispirits*," and those innumerable beings of indescribable forms and characteristics who have never been embodied as men, and whom, for want of a better name, we are wont to call "*spirits*," of whom we know absolutely nothing, but with whom we must reckon if we pry into their abodes.

Why should we not be willing to learn of the ancients—some of whom were the teachers of even our revered Master, Jesus, and of Moses, and the Prophets? To know Spiritualism (which is occult science) truly, to follow it out upon the highest ground, and thereby escape the pitfalls which yawn in the pathway of the ignorant neophyte, we find, after pursuing our researches up to a certain point, that we must go back hundreds of years to learn of those who have left stored-up knowledge suited to all times and ages; and which is incontrovertible, because founded upon personal experiences, from a spiritual insight our age entirely lacks, but which is destined to be revived. The very revival of such powers is attended with danger to the ignorant man: they are powers which ignorance and carnality inevitably turn to evil. Our age may become the crown of past ages as regards the spiritual faculties and powers of mankind, but only if we take care that our foundations are laid according to the laws and rules of a pure and divine occult science. The knowledge of these laws requires that we should glance also—to know, and to avoid,—at that horrible antithesis of the holy science—sorcery, or black magic. We must know the hideousness of the latter, to avoid being drawn into the vortex of its depraving and degrading fascinations, which are fascinations only to the carnal, or animal man—the unregenerate Ego;—and as to possess the powers conferred by the first, the highest spiritual purification and development are essential, preceded by the complete subjugation and annihilation of the lower brute nature, it is plain to see that the one leads to life everlasting, whilst the other destroys the soul in eternal death.

In our researches and study of the occult, we are prone to be turned aside by too great a contemplation of the earthly personalities through whom the knowledge may come. Their characteristics, defects, or virtues become the subject of our censure, or applause, as the case may be, rather than the quality of the wares they bring for our acceptance. In studying astronomy we regard the beauty of the science rather than the astronomers by whose industry and perseverance we are profiting. When climbing a ladder we do not criticise the upright supports upon which we lean our hands. But we mount upwards with sure steps, content if the ladder holds firm. It is wiser to refresh ourselves from the flagon borne by the servant, than to reject the precious liquor because of some fancied defect in the servant. It is the knowledge which feeds and refreshes the hungry soul, that should be considered, and not the human instrument of transmission. We are happily made to be ministering spirits to each other, and are all of us servants of humanity in some form or other. Thus the order of nature, and of human life, conspire to break up that sense of selfish isolation and separateness which militates against the diviner feelings of brotherhood which ought to unite the whole human family.

Of the knowledge offered us we select and retain what we can assimilate. The remainder passes out of our ken as unacceptable or incomprehensible. It is a matter regulated by

our mental status for the time being; which again is ruled by circumstances, the education we have received, and the mental character of those who more immediately surround us, with whom we pass our lives. All these things insensibly act upon us, and keep us more or less upon the same mental plane. Although there is continual growth and expansion of mind for all, yet those who transcend the general status of the minds which surround them are by no means in the majority. We have therefore to grow up to the knowledge which lies beyond us, so that after the lapse of some few years we shall accept with ease that which to-day we reject. This is admirably exemplified in the way the knowledge of the occult has gradually spread through the world. Minds have grown into a condition to receive it, and what was at first entertained by an abused and ridiculed minority, is now accepted, without cavil, by the great majority, and has become their ordinary mental food, which they do not reserve for themselves, but dish up in all sorts of attractive forms and offer to others. Ancient writings upon these subjects are being routed out from the obscurity in which they have long rested, and republished; and the current of intellectual progress is steadily flowing in the direction of occult philosophy. What matters who, or what, were the instruments used to effect this extraordinary mental revolution? What matters what, or which, was the first wave of the vast flood of knowledge which is to cover all minds, completely obliterating old landmarks, and establishing a new world of thought? It is very certain that the first waves of the ocean wash up and scatter over the sands, all the *débris* and scum floating upon their surface, before the great billows of the deeper ocean beyond, pour with thundering might upon the shore. The first are last and the last first in this great on-rushing of mental and spiritual progress. The impetus comes from far beyond our ken—

"For the drift of the Maker is dark, an Isis hid by the veil";

and separate ourselves as we may into small, jealous, and envious cliques, time and evolution laugh us to scorn, and mingle us all up in a vast whole, like the ocean's waves, which fall back from the shore into the mass of surging waters, and no man can tell billow from billow.

When Paracelsus wrote, he wrote for an age that could not appreciate him. He mentally transcended his time, as all Adepts do, and he was traduced, persecuted, murdered. But it is the divine spirit in the Adept of the *holy science*, to live for human kind, and he regards not the persecution he meets with at the hands of backward, blind humanity, but is willing even to lose his life in their service. It is but a body he escapes from; the mask of a personality worn for a brief space, behind which the loveliness of the soul he has formed or evolved, cannot be recognised. But after a few centuries have rolled away, that soul's beauty shines out like the imperishable lustre of a diamond of purest water, and beams from the mental heavens like a star of guidance. Such has been the fate of Paracelsus, whose inestimable works are being translated (by no means with sufficient copiousness for hungering students) for the benefit of our age, after some 300 years of almost total oblivion. It is worthy of note that they harmonise in all their revelations and teachings with the key-note struck by other teachers with whom we have been lately made acquainted. This will be traced throughout the extracts here set before the reader.

The Constitution of Man.

"The external man is not the real man, but the real man is the soul in connection with the Divine Spirit. The soul is the shadow (etheral counterpart) of the body, illuminated by the spirit, and it therefore resembles man. It is neither material nor immaterial, but partakes of the nature of each. The inner (sidereal) man is formed out of the same *Limbus* as the Macrocosm, and he is therefore able to participate in all the wisdom and knowledge existing in the latter. He may obtain knowledge of all creatures, angels, and spirits, and learn to understand their attributes. He may learn from the Macrocosm the meaning of the symbols (the forms) by which he is surrounded, in the same manner as he acquires the language of his parents; because his own soul is the quintessence of everything in creation, and is connected sympathetically with the whole of nature, and therefore every change that takes place in the Macrocosm may be sensed by the ethereal essence surrounding his spirit, and it may come to the consciousness and comprehension of man."

"Man is a spirit and has two bodies that are intimately connected together, an elementary, and a sidereal body. These two bodies go to form one man. When a man dies, his elementary body returns to the elements of the earth: the earth absorbs the whole of his three lower principles, and nothing remains of the form of his body. The more material parts of his sidereal body undergo a similar decomposition. This body is formed of the astral elements, and is not dependent on

* The spiritual matrix of the universe.

physical substances. It is subject to planetary influences, and as the elementary body is dissolved into the elements from which it has been taken, likewise the astral form will in due time dissolve into the sidereal elements to which its substance belongs. The sidereal body remains near the decaying physical body until it is itself decomposed by the action of the astral influences. The two bodies were partners during life, and are only separated by death. Therefore they naturally remain near each other for a while after death, until they are consumed by their elements, the one in the grave, the other in the air. The decomposition of the elementary body requires a certain length of time, according to its qualities and the qualities of its surroundings, and likewise the sidereal body may be decomposed slowly or quickly, according to the coherence of its particles, and according to the quality and strength of the astral influences acting upon it.

"The elementary body is corporeal, but the sidereal body is ethereal. The elementary body is visible and tangible, the sidereal body is invisible and intangible for us, but visible and tangible for those beings that are of a nature similar to its own. The elementary body cannot move on its own account from the place where it has been deposited after death; but the sidereal body (called by the Easterns *Kama-rupa*) goes to that place to which it is mostly attracted by its own desires. If there are no particular places to attract it, it will remain near the elementary body; but if it is attracted to other places it will visit them, and it is therefore especially liable to haunt the residence which the person occupied during his life, being attracted there by its acquired habits and instincts. Being devoid of reason and judgment, it has no choice in such matters, but follows blindly its attractions. The sidereal body may, under certain conditions, become visible, and it therefore may be seen at places to which the reflex of its former passions, such as envy, avarice, repentance, revenge, selfishness, lust, &c., may attract it, and it may remain in such places until it is dissolved and decomposed. If a sensitive person asserts to have seen the spirit of a deceased person, we may believe that he has seen the sidereal body of such a person, but it is wrong to believe that such a ghost or apparition is the real man, because it is nothing but the sidereal corpse that appears on such occasions. Such astral corpses may be seen like the reflection of a man in a mirror, until they disappear, and the form of one may last longer than that of another."

"The art called *Nigromantia* (Necromancy) teaches how to deal with such forms. It teaches their habits and instincts, their attributes and qualities, and how we may find out through them the secrets of the persons to whom those shadows belonged. As the image of a man in a large mirror shows the whole of his person and imitates all his movements and actions, likewise, by observing the sidereal body of a deceased person, we may obtain information in regard to former appearance, and the acts and ways of that person, and find out who he was, and where he lived."—*Philosophia Sagax*, Lib. I.: *Probatio in Scientiam Nigromanticam*.

The statements of such a man as Paracelsus cannot justly be looked upon as mere speculative theories. They are the well ascertained facts of a spiritually enlightened seer, who by experiments in the hidden science which was the study of his life, obtained his knowledge by personal experience. The condition of open vision and hearing, which is, we may say, natural to the spiritual man, we can, at this day, well understand. It is one of our acknowledged facts. But whereas the best of our seers penetrate but a short distance behind the veil shrouding the inner, ethereal world of Nature, there were gifted beings in the past, like Paracelsus, who stood upon the safe vantage ground of a much higher, and more perfect insight, wherefrom they transcended the illusions and deceptions of the astral plane, and kept touch with the higher universe of mind, of pure, disembodied spirits, not to say learned Adepts, from whom they doubtless received much teaching. The teachings they promulgate will assuredly receive incontestable proof as truths, the further we proceed in our researches, from the combined testimony of many writers, and from our own discoveries. But we must have patience in our slow progress, and not imagine we have learned everything during the few years we have devoted to the study of spiritual subjects; or from the messages of "spirits," some of which are indubitably most true, but which, again, experience has taught us, require most careful weeding.

In the study of the noble and grand subjects of our spiritual science, which are so entrancing and absorbing that some of the greatest intellects in all times have willingly yielded up the world and its attractions to devote every instant of earthly existence to their study—thus being caught up to the heaven of heavens, thereby proving that the soul of man is immortal—we can ill afford to lose any of the precious jewels of truth they have left enshrined in those written works which have come down to us. We are all of one vast family, and those gone before leave, as an inheritance to succeeding generations, the garnered wealth of their spiritual research. Let us so order our lives that we too may leave treasures behind us, upon which our successors may ascend, as upon a mountain of gold, to higher realms of the spirit than we can yet reach; as they will assuredly possess more ethereal bodies than the crass corporealities which at present hamper and restrain the flight of our struggling souls.

JOTTINGS.

Both the *Religio-Philosophical Journal* and the *Banner of Light* transplant from the *North American Review*, Mr. A. E. Newton's article "Why I am a Spiritualist." This fortunate and beneficent conjunction seems to show that the article is of permanent value, as indeed it is. We find our space so limited, and so subject to pressure that we cannot reproduce Mr. A. E. Newton, as we should desire.

Mr. Newton's first attempt is to define a Spiritualist. We quote him, because this is all-important. In the minds of some persons it would appear that anybody who listened at a rat-hole and heard a noise would be properly called a Spiritualist. In the minds of others the term would involve spirituality of life, and need not imply anything else.

Mr. A. E. Newton on this subject writes thus. We have perforce condensed, but, we trust, have done no injustice to his ideas:—

"A Spiritualist, formerly, was one who believed in the doctrine of Spiritualism; that is, in any system of spiritual philosophy, as opposed to Materialism—like those of Berkeley, and Fichte, chiefly speculative in character. But more modernly the term has come to signify, also, 'a believer in the doctrine that the spirits of the dead hold communication with men'; or, 'one who believes in direct intercourse with departed spirits.' Neither of these latter definitions, however, is strictly accurate, since, if it be true that spirits communicate, it is manifest that they are neither 'dead' nor 'departed' from our world. It would be more exact to say, 'One who believes, or knows, that communication with exalted spirits is possible and actual.' This necessarily includes several postulates, namely, (1) that man is in reality a spirit, or a spiritual being; (2) that he is capable, as a spirit, of surviving the death of his physical body, and (3) of living on as a conscious entity (4) in a world or state which, though invisible, is not far removed from our mundane existence."

Mr. A. E. Newton continues—defining Spiritualist and Spiritualist and distinguishing between them—that the former term "properly pertains only to such persons as, in addition to a recognition of spirit-existence, presence, and communion, hold to doctrines of an elevating, refining, spiritualising tendency, . . . and seek to make spirit-communion contribute to that end":—

"Such aspiration establishes a tendency to look beneath the surfaces of things—to inquire into causes, hidden meanings and realities—to interpret all systems of religion, philosophy, and morals according to the spirit rather than the letter, and to view the universe from the standpoint of the spirit instead of that of matter."

That is the position assumed by Mr. A. E. Newton, and he proceeds to tell us why, and on what grounds, he is a Spiritualist:—

"1. It is because for more than thirty-five years I have enjoyed the privilege of conversing, more or less freely and frequently, and in the privacy of my own family, with beings (invisible to myself) claiming to be exalted human spirits—many of them relatives and personal friends well known in their earthly lives—and who have given conclusive evidence of being what they claim to be."

"2. Because through this intercourse and the demonstrations and experiences that have accompanied it, I have been led to entertain conceptions of the universe—material and spiritual—of Deity and the Divine Providence; of the spirit-world and its relations to this; of man, his duty and destiny; in fact, of all which is embraced in the domains of Religion, Philosophy, and Ethics—which are, to my view, not only eminently rational, but expanding, uplifting, spiritualising, and soul-satisfying beyond anything and everything I have been able to gain from any and all other sources."

Mr. Newton's evidence we cannot pretend to reproduce or condense. It is powerfully put, logically stated, and very conclusive to our mind. We have stated his views, by quotation as above, because it becomes increasingly clear that the definition of our terms must at once be attempted. It is not because we accept Mr. Newton's definitions that we quote him, but because we think it important that such a representative Spiritualist should be heard.

To this extent *Figaro*. The writer has evidently been so far influenced by the *Land of Darkness* that he might be advised to read what went before that final (or latest) work of imagination. *The Beleaguered City* is not the immediate predecessor of the *Land of Darkness*:—

"Let me strongly advise those who read that very powerful book of Mrs. Oliphant's called *The Beleaguered City* not to miss a later effort in a similar vein entitled *The Land of Darkness*. One very good judge of such things, in speaking of this exceptionally powerful narrative, de-

clared that it really seems to have something of inspiration in it—to be in fact, like a supplemental leaf of the Scriptures; and although this may appear to be the language of hyperbole, it is a criticism which expresses but faintly the highly marvellous literary resources shown by Mrs. Oliphant in this comparatively short book. *The Land of Darkness* first appeared as a magazine article, and it does not say much for the taste of the reading public that it failed there and then to make a profound and widespread sensation."

We may, perhaps, have reason to recur to the article mentioned in the following notice in the *Daily News*. The remarks are in themselves interesting as straws that show the set of the tide:—

"While Mr. Stuart Cumberland is challenging the believers in the divining rod to match his achievements by the faculty of 'thought-reading,' Dr. Lauder Brunton has favoured the readers of *The Universal Review* with a professional view of the mystic instrument which is associated with the name of the semi-legendary Dr. Dee. The uninitiated will doubtless be interested to know that a divining-rod is simply a piece of elastic wood resembling in form a capital Y, if the stem of the letter be supposed to be only about three inches long, and the forks by which it is held each about a foot long. This distinguished physician does not pooh-pooh the divining-rod, but is 'inclined to think' that its success in some hands as an instrument for finding water, or even for tracing criminals, is due to its causing involuntary muscular action, and thus enabling the person using it to consciously recognise that impressions have been made upon him which would otherwise never have risen above the state of sub-consciousness. All this may seem very strange, but we are reminded that though, when we hear that a man is able to discover water at a considerable distance below the ground on which he stands, we are at first apt to scout the idea as ridiculous, we feel it to be quite natural when we are told that a caravan was crossing a desert, and that all at once the thirsty camels started off quickly, and at the distance of a mile or more water was found. Just in the same way we regard as incredible the story of a man tracing criminals with a divining-rod, but if we put a bloodhound in the man's place, and imagine the mere brute to trace a criminal by nothing but scent on the ground, we take a fact that is certainly not less marvellous as quite an ordinary thing."

The authorities of St. Andrew's University have appointed Mr. Andrew Lang to be the Gifford Lecturer on the Science of Religion. The learned body does not seem to have had any intention of making a joke at the expense of Mr. Lang. He is much more likely to make some at the expense of the learned body that has put him in such an incongruous position.

The brief abstract of the learned Professor's introductory address, which is all that we have to guide us, is perplexing. Mr. Lang refused to inquire "whether the Deity is under any, and if so what limitations." He spares us: and he would not have enlightened us if he had so inquired. He is on sure ground when he deals with "Man's Conception of God," which is perhaps all there is to deal with.

The Professor will deal further with "the different opinions (on religion) which had been held from the time of Lucretius to Mr. Herbert Spencer." From which we gather that this course of lectures will be a long one. The students are requested "to regard the lectures in a disengaged and disinterested spirit." Religion from a disengaged and disinterested point of view!

The *St. James's Gazette* has an article which reveals some details of curious superstition that linger amongst us. The subject is "Corpse Candles," the locality is Russia, the material in question is "human fat." It seems that there is a prevalent belief in some countries that a candle so made has the power of rendering perpetrators of crime invisible. Some Russian peasants have very recently been convicted of murdering a girl for the purpose of making candles of her body. This gruesome superstition is said to be still believed among thieves in most countries.

There has been a burglary at Duclos' and the *Pall Mall* has an article with the usual sensational head lines, and illustrated with a "Drawing of a Common Carpenter's Chisel" with a serrated edge. Out of all the penny-a-liner's word-spinning it comes that M. Duclos is a Spiritualist, has put his case in the hands of clairvoyants in London and Paris, and has invoked their aid. They "confirmed his suspicions." "But, what would you? There was no proof." Would any jury have listened to the evidence if tendered?

M. Duclos is of opinion that clairvoyants come under the Vagrant Act, and declines to give the names of those consulted. He is discreet. The *Pall Mall* penny-a-liner is of opinion that Duclos 'will not see the swag again.' With a mental reservation as to the young man's language we agree with him.

DONATIONS TO "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

	£	s.	d.
"Lily" ...	25	0	0
Mrs. Coates ...	25	0	0
A. Calder ...	15	0	0
K. Q. ...	15	0	0
"F." (per "M.A. (Oxon.)" ...	15	0	0
E. H. Bentall ...	10	0	0
C. C. Massey ...	10	0	0
The Misses Ponder ...	10	0	0
T. Pole ...	5	0	0
N. Fabian Dawe ...	5	0	0
Mrs. Rudd ...	5	0	0
Stanhope T. Speer, M.D. ...	5	0	0
Mrs. Stanhope Speer ...	5	0	0
The Countess Caithness, Duchesse de Pomar	5	0	0
Mrs. Stack ...	5	0	0
Hon. Percy Wyndham ...	5	0	0
Mrs. Hennings ...	5	0	0
Morell Theobald ...	3	3	0
A. A. Watts ...	3	0	0
H. Wedgwood ...	3	0	0
G. Wyld, M.D. ...	3	0	0
G. P. Serocold ...	2	2	0
C. A. P. ...	2	0	0
J. J. ...	2	0	0
Sir Chas. Isham ...	2	0	0
Mrs. Sainsbury ...	2	0	0
"V." ...	2	0	0
E. M. ...	2	0	0
"A Friend" ...	2	0	0
Lady Mount-Temple ...	2	0	0
Miss Withall ...	2	0	0
Miss H. Withall ...	2	0	0
Mrs. Carter ...	1	11	6
Mrs. Basil Wood ...	1	10	0
J. Owen ...	1	1	0
Mrs. Penny ...	1	1	0
Mrs. James ...	1	1	0
J. H. G. W. ...	1	1	0
Mrs. A. Mackinnon ...	1	1	0
S. R. ...	1	1	0
W. ...	1	1	0
F. W. Percival ...	1	1	0
Mrs. F. W. Percival ...	1	1	0
Hon. Auberon Herbert ...	1	0	0
Sir Charles Nicholson, Bart. ...	1	0	0
W. W. Fawcett ...	1	0	0
M. A. A. ...	1	0	0
M. H. C. ...	1	0	0
"F. M." ...	1	0	0
A Friend ...	1	0	0
Mrs. Garratt ...	1	0	0
"A. M. L." ...	1	0	0
A. Glendinning ...	0	10	6
G. W. A. ...	0	10	6
Mrs. Ross ...	0	10	0
E. B. S. ...	0	10	0
Miss Phillippis ...	0	10	0
"L. O." ...	0	9	6
R. B. ...	0	9	2
"A. J. J. W." ...	0	9	2
Mrs. Glanville ...	0	9	2
I. de S. ...	0	5	0

Remittances should be posted to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, Charing Cross, W.C.; but should be made payable to the Treasurer, Mr. H. Withall.

Friends who are intending to forward donations are earnestly solicited to do so without delay.

Palmyry or Otherwise. The book noticed in the *Pall Mall* the other day, and long before by ourselves, is not published by Ridgway (as stated in the *Pall Mall Gazette*), but by Rodway, of York-street, Covent Garden. The characteristic, sensational interview in that journal with the "Palmist" is silly enough, and is closed by an advertisement that Mrs.—(whom we do not advertise) charges so much "for a reading of the palm," and so much more "for a drawing of the lines of the hand." This is the highest and newest (and worst) journalism.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

Light:

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

SATURDAY, JANUARY 26th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

SECOND SIGHT.

No. I.

The Folk-lore Society has recently been paying considerable attention to the records of second sight which exist especially and pre-eminently, though by no means exclusively, in the Highlands of Scotland. Miss Dempster has contributed to the last number of the *Folk-lore Journal* a long account of the Folk-lore of Sutherlandshire, from which we extract the following cases:—

The Road.

"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 GlenDhu was made.

"One day, lying again above the tarn, he saw an open carriage and 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 Funeral Procession.

"On an autumn evening, one of our tenants was standing at his own door, when he saw a funeral coming along the road. So common are such warnings in this country that he paid it comparatively little attention, till a man distinguished from the others, by wearing whitish trousers, stepped out of the ranks and ran across the grass in front of the house as if to speak to him. Then the figure vanished, and my friend went to bed. Next day, at twelve o'clock, a funeral *did* pass Mr. —'s door. This was not strange; but it is a fact, and a curious one, that a man in whitish trousers, a friend from a distant part of the county, *did* leave the procession, and walking quickly across the grass, shook hands with G., and asked after his health and family."

"X. came to ask a tenant of ours to cross the ferry with him, and to go to Tain, for the fair held there. The man refused, because he had been warned of God in a dream that many would be drowned by the capsizing of a boat. X. laughed at him, went to Tain, and was among the eighty-eight persons drowned the following day. This happened on August 16th, 1809."

Warning of Death.

"A miller, of the name of Munro (a tenant and clansman of Mr. Munro of Novar), added to his calling the lawful one of carpenter and the unlawful one of distiller of whisky. One Saturday evening late he was drying and preparing some malt in the mill. His wife had gone to bed, but had left, as he found when his work was finished, a good fire in the room (not in the kitchen) from which their bed closet opened. To his horror he found a corpse, or its similitude, lying, as X. says, *in linens*, below the window. He looked at it for some time, feeling very sad (he had often had board-rattling and warnings of coffins required in the neighbourhood): he did not like to pass it, but, going by the other side of the fire, slipped into the little room where his wife slept. He undressed, but looked out again to see if the horrid occupant of his house was still there, which it

was, stiff, and white, and still. In the morning of course it had vanished; but it had a great effect on Munro, and when X. met him eight days after he thought him looking grave and unwell. Six days later word came to X. to come quickly to Mrs. Munro, for the mill-stone had broken suddenly, and her husband and a lad who worked with him had both been killed by the fragments. X. made what arrangements he could, but being a contractor and master mason it was impossible for him to get up to the mill that day. Next day, however, he went to the byewake, and started painfully on going into the room to see poor Munro's mangled body, rolled in fair linen cloths, and lying under the window, to the right of the fire, in the same spot where the dead man had seen the warning repose.

"X. was the only person to whom the miller had told the vision (which he had concealed from his wife), and he has never forgotten the fate of his poor friend."

Wraths and Apparitions.

"Farther on there is a hill covered with birch and oak copse, through which the high-road to Bonar Bridge also passes. One morning, in winter, and in deep snow, a man, proceeding slowly westward, saw ahead of him another man in a long-hooded cloak of blue homespun. He recognised him, though the figure had its back to him, to be the father of one of our small tenants, a man of the name of Murray. Eager to overtake him, the traveller quickened his pace, but it was not easy to make much way in the snow, which was a good deal drifted, but in which he now saw, to his horror, the man in front of him had left no foot marks. He then ran, getting nearly alongside the supposed Murray, and called to him, when the apparition vanished.

"An architect, residing in Glasgow, required to see his friend and partner, Mr. H., who resided at a short distance. Mr. T., the architect, started to walk to the house, and was delighted, in a lane near the dwelling of Mr. H., to see that his friend was coming towards him on foot. The number of yards between them was so few that T. was amazed to perceive that Mr. H., instead of drawing nearer, turned, opened the wicket gate of the shrubbery of his house, and disappeared. T. was vexed, as the business was pressing, but was almost immediately shown into the library, where, to his amazement, Mr. H. sat in his dressing-gown and slippers. He had not left his house or room that day.

"Mrs. G. A., having just parted from a relative who was on his way to India, was amazed to see him seated on the sofa in her room. She never doubted the reality of his presence, as he moved and seemed about to speak. The room was found to be empty, and she fainted.

"J. de L., when busy at his desk, saw a friend, whom he believed to be in Oxford, walk past the window. An hour later he was summoned by the mother of this friend, who had just been drowned at Oxford."

We ourselves in Sutherlandshire heard from the mouth of a Highlander a narration, reluctantly given, of a similar character. We were rowing over Loch Urigill, and the man attracted our attention by a certain far away look in the eyes, which we have grown to associate with mediumship. We asked him if he had any personal acquaintance with the second sight. He was a taciturn person, and was evidently not inclined to talk to strangers of these esoteric topics. By degrees he thawed and told us how at a certain cottage in the neighbourhood the household was disturbed by uncanny noises. A horse was heard approaching the door; a man seemed to dismount and hitch his horse to the hook that is by the side of the outer door for that purpose. The door was pushed open, a man was apparently heard to enter, and to go over all the house. Then he was heard to retire, and presently the footsteps of the horse receded into the distance. All the time nothing was visible. The inmates wondered and pondered, forecasting what was to happen. Sure enough the next day the factor (*i.e.*, the agent of the property) rode up and enacted in every minute particular what had been done by his ghostly prototype.

We were, and are, quite at a loss to conceive what could have been the purpose of this visitation. If it were intended to prepare the way for the factor's visit, there seems no sufficient motive for so doing. And yet, if not that, what was the *causa causans*?

We have said that these cases of second sight are most rife in Keltic countries, especially in the Highlands, in Ireland, and less frequently in Wales. We believe they obtain also in Scandinavia, and we can trace them also amongst the American Indians. Are they traces of a faculty that civilisation is rendering extinct? Are they to be found in other countries, *e.g.*, among the Latin races, or in Russia, or in India? It would be interesting to hear from experts acquainted with any other than Keltic countries as to this.

ASSEMBLIES OF THE LONDON SPIRITUALIST ALLIANCE

AT
2, DUKE STREET, ADELPHI, CHARING CROSS.

It is desired to make these meetings as little formal as is consistent with their object. In some cases papers will be read, in other cases the opener of a discussion will make an informal speech, and close with a reply.

In all cases free and full discussion will be invited, and the success of the meetings, to which every member is entitled to introduce any one of his family, will largely depend on a perfectly frank interchange of thought, which need not involve anything of the nature of a set speech. The rooms will be available for the use of members and their friends from 6 p.m. The discussion meeting will commence at 8 p.m.

It is further proposed to hold social meetings on February 12th, March 12th, April 16th, and May 21st, at which some lady member of the Alliance will be asked to be "at home," and to receive visitors from 7 to 10 p.m. At these meetings members are invited to introduce inquirers and friends.

The Council cannot too strongly recommend that all formality should be disregarded, and that each subject, as it is presented by the opener, should be freely discussed.

Subjects for Discussion.

- February 5.—(Tuesday).—DR. G. WYLD: "Miracles as Consistent with Nature, Science, and Religion."
February 19.—(Tuesday).—MR. T. SHORTER: "A Little Plain Talk from an Old Spiritualist."
March 5.—(Tuesday).—MR. E. DAWSON ROGERS: "Personal Experiences with a Sensitive."
March 19.—(Tuesday).—"1st M.B. LONDON": "The 'Raison d'être' of Spiritualism."
April 2.—(Tuesday).—MR. E. MAITLAND: "The Probable Course of Development and Ultimate Issue of the Present Spiritual Movement."
April 9.—(Tuesday).—MADAME DE STEIGER: "Spiritualists and Public Worship."
May 14.—(Tuesday).—MR. W. PAICE: "Matter or Spirit? Both or Neither."
May 28.—(Tuesday).—MR. A. P. SINNETT: "Re-incarnation."
June.—Closing meeting of the Session in the Banqueting Hall, St. James's Hall, exact date of which will be announced in due course.

Address by the PRESIDENT.

THE TESTIMONIAL TO MR. ROBERT COOPER.

Mrs. Tebb, who is in the West Indies, requests us to announce that subscriptions to this annuity fund now due may be sent to Mr. F. Kyd, 15, Finsbury-circus, London, E.C., who will acknowledge receipt of the same.

"SERMONS FOR OUR DAY." Every month. BY JOHN PAGE HOPPS.—Part II. is now ready, containing eleven sermons. Price One Shilling. London: J. Heywood and all booksellers. Post free from LEA HURST, LEICESTER.

"THE way in which some writers dispose of scepticism, viz., by the instincts, is very well for certain purposes. But the road to true knowledge lies *through* those doubts, not skirting the edge of them. That slough must be fairly crossed or the journey's end will never be reached. It is easy to put the questions off, but we remain wanderers and guessers until we cease to do so, and solve them."—HINTON'S *Philosophy of Religion*, p. 145.

LIST OF WORKS PRESENTED

TO THE LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE
DURING THE MONTH.

- THE SECRET DOCTRINE. Vols. I. and II. By Madame Blavatsky. Presented by the Authoress.
PHILOSOPHY OF MYSTICISM. Vols. I. and II. By Carl Du Prel. Presented by Mr. C. C. Massey.
FROM THE DEAD. A Romance (two vols.). By Denzil Vane. Presented by the President.
THE GHOST OF AN OLD LOVE. A Novel (three vols.). By Violet Whyte. Presented by Miss L. Fowler.
STANLEY MEREDITH. A Novel. By "Sabina." Presented by Miss L. Fowler.
RHINELAND. By Miss C. Corner. Presented by Miss L. Fowler.
THE PILGRIM AND THE SHRINE; or, Passages from the Life and Correspondence of Herbert Ainslie, B.A. Cantab. By Edward Maitland. (Purchased.)
BY AND BY. By Edward Maitland. (Purchased.)
NINETEENTH CENTURY MIRACLES. By E. Hardinge Britten. Presented by Mr. E. Dawson Rogers.
LA REALITE DES ESPRITS. By Baron L. de Guldenstübbe. Presented by Baron J. Spedallier.
WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Presented by the President.
THE CHRISTIAN RELIGION. By Colonel Robert Ingersoll. Presented by the President.
SEYBERT COMMISSION. A Review of the Report. Presented by the President.
LIGHT THROUGH THE CRANNIES. Presented by the President.
NEW LIGHT ON OLD TRUTHS. A Manual of Doctrine for the Use of the Clergy, with an Address to the Laity. By I. O. M.T. and M. A. M.T. Presented by the President.
THE GODS WITH US STILL. Presented by the President.
WONDERFUL DREAMS OF REMARKABLE MEN AND WOMEN. By J. Bedding Ware. Presented by the President.
THE SEVENTH DREAM. By "Rita." Presented by the President.
DREAMS AND OMENS OF THE DEVEY. By Fortunatus. Presented by the President.
AN INDIAN WIZARD. By Arthur Lillie. Presented by the President.
THE INNER HOUSE. By Walter Besant. Presented by the President.
MY POOR DICK. By J. Strange Winter, author of "Bootle's Baby." Presented by the President.
TWO TALES TOLD BY A SENSITIVE. By Brooke Anstruther. Presented by the President.
A GHOST'S PHILOSOPHY. By J. I. Stuart. Presented by the President.

MEMORIAL TO THE LATE EDMUND GURNEY.

We have pleasure in transferring to our columns the subjoined notice from the *Journal of the Society for Psychical Research*, as by that means we are able to draw the attention of our readers to a very worthy object.

Any communications that our readers desire to make should be addressed to the treasurer of the fund and not to ourselves. We will, however, acknowledge any subscriptions from readers who may so desire.

Proposed Memorial to Mr. Edmund Gurney.

"It has been suggested by a member of the Society for Psychical Research that it would be fitting to commemorate Mr. Gurney's work in Psychical Research by dedicating to his name some branch of the Society's Library, and raising a fund to make the department more complete. The Council (with the approval of Mr. Gurney's family) gladly accept this suggestion, and invite contributions to a fund which it is hoped may be permanently invested—the interest being expended in building up by yearly purchases a Library of works bearing on Hypnotism and kindred subjects, to be known as the 'Edmund Gurney Library,' and bound and stamped accordingly."

"So long as the understanding is held captive under obedience to faith, or kept from seeing the truths of the Church, theology is only a matter of the memory, and a matter of the memory alone is dissipated, like every other matter separated from its judgment, and perishes by reason of its obscurity."—SWEDENBORG.

BAD SPIRITS AND REPENTANCE.

SPIRIT COMMUNICATION THROUGH W. R. ROSE.

TRANSLATED FROM THE DUTCH AND ABRIDGED.

[PART I.]

Bad spirits are much less numerous than men usually suppose, and continually decrease in number, not only because many have improved, but also and chiefly because they are transferred to worlds in which their condition is much more unfortunate than on this earth.

The places to which these bad spirits are removed are only known to those high spirits who, above all the rest, have the power to travel about the universe, and to exist anywhere.

The bad spirits who remain on earth are variously engaged. Some have work to do, because they ask for it; and on others it is imposed as a penance, which is a sort of compulsion, and under which they feel heavily oppressed. The nature of the work, too, varies greatly. They have generally to attend to some particular matter; to observe, watch, or regulate this or that, and to render an account thereof to spirits placed over them. There is no relief from, or pause in, this forced labour; they cannot leave it, for they are under continual supervision, and the punishments entailed on neglect of duty are long in duration, and sometimes severe in nature.

These punishments are of two sorts; voluntarily assumed, or compulsorily imposed. To the former belong the penances that have to be performed in corporeal states, either in this world or in another planet. The second order has to be endured in the spirit world, although here, too, some are voluntary.

Imposed punishments are as follows: 1, banishment for a shorter or longer time; 2, deprivation of spiritual senses; 3, the arousing of desires that cannot possibly be satisfied; 4, limitations to freedom of movement; 5, repeated witnessing of the evil deeds of one's life, and their consequences; 6, the renewal of penances that were unwillingly or imperfectly performed. This last is of very frequent occurrence; but always in a definite proportion, differing for every spirit, according to the intensity of their unwillingness, or to the amount of imperfection in the performance of their penance. Few spirits are reborn who have not some penance to fulfil, if it be only to render their due to trials that have miscarried.

The places to which bad spirits are banished on this earth are lonely, uninhabited regions, whose climate is cold, rough, or barren. Sometimes the extent of the spot is very limited. They are found on high mountains, uninhabited islands, naked rocks, barren wildernesses, lonely spots on the ocean, or in the polar regions; by themselves, or with others condemned like themselves.

If this banishment be coupled with deprivation of spiritual senses, their condition is much worse; for then they can see and hear little or nothing. In such a case the spot to which they are banished may be very small, and may even be in inhabited districts. In such cases it is often the site of their sin. Hence come the traditions of hauntings, which may indeed be founded on good grounds, at least if one will but accept that these penance-doing spirits can in some way give evidence of their existence. Ordinary, or temporarily seeing mediums, may occasionally see them. Otherwise these spirits can only show themselves when they are permitted to do so; and in no case have good men anything to fear from them.

The duration of banishment may vary from a few days to many decades; it depends on the severity of the punishment needed. Ordinary punishments, in which the culprit is alternately tortured by conscience pricks, by anguish, and by darkness, do not last as a rule very long; and are relieved by better times, to be again replaced by severe punishment if the bad spirit remain obdurate, and with obstinate pride reject all humiliation.

It is this alternation of periods of punishment with better times that makes the former so hard, the comparison of the states of torturing anguish, and ceaseless reproaches of a gnawing conscience, with the relative rest and peace, to be again followed by the former, that make the condition insupportable.

Yet there are some who persist for long, many out of stiff-necked wickedness, others from ignorance, and on account of the unfortunate belief in eternal punishment, to which they fancy themselves condemned. That is a most wretched error, obtained by many during their lives as men, on account of bad religion and instruction. It is a really fatal error, because it holds many

back from getting relief from their suffering by means of humbling themselves and supplication.

Almost daily and sometimes by more than one spirit are these unfortunate ones visited and exhorted, but their approaches are mostly met with insult, malice, and cursing. In their wicked nature they find a certain satisfaction in repelling these visitors with pride and contempt, for it is a pleasure to them to disappoint the hopes of these good spirits.

When again left to themselves for a time, and the loneliness begins to pall upon them, they are often more gently disposed, and cease their insolence. The exhorting spirit who has charged himself with their improvement, will then try to persuade them to repent, and implore the forgiveness of God. To get this from them is a very difficult matter, and in this one sees the unhappy effect of that false and fearful doctrine of the eternity of hell, a doctrine derived from heathendom and stubbornly maintained by the majority of Christians, no matter how incompatible with God's perfection and infinite love. Only they do not know that it is heathen in origin, where ideas of God's perfection and omnipotence were in the highest degree impure.

There are, however, other reasons that hinder the improvement of the lot of bad spirits. Belief in everlasting damnation is only a first error that by degrees soon begins to disappear.

When they have got so far as to make a beginning of repentance, it is due rather to a desire to be relieved from their unbearable condition than to sorrow for the evil done, and it costs an incredible amount of trouble before they can be induced to pray. At first it is unwillingness, pride, and a feeling of opposition that makes them malicious. They feel that prayer must begin with confession of guilt and submission, and the proud heart cannot come to that. Yet they want relief from their intolerable sufferings, and so they ask the spirits to pray for them, who generally consent to this under condition that they join in the prayer; but this they refuse to do, so that there remains nothing for it but to leave them for a space, and then return again.

If at last they have got far enough to consent, and listen attentively to the prayer, and are in agreement with it, still some time elapses before they can pray for themselves. True, upright, humble, and earnest prayer is really no easy matter.

The reason why it is so difficult for them to pray is, that a really good and pure prayer can only flow from a meek heart. And that being absent the difficulty is great. When these unfortunates do at last try to pray, they feel very soon that it is no real praying. It is rather a pleading, a defence, or an excuse. They try to cast the blame on others, on circumstances, on what they call fate, and so forth. The confession of guilt is more from the necessity or desire to mitigate the punishment than from moral repentance. Their state of mind is yet unfit for that, their morality is as yet too low; virtuous actions, having love for their motive, are for them simply impossible. There is no love in them, and the power of morality lies in love.

They take refuge thus in prayers of formula, and flatter themselves that its length, or the repetition of a formula, will serve them. But what can be the worth of a form? Its sole value is in the will; it shows that the unfortunate is desirous of praying, but that is all; true prayer is utterly wanting. The poor being thinks not of what he is saying, pays but little heed to the words; and hence, such a prayer is even dangerous for him who builds upon it, for it misleads him, instead of raising him higher.

The spirits who have brought him to pray must now convince him that a mass of words are not the best form of prayer for a sinner, that "Oh, Lord! be gracious to me, a poor sinner," spoken in earnest repentance, are sufficient, and that all his excuses are needless; that the All-knowing is informed as to the exact worth of everything; that improved conduct and purifying of the heart are the best proofs of true repentance; that such improvement, and confession of sin in all uprightness, is the way that leads to a better state.

Penances consist in the fulfilling of imposed tasks; or the penitent spirit may have to consent to occupy a position of difficulty either in the spirit world, or as man on earth. Both conditions entail great loss of freedom, usually humiliating circumstances, and even more or less long-continued suffering. Any one having to perform a penance in the flesh accepts it voluntarily; it may be either of a bodily or mental nature, of which the latter is the worst. This is the condition of idiots, imbeciles, and cretins, and of all who are born with a defective brain.

Such unfortunates differ from animals in being conscious of their condition, but resemble them in their inability to express their feelings and ideas; their suffering is also intensified from the wrong idea they have of the cause of their misfortune, with which is mixed up a notion of their own fault. They look for that cause outside of themselves, in accident, injustice suffered, ill-treatment, misfortune, &c. They only see their own fault in imperfect intelligence, clumsiness, and credulousness.

Penances are, however, not all of such a nature that the whole corporeal life is given up to them. They exist for all men, in a greater or less degree in corporeal life, as well as trials, exercise, and experience.

To these belong all the troubles and trials of life, all of which we have voluntarily accepted to atone for previous wrong-doing.

Repentance can free us from punishment, but very rarely perfectly, because repentance is at first rarely satisfactory; and in a great evil doer it is very difficult. Fear of torturing punishment can indeed bring the guilty one to self-accusation, and without it perhaps the feeling of guilt would never arise. Such is no repentance, born of the conviction of having transgressed God's laws of infinite love; but only a making small of oneself from fear of eternal punishment. Such humiliation is of little worth, and never lasting, because it lacks the principle whence all moral improvement and progress can spring.

Punishment is no vengeance; revenge is a sin; it has its origin in hatred and pride; two vices that carry on quarrels for their own satisfaction, and in so doing cause vengeance to arise. But such disputes are of no good; the elements of revengefulness are themselves immoral. One sees, therefore, how blasphemous it is to speak of a God of vengeance, for that is but transferring human vices to the highest love. With God improvement is the aim of punishment.

CORRESPONDENCE.

Du Prel's "Philosophy of Mysticism."
To the Editor of "LIGHT."

SIR,—While cordially thanking your able reviewer of the above work for his appreciative notice, I should like to offer a correction or explanation on a few points in which he seems to have misconceived the author. One, at least, of these is of capital importance—the explanation of those dramatic dreams, in which the climax of the dream, being at the same time, in its real or external aspect, the awakening cause, is nevertheless the motive of the whole series of dream incidents, which lead up to it as their appropriate catastrophe. This apparently presents the paradox of the effect anteceding the cause. Now, your reviewer attributes to Du Prel an explanation which the latter only regards as a supposition not logically excluded, but to which he expressly opposes his own view. That supposition, that the human Psyche foresees in its transcendental consciousness the awakening cause, and teleologically disposes the course of the dream accordingly, can, says the author, "be dispensed with by those who recognise the process of condensation in the series of representations in dramatic dreams." It is not pre-visional clairvoyance, but a consciousness of the external event prior to the brain-consciousness of the same, which Du Prel postulates as the true solution of the above seeming paradox. The extreme, the scarcely to be exaggerated, psychological importance of this large class of common dreams, lies in this, that we are really forced by them to the recognition of an organ of consciousness distinct from the brain, and functioning independently of the retardations of the nervous system, by which external stimuli require a certain small, but measurable, interval of time to occasion brain-consciousness. Such a prior consciousness is anticipatory, not of the event, but only of the nervous process by which intimation of the event reaches the brain, and, says the author, "in this brief interval the condensed series of representations is inserted, and at the very moment at which the exciting cause enters the brain, consciousness closes with a corresponding event in the dream. For that mode of apprehension which takes place with the transcendental measure of time, the effect is thus ended when the cause first presents itself to the apprehension associated with the physiological measure of time." (p. 108.)

I must also take exception to your reviewer's criticism of Du Prel's remark on representing time by a line. The reviewer thinks time may be represented by a surface, and that

this had not occurred to Du Prel. True, the latter says, "If we cannot represent time otherwise than under the figure of a line," but this limitation has an obvious reference to the form of time, not to its content. When your reviewer suggests that we can represent time as a surface, I conceive him to mean, not that we can represent succession, as such, otherwise than by a line, but that it is possible to envisage simultaneously what in another mode of consciousness must appear as successive. A two-dimensional time-form is a contradiction in terms. On the other hand, the whole idealistic conception of time, as a form of the subject, necessitates the supposition that the "now" of one subject may embrace much that for another is divided into a past, present, and future. But every "now," if we regard time objectively, is two-dimensional. Or rather, there would indeed be no "now" at all, no "present," if consciousness were really conditioned by the infinite divisibility which must be attributed to time, as to space, as soon as we regard these subjective forms objectively as conditions of the very reality and being of things. Consciousness itself would be impossible if time were "real," in the ontological sense. On the other hand, what for one mode of consciousness is "the present moment" may for another be represented by a life-time, and again, our life-time, with all its, to us successive, content, may for yet another mode be a single presentation—a "surface." To represent time as a surface is simply to convert, for consciousness, succession into simultaneity; and that this mode of representation is recognised by Du Prel is quite apparent, as, for instance, in the passage: "One is involuntarily reminded of Luther's forcible saying: 'God sees time not lengthwise, but crosswise; all is in a heap before Him.' Here Luther refers the omniscience of God, to whom he ascribes the transcendental measure of time in its highest degree, to the compression of representations, and compares it with the intuitive cognition of genius, wherein that, which to the man of ordinary reflection appears as a temporal succession, is changed into a juxtaposition to be surveyed at a glance." (Vol. I., p. 106.) I think myself, indeed, that the author has not sufficiently noted the important psychological distinction between cases in which the form of succession exists in full force for the dreamer, so that the condensation of ideas or images is only such in relation to the waking measure of time, and the cases (to which the intuitions of genius perhaps belong) in which, even for the same consciousness, the presentations are given together. But that is another point.

Passing to the second part of the review in "LIGHT," I find the passage: "Du Prel is very careful to insist on the clairvoyance, which he defines as 'far-seeing in space and fore-seeing in time,' as a condition, not a cause, of somnambulism." This is probably a mere slip of the pen; what Du Prel points out is that the deep sleep of somnambulism is the condition, not the cause, of clairvoyance.

A more serious misapprehension (as it seems to me) occurs later in the review, when it is suggested that cases of multiplex (triple or quadruple) personality are inconsistent with the author's theory of the dualism of "persons" in our "subject"; "unless, indeed," the reviewer adds, "the case of multiplex personality is intended to cover the duplex, which is contrary to the whole tenor of the book." I suppose him to mean, "unless the case of duplex personality is intended to cover the multiplex," and then I confidently contend that this is not, "contrary to the whole tenor of the book," but is rather necessitated by the whole tenor of it, and is clearly so understood by the author. For though the author is sometimes obliged to speak of the two persons of our subject, one of these "persons"—the transcendental—stands for all the "subject" which is beyond the "threshold" of consciousness at any given moment. It is thus quite indefinite, and out of this transcendental, or sub-conscious, fund, you may, by successive displacements of the threshold, bring to manifestation successive "strata of personality." All through the book, Du Prel points out that it is by the "threshold" that we are dualised, and also that this line of cleavage shifts according to different states, or stages, of the sleep-life. Of course the psychology of the whole topic is still in its infancy, and I do not contend that my author has sufficiently elucidated this part of it; but I do maintain that his hypothesis stands in no opposition to the facts adverted to by your reviewer, but only requires further definition and development.

Then the reviewer objects that when the author speaks of a "possessed" boy being freed from his "delusion," he takes for

granted that the "possession" was a "delusion." But it does not appear that the "delusion" in this case was the "possession"—more probably it was an idea conceived in the state so denoted—and, moreover, the inverted commas of "possession" are not the author's, but my own, which I inserted for what I considered a sufficient reason.

The author is also slightly ridiculed for saying "it is easy to see" that the broken spell in the witches' sabbath when the name of Jesus was uttered, or the sign of the Cross was made, signifies only the awakening from a somnambulist vision. Well, I submit that it is very easy to see this by the light of the psychological law which the author had been expounding; to wit, that any idea vividly associated with one state, or order, of consciousness (in this case the waking life) will, when suddenly obtruded on an alien state of consciousness, recall the whole association of the former, and thereby dispel the latter. If somnambulism and its laws suffice to explain the witches' sabbath, it is surely "easy to see" that we have thus the true and simple explanation of the alleged phenomena, supposing the accounts of them to be given in good faith. I say "if," however, because I admit that some difficulty does present itself in the subsequent recollection by the "witches," as that is at least exceptional in the case of somnambulist trances.

It is because I value "T's" review so highly that I venture to offer this reply to parts of it, in justice to a book which on the whole he has so ably and liberally treated. I have only now to add my acknowledgments for his kind reference to my own humble service as a translator.

C. C. MASSEY.

Astrology.

To the Editor of "LIGHT."

SIR,—Will it help "Libra" to be told that the planets do not "bring about events," but simply indicate them, and that the belief of the fatalist is not that of astrology? Rather does it teach that "the wise man foreseeth the danger and hideth himself, but the simple pass on and are punished." "Libra" admits that "the influence of the stars (at birth) is quite conceivable," and he will find if he continues his study of astrology, and becomes proficient therein, that it is easy to describe not only the character and bodily shape of the person whose horoscope has been correctly set, but even the colour of the hair and eyes, as well as any illnesses or accidents the native may have suffered from. Why this should be so, as well as how it is so, is a question too deep for me to answer.

We are told by scientists that the moon affects the tides, and that in some parts of the globe the waters of the ocean are raised thereby to a height of sixty feet; how it is that in doing this the same power does not lift every moving thing off the face of the earth is to me a mystery; can "Libra" explain it? The attraction of gravitation must be as great on millions of tons of water as on my body, and I can raise my body a few feet by jumping, which the water cannot do; if then the smallest of the planets can do all that is said of it, why should not the larger planets influence the far more susceptible matter of which our bodies are composed? The best advice I can give "Libra" is to pursue his study of astrology, and leave speculative questions alone for the present; perhaps at some future time we may both be able "to give a reason for the faith that is in us" relating thereto.

T. L. HENLY.

To the Editor of "LIGHT."

SIR,—I trust you will allow me space for the following in answer to "Libra's" questions on astrology in your last issue.

Everything has a spiritual side; we can never get to the truth about anything till we take into account the unseen side of nature. The two halves of nature are so interlinked that they constantly act and re-act on each other. Therefore it is not only the stars in their material aspect that act upon us, but the concentrated force of the spiritual life in them and around them that influence our spirits and the spiritual side of this planet, and as the spiritual and material are so interlinked, it is not possible to say where the one ends or the other begins. Indeed a more correct view of nature is, instead of looking upon her as being half spiritual and half material, to consider all material things as merely shadows cast down from unseen spiritual realities.

I should also like to say that I welcome "Vega's" letter as putting our position as Spiritualists in a true light. We in our society have always taught that to be a Spiritualist we must not

be content with viewing manifestations through others, then saying we are convinced, and after that sitting down to do nothing. We must develop, each and all of us, our own spiritual faculties; we must recognise our duties and responsibilities or else our belief is indeed vain.

We want, as "Vega" says, concentration of our spiritual forces, and to develop them more and more, not noisy proselytism, nor to waste our gifts on those who are not fit to receive their benefits. This is, I feel, what Spiritualism has come to teach, and this is true Occultism.

A. F. TINDALL, A. Mus. T.C.L.

30, Wyndham-street, W.

Laurence Oliphant and T. L. Harris.

To the Editor of "LIGHT."

SIR,—The letter of "Ignotus," which appeared in your last issue, while taking on the whole a genial, kindly, and appreciative view of the character and career of Laurence Oliphant, on one point seems to me to be unnecessarily severe; I must say almost unfair. It is impossible, I think, that the epithet "promoter" could, in the ordinary sense of the word, be applied to him. That he would have attempted the colonisation of Palestine in connection with the return thither of the Jews, by means of a company, himself investing in it all he had of time, money, and talent, would seem to be not only a possible, but a natural episode in his career; but surely a scheme of this fantastic nature does not place our friend in the category of promoters.

Canny and prudent as he could be in worldly business, he was chivalrous, self-sacrificing, and ever obedient to the call of conscience; the very reverse in every respect of the abhorred class of company-promoters who are always mere self-seekers and generally recklessly dishonest.

C.W.H., B.A.(OXON.)

To the Editor of "LIGHT."

SIR,—It cannot be denied by a candid student of Harristic and Oliphantine Christianity that the latter is largely indebted to the former, as Dr. Berridge remarks. The brilliant and impressionable writer for the daily Press, the delineator of social foibles, the author of *Traits and Travesties*, *Moss from a Rolling Stone*, &c., in rushing from a surfeit of worldliness to a surfeit of small conventual fanaticism naturally takes his "peculiar form of receptive intelligence" into his life of retirement, and devotes to mysticism under his new master the powers he had given to outward observation under the old. After much service, and free gifts of thousands of pounds, differences arose with his spiritual ruler, whose system involves the transfer of the whole property of his followers for the promotion of their spiritual interests in his person. Under the system of a community or "brotherhood," I suppose one must not complain of articles of dress sent by the undersigned to a relative being worn by a stranger! But when these interests of the devotee are no longer subserved by the retirement into the wilderness, it passes understanding why the property is not restored to its rightful owners, that they may fill their position in their rightful world. But the worship of the almighty dollar has evidently penetrated beyond the centres of commercial life into the recesses of uncommercial communities; and when Laurence Oliphant insisted on the return of a portion of his property, he succeeded indeed by a threat of legal action in obtaining possession of the land in which it had been invested; but he and his late wife have incurred the resentment of Harris in all his subsequent writings.

Thus Dr. Berridge refers to a passage in a late visionary work, in which a "Brother of the Silver Age" describes both the ex-members of the community (without mentioning names) in a very unfavourable light. It is obvious to remark that this dictate being in full accordance with the writer's own prepossessions, is essentially unreliable. It can only be accepted by submission to the authority of the writer. What is the character of this authority?

No doubt Thomas Lake Harris was—alas! was—a poet; and in his prose work, the *Arcana of Christianity*, he has perhaps soared beyond the range of fancy into the loftiest realms of imagination, bringing back grander materials for an epic poem than Milton ever had to work on. But where is his inspiration now? If so be that it has fallen in position from a buttress of Christian verities to a flagstone in the temple of Mammon, it is for us to gently draw a veil, and like Dr. Berridge, but more freely, "be silent." Perhaps if gold were flung by simple devotees at our feet, we should be equally unwilling to restore

it; and, never perhaps having had the afflatus of a true inspiration, we should be less open to receive the false.

Dr. Berridge is rather vague on Mr. Oliphant's inaccuracies. It is true, however, that on p. 152 (I think) of *Scientific Religion*, Swedenborg's name is mentioned in mistake for Harris. Let me add that there are several divergences from Harris's theology, which I confess has more catholicity of tone than the last work, hastily written, of our lamented friend.

W. W. FAWCETT.

To the Editor of "LIGHT."

SIR,—In a letter you publish in the last number of "LIGHT," Dr. Berridge informs us that "Oliphant's ideas are simply borrowed (without due acknowledgment) from the writings and oral teachings of Thomas Lake Harris, with whom he was at one time associated." Further, that "some of Oliphant's statements in his recent writings on these subjects are historically inaccurate." And Dr. Berridge says this on the authority of documentary evidence in his possession, "in the shape of Harris's privately printed works and letters." We are not told what the "statements" referred to are, nor why we should assume counter-statements by T. L. Harris (not even accessible to the general public) as better evidence of any facts in dispute between the two men.

For my own part, having had the great privilege of an intimate acquaintance with Oliphant, and having also information, which I in part know, and in part believe to be correct, of circumstances not irrelevant to a judgment depending in any degree on moral estimation, I should have no hesitation as to how to decide between such conflicting statements, in the absence of other evidence.

The charge that Oliphant "simply borrowed" his "ideas" on *Sympneumata* or counterparts from Mr. Harris, is entirely misleading, even so far as it is at all colourable. What Oliphant wrote on these subjects was founded on his own experience, was impressional, and believed by himself to be inspirational, so far, at least, as the subject-matter was concerned. The book *Sympneumata* was produced jointly by himself and his (first) wife, in the very curious and interesting way described on p. 53 of *Scientific Religion*, and to talk of plagiarism (in any ordinary sense of the word) in connection with that work is manifestly absurd. That the doctrine of "counterparts," as taught by Mr. Harris, was anterior to any treatment of the subject by Oliphant is, of course, notorious to everyone interested in the subject. But Harris either could not, or would not, disseminate the doctrine as Oliphant felt moved to do, in the way in which it was presented to himself. Mr. Harris's priority is referred to, by-the-by, either in *Sympneumata* or in *Scientific Religion*, though I cannot at this moment point to the passage. And the latter work covers a great deal of ground, and deals with aspects of the subject, in a manner I believe to be quite original.

Perhaps I may add that I have repeatedly heard Oliphant acknowledge the use and value of the early training he received in Mr. Harris's school. This is not the place to refer to the circumstances which led to his final departure from it, and to his independent exposition of views which certainly originated in his experience there.

January 19th, 1889.

C. C. MASSEY.

Devotional Seances.

To the Editor of "LIGHT."

SIR,—You have been so liberal, both as to space and sentiments, in allowing my previous communications a place in your columns that I again ask the favour of being permitted to make an announcement to all whom it may concern. In response to my appeal made in "LIGHT," a lady has placed at my disposal a room admirably fitted for holding the devotional gatherings I had contemplated, which I hope, therefore, shortly to commence. It is not probable that my plan will commend itself to a large number of your readers; but that it commends itself to some I have proved by the communications which have reached me from time to time from your office. It is to these I address myself. We have really no desire to add to our numbers; indeed, would much rather not do so, unless the aspirants were fully in sympathy with us. I need not point out to them, and still less to you, how absolutely necessary harmony is as a first essential of the delicate conditions required. Personally I should be prepared to sit down with any earnest inquirer; but the plan we have laid down and pursued with success in the past runs on certain special lines; and it would

be well that any person who feels interest in it should communicate with me before definitely sending in his or her name. I need not trespass further on your space, but will rely on your courtesy to forward to me as heretofore such communications as may be addressed to me at your office.—Yours faithfully,

A CHURCH OF ENGLAND CLERGYMAN.

SOCIETY WORK.

[The friends who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

KING'S CROSS SPIRITUALISTIC CHURCH.—This society, which has not been established many months, at the Copenhagen Hall, 184, Copenhagen-street, has already attained considerable proportions. The meetings are usually well attended, and new members are almost invariably enrolled at each. Mr. Yeates presided last Sunday evening, when Mr. Veitch delivered an able address on the Evidences of Spiritualism.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—On Sunday morning last we had an excellent audience considering the unfavourable state of the weather. An interesting paper was read by Mr. Percy, followed by a short address by Mr. W. O. Drake. In the evening an overflowing audience welcomed Mr. Paine on his first visit to Notting Hill, and several successful psychometrical readings were given. Mrs. Hostead sang "Harp and Crown" to the delight of the company. Next Sunday at 11 a.m. services as usual, and healing by Mr. Goddard, sen. In the afternoon at three, séance for members. In the evening at seven Mr. J. Veitch will lecture after clairvoyance by Mr. Goddard, sen. Miss Vernon will sing "In Spirit Land."—W. O. DRAKE, Hon. Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Sunday next, anniversary services, at eleven, three, and 6.30 p.m. We hope to have the following speakers and mediums with us: Miss Blenman, Mrs. Wilkinson, Mr. R. Harper, Mr. R. J. Lees, Mr. J. Veitch, Mr. J. A. Butcher, and others. The anniversary tea and entertainment will be held on Tuesday next, January 29th, at Fenham-road Mission Hall, Marmont-road, Peckham, at 6 p.m. All friends are cordially invited. On Sunday last we were favoured with addresses by our president (Mr. R. Harper) and Miss Keeves, the latter also distributing the prizes at the Lyceum anniversary and addressing the children.—Com.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (close to Baker-street Station).—Last Sunday evening our lecturer, Mr. Butcher, having disappointed us, Madame von Slaphen kindly gave some psychometric delineations which greatly interested the audience. Next Sunday, as we have no lecturer, we have thought it best to close the rooms and have no meeting. We have four important lectures coming on, viz:—February 3rd, Mr. Everitt, "Our Early Phenomenal Experiences." February 10th, "Mysticism in the Far East," by a gentleman who has had much experience of the Orient. February 17th, Mr. Sinnett, "The Spiritual Faculties of Man." February 24th, Mr. T. B. Dale, "Astrology."—A. F. TINDALL, A.M.S.T.C.L., President, 30, Wyndham-street, W.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

SEVERAL CORRESPONDENTS, whose letters in reply to Dr. Berridge we must decline to use, are informed that no personal discussion can be allowed to occupy space the whole of which is valuable.

W.C.L.—Declined. We cannot print several letters received on the same subject. Yours is too strong in expression: quite unnecessarily so.

J. MURRAY TEMPLETON.—No; we believe it is not possible to get the book you mention except from the writer. There is a copy in the Library of the London Spiritualist Alliance.

Several communications are necessarily left over till next week.

M. ALEX. DUMAS contributes to *Art and Letters* an article on the "Hand." He is a believer in Chiromancy, "Palmistry or otherwise?" "The hand" (he says) "is the index of the human soul." Some of his remarks on the hands of saints and ladies are distinctly remarkable, and not quite producible in English papers of the usual type. M. Dumas uses his dissecting knife freely, and he is decidedly not reticent.

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 contemporaneous, 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.”