

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The *Liverpool Mercury* (June 14th) contains a long letter on "the Franklin Mystery" signed "W. Parker Snow." The writer replies at great length and with much diffuseness to Admiral M'Clintock's published statements. But we are not materially advanced by the discussion so far as the "revelation" is concerned. Captain Snow distinctly avows and records his recollection that the route of the expedition was settled before the "revelation." He also states that the map of the "revelation" is identical with that drawn by himself from Lady Franklin's dictation. The passage is important:—

"As for Lady Franklin's communication to me about the 'revelation,' truth to say I did not afterwards heed it much, and assuredly did not in any way act upon it. I had, in America, heard of another psychological tale, soon after my plan was formed; but what is marvellous to me is that the map I drew from her ladyship's statement has been preserved by me to this day, and as I compare it with Mr. Skewes's map, alleged to be drawn by the child's spirit, the outline identity appears; also, its verisimilitude to after facts discovered."

Another important passage is this:—

"The admiral is correct, so far as I was informed, as to his voyage in the *Fox*, and as to the prior voyage I had the honour to be engaged in during 1850 not being directed by instructions based on a 'revelation.' My idea of his voyage, and from all I have gathered on the subject, was that he had no instructions; and as for the *Prince Albert's* first voyage, I have now facing me the original prospectus and plan of our route before the 'revelation' was made known to Lady Franklin, unless dates are wrong.

"Whether or no the alleged 'revelations' be what the admiral seems to assert a 'fabrication' concerns not me. The gentlemen so accused are the right ones to answer. But whatever it may have been—an illusion or some extraordinary verity—certain am I that on Lady Franklin's first communicating it to me the night before we sailed, she was impressed by it, and so impressed me by its marvellousness and its exactitude to our mutual ideas."

There is no sort of excuse for Admiral M'Clintock's insinuation that the communications alleged to have been made to the child are fabrications. I do not doubt that they were in fact made as has been stated. But the claims made by Mr. Skewes are not substantiated by either the Admiral or Captain Snow, and were not, as was stated in the review of Mr. Skewes's book in "LIGHT," set forth with sufficient particularity of evidence and testimony to establish them. Captain Snow is quaintly amusing in his comments on the "revelation." He believes in it, but he did not act upon it. As regards occult matters, I fear he is not a very good guide, but his comments may raise a smile. That vengeance is to come out of "human magnetism," "mental

science," or "manifestations"—why not Spiritualism at once?—seems to be Captain Snow's somewhat hazy belief. It may be so. Dead men before this have reached their persecutors and have redressed the wrongs done to them in the body. I do not profess any particular knowledge of the particular wrong thus to be redressed in this case and in Captain Snow's belief, but he shall speak for himself.

This is the worthy sailor's verdict after "seventy-one years' experience about the world, and in many varied scenes of life:—"

"The admiral writes hotly and excusably as a partisan, but he is greatly mistaken in much he says about the 'revelation.' My little map, drawn under Lady Franklin's eye, does show 'Victoria' and 'Victory,' &c. Therefore, these two names undoubtedly were on the original, and not 'subsequently added to the revelation.' As for the 'revelation' itself, really it seems to need none of that warmth and argument with mistakes, given to it by Sir Leopold. For myself, I care not an atom whether it be a 'fabrication' or not. Ideas, 'visions,' 'dreams,' may lead me to a new train of thought, and thence sound logical deductions; but I work upon these latter, not the former. If I am asked whether I place faith in strange 'manifestations,' my honest reply is that I never believe in what I cannot comprehend; yet I do not doubt another's so believing. Of this I am sure, and her letters prove it, that Lady Franklin was deeply impressed by the strange tale; though, to my certain knowledge, if dates are as given, she had planned the voyage and destination of the *Prince Albert*, appointing me to command one line of search in Boothia, before she knew of the alleged 'revelation.'

"But there is, to my mind, more in this resuscitation of a 'revelation' forty years ago than may readily appear. One hundred and five of our comrades were left to perish in those icy seas like worthless animals of that region; nor would mighty, wealthy England stretch out a hand—as America did for her brave deceased sons, even far off—to pick up their bones, and give them honourable sepulture. Now a marvellous tale is revived; and, though it may be asserted to be a 'lie,' or be shunted by power, yet I am convinced that those poor fellows will be avenged, and that by means which are ill understood at present. Human magnetism and mental science are as yet imperfectly comprehended; nevertheless, with or without palpable 'manifestations,' there is that in them which thoughtful students can understand as being worthy of—to use the late Lord Wrottesley's words in his presidential address to the British Association—"our serious attention and the exercise of the highest order of human intelligence."

Touching this power of mind embodied or disembodied—that is, probably, what Captain Snow means—to act on mind, Mr. Prentice Mulford has some apt remarks. In the June number of the *White Cross Library* he discourses on "The Drawing Power of Mind." It is an old story with Mr. Mulford that "thoughts are things." Whatever you think you actually make. "You are making these unseen realities continually as you think. If you think of anything but a second you make that an unseen reality for a second. If you think of it for hours, days, and years, you will in some way bring that reality to you in the physical world."

That which the mind dwells on takes form and shape. You read your horrors in the morning paper, dwell on them or gloat over them, and so "connect yourself with a low order of spiritual realities, and being then in this current as you so read with interest day after day you are the more likely

to bring some form of these horrors and miseries to you." You have connected yourself with a "current of real element in the unseen world of realities when you keep these ghastly things so much in mind. That current acts on you. You are borne along and carried by it. It will then all the quicker bring to you the elements of crime and evil. If you love to read of the acts of burglars you are the more likely to have burglars about you and your house. You and they will be brought together because you and they are in the same current of thought." Readers of penny dreadfuls, beware! You who gloat and chuckle over the latest sensation in murder or divorce, have a care!

This is strong meat, and probably we shall most of us accept it with modifications. What is the truth that underlies it? I have no doubt that Mr. Mulford is stating in exaggerated language a very real fact. We are none of us able to gauge the exact influence that is exercised upon us by those persons with whom we associate or are brought in contact. And if the influence of embodied mind on mind, when in close relation, is obscure, what shall be said of the power of concentrated will when malignantly directed against a sensitive? That direct injury is possible by this mind-poison no one who is sensitive will doubt. As the sympathetic thought, uttered or unexpressed, can soothe and support and cheer, so the poison of a malign desire can enter into the soul and work it mischief. I have repeatedly been told by those friends in the world of spirit who should know, that spirits can harm by means that we cannot detect if we leave ourselves open to them. I think, though I write where I have no means of reference, and cannot, therefore, be sure, that there are some words in *Spirit Teachings* that bear upon this. I have no doubt that, rightly understood, this is a serious fact and one that it behoves us to realise. We are at the mercy, if we are heedless, of those who may hurt, annoy, and permanently disable us from doing our best in the struggle of life. The remedy? The course to be pursued for our safety? That is a serious question.

The answer to it concerns very intimately those sensitives who seek to develop mediumship, or who, having developed it, submit themselves to the control of external intelligences. Spiritualists seem to me to have imperfectly grasped the dangers that beset this promiscuity of mediumship. It is no light thing to leave open the door of the soul's treasure-house for any chance loafer to enter in. It may be that so at times angels have been welcomed unawares, but it must also be that unbidden guests have quartered themselves whom it has been hard, perhaps impossible, to dislodge. The remedy is caution. Keep the door locked and the key in your own possession. It is well to study the phenomena connected with the control of a decidedly sensitive organism by an alien intelligence, but I am of opinion that the study should be under carefully guarded conditions and in the hands of a trained and level-headed experimenter. Personally I would not try on others what I dared not try on myself. As the analyst in a perplexing case of alleged poisoning sometimes tries the poison on himself and seeks a solution thus, so I experimented on myself, having a unique opportunity, and learned my lesson as I could have learned it in no other way. But (as my published works amply testify) I exercised the largest caution in what I permitted myself to do or not to do; and, what is more, I was resolute to have no dealings with any one whom I did not know, by such tests as I apply to my fellows, to be wise and strong and morally sincere. Even so, I have a vivid remembrance of the spiritual assaults, temptations, trials, vexations, and annoyances that I underwent. Very good training, no doubt, and essential to one who steps over the threshold, but most desperately painful while the process lasted. If that were so in a

case where no reasonable precaution was overlooked, and where efficient guardianship was at hand, what is likely to take place in the development, by haphazard means, and often in an erratic personality, of mediumship without proper control, with imperfect appreciation of its blessings and risks, and often, I fear, with no higher motive than the gratification of curiosity?

Do I then seek to discourage the development of mediumship altogether? I am not so foolish. I do not waste my time in such fruitless endeavour, for I know full well that the impetus comes from the world of spirit, and that I have no power, even in myself, to prevent, though I may temporarily hinder, what is decided there. I have no such desire: if I were able, I would stimulate the development of suitable instruments for communion with the world of spirit. I have many a time and oft pleaded for my long wished for "school of the prophets," even as I plead now with those who are sensitive, to keep for themselves the door of their soul, and to take heed who enters there. For not all spirits are fit company for our souls in their secret chamber, any more than all dwellers upon earth are fit associates for the pure and good. We may help them, we may purify and raise them, but even the least wise amongst us if he considered would cease there. Yet it has been frequently a source of profound astonishment to me to find delicately nurtured, fastidious, and refined ladies conversing with some poor undeveloped creature, whose only merit is that he has put off the burden of the flesh, in a way that would lead to the inference that that process is a passport to heaven above and the highest circles on the earth beneath. No: keep the key in your own possession, lock the door against the loafers, and choose warily your own guests. Pray for the others, help them upward, but do not let them play pranks with you.

CHAUCER AND MAGIC: OR THE LINGA DEHA.

A pamphlet has appeared from the pen of "M.A.(Oxon.)," containing some samples of second sight, and raising the same questions which are raised by Chaucer in the beginning of his *House of Fame*. Before we come to the *House of Fame*, however, we will speak of another work of the morning star of English literature. The *Frankelynes Tale* is full of beauty: in it he sings, in verse which rolls like a flood, the magic feats for which Orleans was famous. Arviragus and Dorigen are wedded. Dorigen is pure and good, but sorrowful as Philomela in the absence of her lord. Aurilius is sick of that fatal malady which cost the lives of Hippolytus and his stepmother. Dorigen imposes an impossible condition—that he should remove the rocks from end to end of Brittany. Under these circumstances something may be effected by a knowledge of the mansions of the moon. A brother of Aurilius thinks he can find "som olde felaw," as he irreverently terms him, who will work little wonders and pamper the disordered appetite of a lover:—

"For I am siker that ther be sciences,
By which men maken divers apparences,
Such as this subtil tregetoures pleyn.
For oft at festes have I well herd seyn,
That tregetoures, within an halle large,
Have made come in a water and a barge,
And in the halle rowen up and down.
Som time hath seemed come a grim lyoun;
And som time floures springe as in a mede;
Som time a vine and grapes white and rede;
Som time a castel of lime and ston,
And whan hem liketh voideth it anon;
Thus seemeth it to every mannes sight."

Armed with this confidence he seeks Aurilius; and both set out for Orleans in the hope of obtaining some phenomena. When Aurilius alights at Orleans and enters

the house of the magician who is awaiting him with expectant attention, this is what he saw:—

"He schewed him, er they went to soupere,
Forestes, parkes ful of wilde dere.
Ther saw he hartes with her hornes hee,
The gretest that were ever seen with eye.
He saw of hem an hundred slain with houndes,
And som with arwes blede of bitter woundes.
He saw, whan voided were the wilde dere,
Thise faukoners upon a fair rivere,
That with his haukes han the heron slein.
Tho saw he knightes justen in a pleyn.
And after this he dede him such plesaunce,
That he him schewed his lady in a daunce,
On which him selven daunced, as him thouht.
And whan this maister, that this magik wrouht,
Saw it was time, he clapped his hondes two,*
And, fare wel! al the revel is ago.
And yet remued they never out of the hous,
Whiles they sawe alle this sightes mervelous;
But in his stodie, ther his bokes be,
They saten still, and no wight but they thre."

And soon to the end of this most magical and morally beautiful tale.

In the *House of Fame* Chaucer gives us his own experience. But before he does so he gives us a preface full of speculation, in the course of which he says:—

"Or yf that spirites have the myght
To make folke to dreme anight;
Or yf the soule, of propre kynde,
Be so perfit as men fynde,
That yt forwote that ys to come," &c.

He says he does not know, with a little ring of obtuseness in his voice; but the confident tone of the brother of Aurilius tells another tale. The man who satirised the art of the multiplier was not a gnostic certainly; but the radiant manner of the eagle shows that Chaucer was not so wanting in tenacity as the humorous ending of the "Chanounes Yemannes Tale" appeared to suggest. There it was science veiled by symbol; here it is esoteric truth transparently arrayed. At the end of the long dialogue on sound the eagle says to Geoffrey:—

"Loo, to the House of Fame yonder,
Thou wost how commeth every speche,
Hyt nedeth noght eft the to teche.
But understonde now ryght wel this,
Whan any speche ycomen ys
Up to the paleys, anone ryghte
Hyt wexith lyke the same wighte,
Which that the worde in erthe spak,
Be hyt clothed rede or blak;
And so were hys lykenesse,
And spake the worde, that thou wilt gesse
That it the same body be,
Man or woman, he or she,
And ys not this a wonder thinge?"

That is the subtle image:† projection of consciousness, involving projection of form.‡ The eagle has brought us, like Geoffrey, to our journey's end. The body is a pentad of sense; and it may well be that the vibration of a single note in this pentad of sense is accompanied by co-vibrations of that subtler pentad which in the East is called Linga Deha, but by us Psyche or soul. The following description of the Linga Deha is from the "Dream of Ravan," *Dublin University Magazine*, April, 1854:—

"There it imagines itself into the Linga Deha (Psyche), a subtle, semi-material, etherial soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness, radiating into four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing

mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgment. The breathing or undulating pentad contains the five vital aures—namely, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena."

This quotation does but scanty justice to one of a very significant series of papers. It is evidently a version of the teaching of Sankara Acharya, a translation of whose treatise has since appeared in the *Theosophist* from the pen of Mr. Mohini. According to this system there are three degrees of corporeity, involving three degrees or spheres of consciousness. The second is that of Linga Deha, and its sphere is Purgatory.

A. J.

BUDDHISM.

Sir Monier Williams has protested against a citation that we made from his work, *Buddhism*, in our issue of June 8th. He considers that we have quoted him unfairly, wresting a passage from its context. This is the remark to which he takes exception:

"He says that Buddha altogether ignored the existence in human nature of any spiritual aspirations." (p. 149.)

We will now give the entire passage.

"It will be seen that the most remarkable feature in the Buddha teaching, so far as it has been stated in the preceding lectures, was that he altogether ignored the existence in human nature of any spiritual aspirations, affections, or instincts higher than or distinct from the natural aspirations, affections, and instincts of humanity; and of any force outside of human nature capable of aiding a man's own efforts in his struggle for salvation. Not that he reviled or poured contempt on the religion prevalent among his fellow countrymen, but that he found no place in his system for an external ruler and controller of the universe and would have stultified his own teaching had he acknowledged a Supreme Creator guiding and upholding all things by His will, and always at hand to co-operate with His creatures and listen to their supplications."

Now we must remark that far from having wished to take advantage of a verbal uncertainty we desired to make the entire work of Sir Monier Williams the context to the passage we cited. There are two schools of Buddhism as most of our readers are well aware. They are called "the Great Vehicle" and "the Little Vehicle," and it is not disputed that the "Little Vehicle" was first in the field by four or five hundred years. Of these schools one denies and one proclaims the immortality of the soul and the existence of God, and by an unfortunate accident the earliest serious students of Buddhism, being missionaries in a British Colony, confused the two schools. They held that it was the "Little Vehicle" or early Buddhism that denied God and immortality, being deceived by the corrupt Cingalese books. But later inquiries have completely overthrown this theory, which, by the way, it is unfortunate that so great a scholar as Sir Monier Williams still seeks to propagate. Hwen Tshang, the Chinese pilgrim who visited India in the seventh century, tells us that the school of Atheistic Buddhism came from the atheistic Brahmins at the date of King Kanishka (about A.D. 30) and was called by the original Buddhists the "Vehicle of Nothingness" (Sunya pushpa). And Doctor Rajendra Lala Mitra (*Napalese Buddhist Literature*, p. 178,) gives us a digest of two of the leading books of this literature of the Great Vehicle. In one of these the doctrine of the atheistic school of Brahminism is asserted against all comers. The book is called Satasahasrikā (the 100,000 verses). And in the other likewise the teaching of the Sunyavadis (or Proclaimers of Nothingness) is equally prominent. It is called Rakshā Bhagavati.

We have said enough to show that we desired to judge Sir Monier Williams' work as a whole. If he still holds that early Buddhism, and not the later Buddhism, was atheistic, it is useless to discuss what force he proposes to give to vague words like "natural" and "spiritual" in the passage which he thinks we have misread in our article.

* Did he only so, or did he inflate his cheeks and blow like rude Boreas on the forehead of his patients?

† *Mayavi rupa*.

‡ i.e. If a woman wants to pick herbs in a garden, her double appears doing so.

PHYSICAL MANIFESTATIONS IN BERLIN.

A SEANCE WITH HERR EMIL SCHRAPS. BY THE EDITOR OF
Neue Spiritualistische Blätter.

TRANSLATED BY "V."

During our present stay in Leipzig, we have had another opportunity of being present at a séance for physical manifestations with the medium Emil Schraps.

On January 9th, several ladies and gentlemen, who had come especially for the purpose from Eisenach, assembled at the house of Herr Carl Baumann, to take part in a séance—the number of persons present, including the Baumann family, being fifteen.

After the medium had been bound with cords in the usual manner he was placed in the adjoining room, behind a curtain, which was hung before the door; and some bells, luminous tubes, and a musical box were laid on the floor, inside the curtain. In a few minutes we were directed by raps to light up the room in which the medium was and we found him in a deep trance, his breathing and pulse being scarcely perceptible. When the curtain was again drawn the luminous tubes were waved about behind the curtain and were brought in front of it; lights were seen above, under, and all round the medium; and when the light was admitted he was found fast bound as before, the knots unaltered, the seals intact, and he himself quite cold and stiff.

Three rings were then placed inside the cabinet, two of which were immediately afterwards found hanging upon the string with which the body of the medium was fastened to the chair; the third had disappeared. Scarcely had the curtain been drawn after this last examination of the medium, when light was again asked for by raps, and, to the astonishment of everyone, the third ring was found on the string which fastened the two loops in which the wrists were bound, tied up in a tight knot, which it was impossible to undo without first releasing the end of the cord from the leg of the chair, and undoing the two knots which attached the string to the hands. Is this to be regarded as a four-dimensional knot or an example of matter passing through matter? After the curtain had been re-drawn, the ring was immediately found lying loose, and the knot was no longer to be seen.

During the séance, large and small hands, arms, and feet, lighted by phosphorus, were shown, and twice the whole head and face of the medium brightly illuminated were seen, the curtain being drawn back by invisible hands, so that we could distinctly see the medium fast bound to his seat. The heavy musical box, weighing somewhere about fifteen pounds, was brought in front of the curtain and wound up by invisible hands, as often as music was required; a colossal manifestation of power when it is considered that *materialised* hands must have performed the feat, which would have been a tolerably heavy one for mortal hands to have accomplished. The raps were loud and distinct, and were given, as requested, in all parts of the room—at the open door, on the floor, in a cupboard in the dark room, on the window, and on the wall, and proved clearly how absurd the great-toe theory is.

Finally the medium was released from his fetters, and pushed, quite rigid, through the opening in the curtains. When his entire figure was standing at the entrance it was raised about a foot from the ground, and turned like a top. He fell staggering into the arms of the gentlemen surrounding him.

After the séance some of the company visited a restaurant to refresh the inner man, and as the question was suggested whether the spirits had accompanied us there, raps were heard on the table, and in spite of the noise made by the other guests we held a conversation for half-an-hour with the spirits, who answered all our questions promptly.

It is needless to say that the doors in the room in which the medium was sitting were well secured, and every precaution taken against the possibility of imposition, so that all present were thoroughly convinced of the genuineness of the manifestations.

SPIRITUALISM ABROAD.

BY MORELL THEOBALD.

It was curious that, in starting for a solitary journey round the world, the only person I knew when I embarked on board the ss. *Paramatta* was a lady with whom I had worked some years ago, when she was secretary of the British National Association of Spiritualists, which has now merged into the London Spiritualist Alliance. Naturally our first conversation was upon the subject in which formerly we had worked together. Both were agreed still upon one point—the absolute assurance of the truth of psychic phenomena, their aptitude for research, conviction, and comfort when carried on in the sanctuary of home, and their almost invariable degradation in tone when followed up exclusively in public and promiscuous assemblies.

Yet Spiritualism is in the air; and from various causes, mostly curious, the public are hungering to know more about it. This was soon apparent on board ship, where is presented as good a specimen of the general thought moving in society as could be found in any gathering under the sun. I had fondly imagined that in my voyage, at least, I would rest from the strifes of any controversy; and I determined to remain a comparatively silent member of the ship's company, with the exception only of music, where harmony touches heart-strings and draws all closer together. Surely *music* must largely enter into the religion of humanity.

But in the smoking saloon, very soon, the subject of Spiritualism was discussed; very learnedly by some who knew nothing about its inner life, and whose knowledge was gained solely from an acquaintance with public séances.

After awhile, during which I was inwardly chuckling, I am afraid, at superior knowledge, one of the chief speakers, who evidently knew more of my whereabouts than I thought, addressed me indirectly. There was a lady medium on board, he said, why shouldn't they have a séance and some *diversion* on the voyage? But she wouldn't sit unless she could find an experienced Spiritualist to take charge of her séances: would you, Mr. Theobald? After a few inquiries as to the character of her mediumship, which it puzzled our loquacious friend to answer, I came to the conclusion that it was simply a *plant* to draw me out, and I declined to sit on board ship. A lewd story of a dark séance which our friend had attended in New York was sufficient to confirm my opinion of the dangers attendant upon public séances, and to make me get up and leave the saloon. This protest prevented any future attempt to introduce Spiritualism as a "diversion."

But during my seven weeks' voyage to Sydney I had some very pleasant private conversations with men and women earnestly interested in the phenomena; it had not gone beyond that. Some few read my book, *Spirit Workers in the Home Circle*, and I had long conversations afterwards upon various points which struck them. One and all deprecated the spirit of personal suspicion, and the endeavour to trace all to fraud, which has obtained in some quarters. One family in Sydney who were rabidly hostile to the very mention of Spiritualism, after reading my personal records have become intensely interested, and I have had to yield to their entreaties to sit at a small table to try for results. There were symptoms of mediumistic power in two of the daughters, but at present their very anxiety defeats their wishes to obtain phenomena.

At Melbourne, where I was upon Easter Sunday, I found my friend Dr. Bevan preaching upon the miraculous element which has preceded every fresh revelation of God to the world. Going through the Mosaic marvels, those attendant upon Elijah, Elisha, and the Hebrew prophets, and culminating in Jesus Christ and His Apostles, he intimated that such phenomena had endeavoured to return during the age of witchcraft, when they were cruelly defeated by the spirit of the age; but they might appear even yet upon the initiation of further revelation. Precisely so, and I ventured to tell the doctor afterwards that Spiritualistic phenomena—aye, and its philosophy—were now at their doors, rapping for admittance; that it was a revelation which our agnostics demanded, to introduce them to a longed-

or light, but even now Materialism was so rife that it would materialise spirit itself and veil all in the potency of matter!

Again at Sydney, where there are very few Spiritualists *en évidence*, what was my surprise to hear Dr. Jefferis announce on Sunday morning that he would that evening lecture to young men on Spiritualism! Of course I was there. I have not much to complain of the doctor's exposition of what Spiritualism professes to be in its phenomenal and moral aspects, but I have of the banter he used as to the "conditions" required. True, he simply referred to genial temperature and surroundings, a well-lighted room, comfortable auxiliaries, trust in one another, sympathy, passivity, &c., all of which are true, but the truth can be covertly perverted by expression, and even by the emphasis of a word. He concluded by saying that life was too short to follow such baubles, and "if they hear not Moses and the prophets, neither will they hear though one rose from the dead." True again; for to some materialistic minds no appeal is possible at present.

I met the doctor afterwards and had a little sparring. I endeavoured to point out that Spiritualism was not a necessity for all, but it should become a handmaiden even to Christianity. Psychic phenomena, if proved, rendered the resurrection of Jesus Christ and His miracles antecedently probable, and left preachers to deal with the previous question. Their appeals hitherto and their systematic theology, outgrown by all thinking men, had failed, and men even now asked if there *was* a future life to prepare for, and if peradventure there be any Holy Ghost.

I wrote a letter to the *Sydney Morning Herald* hereupon, but as yet it has not appeared. If ministers are being a little roused by a rival cosmopolitan philosophy, and people are craving to hear more about "this new thing," newspapers think fit only to produce a burlesque report of a séance, and here they have gloated over a so-called *exposé* of Fred Evans the medium. I have seen Fred Evans and his wife "at home," though I have not had time to sit with him in séance; but from a short interview with him I judge him to be an honest man, and trust the prejudice thus created will not prevent his visiting our shores, his mediumship being exactly suited for public presentation—so far as any is.

In the Indian army, I find by conversation with some of the leading officers I have travelled with, psychic phenomena present irresistible attractions; but here it is used for "diversion." What wonder then that, although I have heard of marvellous revelations—not to be accounted for by thought-transference—it has usually ended in confusion? Without a religious, or to say the least, a serious endeavour to obtain the higher truths of Spiritualism, confusion appears always to result. These officers did not appear to be much impressed by the conclusions arrived at by the Society for Psychical Research anent Madame Blavatsky, and founded upon what they evidently regard as a prejudiced report. They could not reconcile such unbounded trust in *one*, with their biased antagonism to phenomena abundantly testified to by many men duly qualified to form a correct judgment.

Spiritualism, however, has clearly made its mark abroad in its phenomenal aspect, and if it rested its claims on the public, there, for the present, it would create less prejudice and be accepted in circles where its glorious inner life would be developed rapidly. I am now off to San Francisco, the home, I suppose, of Spiritualism. I shall with interest investigate its *home* life abroad! Sydney, May 12th, 1889.

"LINES TO MY LADY."

Sir Edwin Arnold has gathered within covers some fugitive poems which he had, at various times, addressed to Lady Arnold. The verses quoted below are typical of a volume that contains many gems:—

"I saw my lady die,
And he who oft-times cruel is, dark Death,
Was so deep sorrowful to stay her breath,
He came all clemency:
He would not let her know,
So well he loved the bright soul he must take
That, for our grieving, and her own fair sake,
He hid his shaft and bow.
Upon her lips he laid
That "kiss of God" which kills but does not harm;
With tender message breathing no alarm,
He said, "Be unafraid!"

Sermons for Our Day. By JOHN PAGE HOPPS. Part III, now ready (twelve sermons). One Shilling. London: Heywood, Paternoster Buildings. Post free from the Author (Leicester).

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

The Temple of Humanity and other Sermons. By REV. H. N. GRIMLEY. (Kegan Paul, Trench and Co.) [A series of liberal sermons by a preacher one of whose discourses we recently noticed and quoted. The motto, very appropriate it is, gives the key-note:—

"What if earth
Be but the shadow of Heaven: and things therein
Each to other like, more than on earth is thought."

The Light of Egypt: or the Science of the Soul and the Stars. (Redway.) [Marked with the Crux Ansata, and dedicated to the "budding Spirituality of the Occident and the Rising Genius of the Western Race," this book seeks to countervail "the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalisms of the decaying Orient." A new departure. 287 pp.]

The Uses and Triumphs of Mathematics. By V. E. JOHNSON, B.A. (Griffith, Farran, Okeden, and Welsh: Successors to Newbery and Harris.) [144 pp. Deals with "Metaphysical or Spiritualistic Mathematics," with an Appendix on "Squaring the Circle." To be studied. Another new departure.]

Seraphita. By BALZAC. Translated by MISS WORMELEY: with an introduction by Mr. G. F. PARSONS. (Roberts Brothers, Boston, U.S.A.) [Another of the valuable series which we owe to the accomplished translator, and to her collaborateur.]

Darwinism. By ALFRED RUSSEL WALLACE, LL.D., F.L.S., &c., &c. (Macmillans.) [478 pp. A very important contribution to the comprehension of the full tendency of the Darwinian theory. Mr. Wallace vindicates the place of spirits which Darwin took no note of.]

Proceedings of the Society for Psychical Research.—Part XIV. June, 1889. 3s. [Contains the President's opening address at the thirtieth general meeting; completion by Mr. F. W. H. Myers, of the late Edmund Gurney's partly written paper on "Apparitions occurring soon after death"; an article on "Crystal Vision"; and one by Mr. F. W. H. Myers on "Automatic Writing."]]

Journal of the Society for Psychical Research. June, 1889.—[Contains an important memorandum on automatic writing from Mr. F. W. H. Myers, and a case contributed by Dr. Elliott-Coates.]

All Souls' Monthly (Vol. I., No. 8.) New York, U.S.A. [Reproduces Dr. Heber Newton's valuable "Outside View of Spiritualism." The little magazine is the monthly organ of All Souls' Protestant Episcopal Church, Forty-eighth-street, West of Sixth Avenue, New York.]

A STRANGE STORY OF "FAITH HEALING."

The following paragraph is going the round of the papers:—

"The *East Sussex News* states that a sudden recovery from a serious illness has created much amazement in Lewes. A little more than seven months ago Mr. R. Rummery, of that town, was taken ill with chronic rheumatism and hysteria, which seemed to affect every nerve in his body. Prior to his illness his sight had been bad, and now he became totally blind in one eye, and gradually began to lose the power of vision in the other. He was brought back from Bath a helpless invalid. For a month past, up to Saturday last, he was utterly prostrated and never left his bed, nor could he well raise his body therein without assistance. On that day there came from London a minister who sometimes preaches in the chapel which the sick man was in the habit of attending. He had known the patient for some years, and was well acquainted with all the circumstances of his illness. He had had it suggested to offer special prayer, asking God to restore the sick man to health. Upon his arrival in Lewes a small party assembled in the chapel, and there prayed that the Giver of Life would restore their brother to health once more. The little party had a belief in the unending efficacy of the instructions set forth in the 14th and 15th verses of the fifth chapter of St. James. The minister and five others proceeded to the sick chamber. Their friend lay so prostrate and ill that they scarcely dared to speak to him. Solemnly they 'anointed' him by pouring a few drops of oil on his head, and then laying their hands, in turn, upon him. Kneeling then by the bedside, prayer was once more offered, when, within ten minutes of the arrival of the party, Mr. Rummery, of his own accord, sat up in bed, a thing he had been unable to do for weeks. He took from his face the shade which for two months had covered his eyes, and at once exclaimed, 'I can see.' At first his fingers appeared dimly to his vision, then his eyes gradually became stronger, and soon he recognised the friends around him. In a short time he looked from his window and described the view spread out in the evening light and backed by the Southdown hills. All pain had entirely left him. The onward progress did not stop here, for, to the amazement of all, he soon after got out of bed, dressed himself, and walked downstairs unaided. For weeks no solid food had passed his lips, but, upon getting downstairs, he became ravenously hungry and sat down and thoroughly enjoyed a hearty meat supper. He further tested his eyesight and read a chapter from the Bible before going back to his bed for the night. He enjoyed then what had been long denied him—a night of perfect rest, free from pain. Next day he rose, dressed, walked downstairs again unaided, and took a stroll in his garden. After a few days' change of air Mr. Rummery proposes to resume his ordinary daily employment."

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

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Light:

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

SATURDAY, JUNE 29th, 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.

A GLANCE ROUND OUR FOREIGN EXCHANGES.

Not by any means for the sake of saving trouble—we yearn for it and get plenty, a glut of it—we are going this week to present our readers with some account from our exchanges chiefly in their own words of what interests readers in other lands. Some articles which are of great interest and value we must perforce pass over for their very length. Such are Miss Stuart Phelps' "Christ's Christianity" (*Religio-Philosophical Journal*, June 8th), "Muscovite Mesmerism" (from the same source), "Dr. Willis and Harvard College" (*The Better Way*, June 8th). To some we hope to recur, but we wish to make it clear that we have selected manageable papers from one week's exchanges in order that our readers may see for themselves how Spiritualism is set forth in journals to which many of them have not ready access. We shall all of us be the better for keeping in touch with our friends beyond the seas, and we shall, moreover, be instructed.

We propose no definite plan of arrangement. All we seek to do is to reproduce some worthy utterances with the purpose we have stated; and we take the opportunity of expressing our sense of the value of the publications that reach us week by week, as well as of the ability and thoroughness with which difficult topics are handled. The day when the Spiritualist Press was inferior to other class journals is past, and our literature will one day be a revelation to those now ignorant of its merits. For precision of statement, for exactness of record, for philosophical disquisition, for close argument, it contrasts very favourably with any group of journals or literature devoted to a single subject. We may point with pride to the recognition that "LIGHT" receives in all parts of the world as evidence that we do not exaggerate. The extracts which we shall give will show that we do not stand alone. If we are forced to abbreviate sometimes, we are sure that we shall be pardoned when our scanty space is remembered.

"The Carrier Dove"

has from Hudson Tuttle an account of a remarkable cure by hypnotism performed by Signor Sebastiano Fenzi, of Florence, of which the material part follows:—

"I have lately had the satisfaction of curing, through my hypnotic power, the son of an old friend of mine, who is one of our best painters.

"This friend came to me about two months ago, and told me that during the last nine months his son had a fixed idea which drove him almost mad, and since that time his house was in a state of misery and anguish, because his son could not, any longer, attend to his art, and was totally unfit for any mental work, nor could he be trusted out of sight. His *illusion* was that he had heart complaint, and his state of despair, produced by this conviction, often degenerated into utter madness, as he would roll himself on the ground, and tear his hair, and shriek as one possessed—this often happening during the night. The medical men declared that his heart was perfectly healthy, had tried all that medical science could suggest, but to no avail, and at length one of them suggested the idea that only hypnotism could save him through suggestion. I mesmerised him every other day for a month, and when at length it was ascertained that he was under the influence of real hypnotic coma, I told him that 'he must triumph over the silly crotchet that was tormenting him, and which belittled him, and rendered all his family, father, wife, and children, unhappy, and promise me that he would never again, as long as he lived, advert to the subject again, but resume his brush, and continue to gather laurels well due to his genius.' I let him sleep on for a quarter of an hour, and then awoke him, and from that moment he was cured. He has now taken up his brushes again, looks to his affairs, and happiness sheds her sunbeams again within his family circle, and I, without any merit, enjoy the satisfaction of having been the passive instrument through which this cheering and marvellous result has been affected."

"M. Fenzi has stood almost alone in his position, but is beginning to see the effect of his labours, not only in the greater attention given to physical education, but the development of his people into a higher plane of spiritual thought. The Church has, for ages, held poor suffering Italy by the throat, and degraded the descendants of the sages and warriors of the days of ancient splendour, into the servile slaves of superstition. She has sought to make a 'race of men-lions into a race of men-sheep,' to be shorn for the benefit of the priests, and too mentally and physically weak to cry out or resist. It is the mission of Fenzi to bring up the physical strength of the Italian youths of both sexes to the standard of the days of old, when the sculptor had only to take the first man he met for a model for Hercules, and the first woman for a Venus or a Minerva.

"With this luxuriance and perfection of physical being came health, beauty of form, and nobility of mien, and conscious strength gave independent thought and the most superior endowment of mental faculties."

The same journal gives its readers very wisely a long article from the *Theosophist* on "Practical Theosophy," with a few words of introduction which express our own view:—

"The Dove has neither struck its colours nor deserted its friends in presenting the article of the above title copied from the *Theosophist* among its selected matter. The old flag, SPIRITUALISM, is good enough for us yet, and the brave men and women who, in the face of opposition, ridicule, and ostracism, have defended that they *knew* to be the truth, are the friends we want here and hereafter.

"Our object in bringing this article to the notice of our readers is simply to show them that the Theosophists are only proclaiming, under another name, that which the spirit world has been teaching to the children of men these last forty years. Substitute *Spiritualism* for *Theosophy*, and behold! we have the teachings of pure Spiritualism. Spiritualism! that needs no prefix or suffix to make it the epitome of the highest and best knowledge that man can obtain."

Why, indeed, should any one of us strike colours or desert friends by listening courteously to other friends who do not agree in our conclusions? Hear all sides!

The "Golden Gate"

tells us that three thousand dollars has been left to its Printing and Publishing Company, and that this benefaction has been supplemented by forty thousand dollars more from the same source. Happy *Golden Gate*! Mrs. Eunice S. Sleeper is the lady whose example will, we trust, be widely followed—may we say especially in this country? It is high time that those who have money should give liberally to a cause that has not, and that those whose experiences of Spiritualism have been to them a lifelong

blessing should remember that fact when they come to die. We do not envy our contemporary; we heartily offer our congratulations. But we say to our friends here, Go and do likewise. And this gift has in its record another lesson. It was made during Mrs. Sleeper's life. *Bis dat qui cito dat.* The more we consider the example the more we commend it.

In the same journal Hudson Tuttle, always fresh and instructive, gives his views on religious organisation among Spiritualists. Whether or not we agree with them they are worth study.

"The fundamental principles of Spiritualism are opposed to organisation after the models furnished by the churches. They rest on authority, and the prestige of the Old. The new Church, if it is called a Church, must be an association free, except as the members are drawn together by fraternal attractions. It should be conducted in such a manner as to give every member opportunity to take a part in the exercises. For growth must come from within as well as from without. While the church congregation depends on the minister for moral and intellectual food, the new association ought to depend on its members, and the teacher or lecturer should be a means only for bringing out this latent, internal force.

"The progressive lyceum system has, by experience, proved of practical value, and may be modified to suit the exigencies of each locality. It is of equal value to old and young, and is capable of being made a School as well as a Church. All that is required to start such an association is for those desirous in a certain locality to meet and organise in the simplest manner, electing presiding officers and a corps of teachers or leaders. Then lay aside envy and petty jealousies, and labour by every generous means for the advancement of the society, accepting the basic principle, that 'doing for others' brings the greatest blessing to self.

"Why do not the Spiritualists send forth missionaries into foreign fields, the same as the various Christian denominations do?

"The old systems of religion are from without; foreign in their birth and salvation, i.e., moral excellence and religion expressed in the conduct of life is made dependent on belief therein. Hence, as belief is everything, such systems consistently seek to proselytize and gather into their ranks all who, from conflicting motives, express their faith in the prescribed dogmas and creeds.

"The new philosophy of life is from within; the unfolding of the intellect, and not entirely dependent on acceptance by faith.

"Growth, development of mind, and the refined sentiments are essential factors in the attainment of spiritual knowledge. When we observe the indifference of the masses of people who have had the educational and religious culture of centuries to the great fact of a future life and the infinite consequences dependent thereon, how seemingly incompetent they are to comprehend spiritual truths, the futility of attempting to instruct races deficient of this preparatory culture is apparent.

"With the philosophy of Spiritualism there is no urgent call for propagandism as with the old systems. With Christianity, those who are not converted, whether civilised or savage, are doomed to endless torment, from which a profession of belief and observance of certain forms will redeem the fallen spirit.

"The Bible commands missionary effort to extend the belief in Christ and His mission. When the belief in a terrible future is swept away, and the next life is regarded as a continuation of this on a higher plane, the appeal to sympathy and the necessity of a church effort disappear.

"If missionaries are sent to other lands they must go as educators in all the branches of knowledge, and bring up the understanding of the people as children are brought by the alphabet.

"What is more, this new philosophy, having nothing foreign from the normal course of things, i.e., no divine revelation foisted on mankind, commanding belief, may truly call every influence tending to civilise, educate, and elevate the races of mankind its own. Although the missionaries sent over the world by various denominations may not carry the whole truth, eliminating their errors, they exert an educational force and civilising influence which, as far as it goes, is for the new philosophy.

"The same may be said of even the selfish efforts of trade and commerce, and further, that all these divine influences are

leading upward in the direction of normal growth, which is the path of progress, by ways more or less direct to a common goal.

"While no effort to enlighten and elevate should be disregarded, the greater opportunity at present is at home, for before the missionary goes ahead he ought to be able to point to his own nation and people as a shining example of the results of his principles wrought in practical life.

"It is a farce to go to the barbarous races with a gospel of love and peace, leaving at home a pandemonium where the strong enslave the weak; where wealth gained by rascality grows plethoric on the wages of starvation, and half the skill of inventive genius is wasted on the engines of destruction. A gospel of love enforced with dynamite and cannon!"

The "Banner of Light"

gives its readers a valuable article too long for quotation on "Things Worth Recording." The writer narrates some reminiscences of Judge Edmonds, and gives some account of the mediumship of his daughter. We hope to find a place for this interesting paper when our columns are less heavily taxed.

From the same journal we learn of the decease of the notorious H. Melville Fay, at Cleveland, on May 29th. The *Banner of Light* gives some details of a notorious life. They are so typical of the average exposé that their perusal may be instructive as well as amusing. Barefaced as are some tricks of cheating mediums, the tricks of the *soi-disant* exposés are more barefaced still. They trade on the ignorance and prejudice of their audience, and experience shows that they know the stuff of which they are made. Bishops and dignitaries of the Church by the score patronised that poor creature "whose praise is in all the churches" and nowhere else. "Confessions of a medium" are greedily swallowed by those who wish to believe them, and who yet pose as impartial inquirers: any one who so pleases can get the rump of the self-styled intellectual party to endorse rubbish that Spiritualists only laugh at. Here is a specimen:—

"H. Melville Fay has for the past twenty-five or thirty years masqueraded before the public as the friend or opponent of Spiritualism, as best suited his prospects for pecuniary gain. At the first he announced himself a medium of astounding power, in whose presence the most wonderful phenomena occurred, including all that took place with every other medium, and much else in addition. As the latter, he promised to give his audience (we use his own words) 'a complete and thorough exposition of all these pretended works of spirit hands.' Of his duplicity we have frequently informed our readers during the past twenty-five years.

"In December, 1865, he wrote us, expressing an earnest desire for the *Banner of Light* to advertise him as a lecturer upon the beautiful truths of Spiritualism, accompanying his request with professions of a deeply-founded conviction of its truth, and his determination to devote his life to making it known to the world. We had scarcely finished reading the letter when a New York paper reached us, in which was an advertisement of the most sensational description, with the following headlines:—

"COOPER INSTITUTE,
SATURDAY, DEC. 16TH, TUESDAY, DEC. 19TH,
THURSDAY, DEC. 21ST, FRIDAY, DEC. 22ND,
SATURDAY, DEC. 23RD.
STARTLING REVELATIONS.
WONDERS OF WONDERS EXPLAINED.
THE INCREDIBLE RENDERED CREDIBLE.
SPIRIT-WORLD INVADIED.
GREAT REVOLUTION AMONG THE INHABITANTS
THEREOF.
GREAT REFORMATION TAKING PLACE."

"After a few lines of the same tenor as the above came the following:—

"Let no one fail to be there. All the tricks, feats, and strange phenomena performed through the DAVENPORT BROTHERS reproduced through their former confederate and partner, H. M. FAY, upon the open stage, in bright gaslight."

"The relation claimed to be held by Mr. Fay with the Davenport Brothers was false in every particular. There was a Mr. Fay with the brothers, but it was William M. Fay, another and a very different man, who was at the time of this advertisement travelling with them in Europe. He was not related to

H. M. Fay by any tie of kinship, but possessing the same name, or very nearly so, the latter made use of it and his vocation—though by no means a ‘confederate,’ the Davenports employing none—for his own dishonourable purpose.

“The advertisement proceeded as follows :—

“Go and see what a little thing has effected. Go and see how small a thing has filled with wonder and astonishment the Old and New Worlds—gained audiences with royal families, rendered wealthy and famous two ignorant and unprincipled men. First, MR. FAY, who from long and continued practice with the DAVENPORT BROTHERS, AND ALONE, has attained to an ADROITNESS AND SKILL WITH THE ROPES truly astonishing and wonderful, will enter his cabinet, of the same size and pattern as that used by the brothers, and there go through their customary performances in a manner pronounced by all equal, by many superior, to theirs. . . . In short, everything done by the Davenport Brothers—who a few months since rendered New York wild with excitement, and are now creating such a *furor* in the Old World—will be reproduced.”

“Fay subsequently went to England and posed as a medium, stating that the *Banner* endorsed him. But the late Professor Gunning, of America, who happened to be in England at the time, and attended the meeting, arose after Fay had made his speech, and denied what he had said, proving the fact of its falsity by causing to be read the condemnatory article which we have made the basis of the present one, he (G.) luckily having in his possession the *Banner* containing it. We have exposed H. Melville Fay in our columns many times during the past twenty-five years.

“It is possible Mr. Fay may have been a medium; many incidents indicated that he was; but his career was for the greater part designed to destroy Spiritualism rather than to sustain it, and he so mingled his mediumship with trickery and imposture as to render it wholly unreliable.

“The Harbinger of Light”

has a very interesting letter quoted from the *Australasian Medical Journal* on “Hypnotism on Snake-bite” :—

“SIR,—Under the above heading, in your issue of last January, John Reid, M.A., M.D., presents in the shape of some old facts what is apparently intended as a sort of conundrum for the readers of the *Gazette*. As the letter appears to have been written with the object of eliciting comments, and as Dr. Reid does not attempt to solve the problem he submits, I will, with your kind permission, try to do so. On the experiments he relates with Cobra poison on dogs, it is unnecessary to dwell. If their object was to demonstrate afresh the well-known fatal effects of this poison, they were, though quite unnecessary, certainly very successful; for all the unfortunate canines were speedily despatched. Side by side with these experiments, Dr. Reid cites from Sir John Forbes’ *Oriental Memoirs* the case of a gardener bitten by a cobra and rescued, when apparently on the point of death, by a fakir who for three hours prayed over him, and waved a dagger over the expiring man’s head. If this case was the only one of the kind on record, we might well hesitate to believe in its actual occurrence; but I recollect, and others have related, similar ones, and it is undeniable that snake bite is occasionally cured in India by such apparently ‘miraculous’ means. Science, however, knows no miracles. If we believe that it is done, the task devolves on us of explaining how it is done, and what ‘virtue’ there is in prayers and the mere waving of a dagger over a man’s head. To assume, as Dr. Reid implies, that such cases would have terminated favourably if entirely left to themselves, is merely shirking the task. To accomplish it we must first define the exact pathological condition of a person dying from snake-bite, and then ascertain by what mysterious power these fakirs are able to turn the tide of death in such cases. I have already shown conclusively in these columns and elsewhere that snake-poison causes torpor and paralysis of motor-nerve centres, and that this action is purely dynamic force, but not tissue destroying. To the next question that suggests itself, whether there is at the disposal of these fakirs or of any human being a force or power capable of rousing the torpid nerve cells into action, a decidedly affirmative answer may be given. So-called ‘exact’ science has until very lately ignored the existence of this force, and I should not have ventured to mention it even in your columns if modern psychological research, both in Europe and America, had not at last enforced a tardy recognition of its existence, thus opening up vast fields of research hitherto not dreamt of in our materialistic philosophy. Thousands of years before our Christian era, it was known to our Aryan ancestors under the

Sanskrit name of *akasa*, or the life-principle, the life-giving fluid or medium; and early in this century Baron von Reichenbach demonstrated its existence by a series of most interesting experiments. In a room from which the faintest ray of light had been excluded, his sensitives or clairvoyants described it as issuing from the tips of his fingers and from his eyes, in the form of bluish or yellowish flame-like emanations, and as enveloping his body in a cloud or aura of the same colour. These emanations were further described as differing both in colour and intensity with different individuals introduced into the room. Von Reichenbach also ascertained from these sensitives that emanations similar in appearance were issuing constantly from magnets he presented before them; hence the name of vital or animal magnetism has been given to this force, although Reichenbach himself proposed to call it ‘Od,’ a name occurring in ancient books of the Kabala. To this force, which numberless experiments have proven to be communicable without contact, the recovery in the case of snake-bite cited by Dr. Reid must be ascribed. In paralysis not resulting from organic disease and structural change of the nerve-tissue, it is now under the name of massage a recognised and effective remedial agent; but this coarse method of employing it is typical of the imperfect and merely rudimentary knowledge we possess of its vast potencies that will, no doubt, cause it hereafter to become one of the most powerful means of alleviating and curing disease in the hands of the skilful physician when he has become a true healer. By concentrating in the act of prayer all his mental energy and will power on the object he had in view, and mechanically by waving his dagger over the dying gardener’s head, Lullabhy, the operator in the case referred to, threw his own ‘akasa’ into the man’s body, and caused the torpid nerve-cells to resume their proper function in the same way, but only more slowly and less surely, than a few hypodermic injections of Liq. Strychniæ would have done. In conclusion, Dr. Reid must excuse my expressing dissent from him, when he writes: ‘If this, (namely recovery) is the natural course of snake-bite (without stimulants, &c.), it bears out Travers, when he says that sleep will kill where alcohol destroys.’ My own experience has forced on me the conclusion that the natural course of snake-bite invariably is death, if the poison is absorbed in ordinary quantity, and not checked and counteracted. The 24,000 victims of it last year, in India, according to official records, are also a terrible proof in point. In the quotation from Travers surely the word ‘save’ or ‘restore,’ should stand for kill, as the man was restored during, or as Dr. Reid seems to imply, by his sleep, as the words otherwise do not apply at all. Finally, as to alcoholic stimulants in snake-bite, I quite agree with Dr. Reid. They are useless in small quantities; worse than useless in large ones; and I never administer them except in the stage of recovery, and then very moderately,—Yours truly,

Yackandandah, Victoria,

A. MUELLER, M.D.

February, 1889.

From the same source we learn that our friend Mr. Morell Theobald, who is now in far distant lands, has found time to pay a passing call on the *Harbinger*. His many friends at home will be glad to have passing news of him :—

“We had a short interview, a few days since, with Mr. Morell Theobald, F.C.A., a gentleman who has had large experience in spiritual phenomena, which occur spontaneously in his own family circle, a full account of which he published not long since in a volume entitled *Spirit Workers in the Home Circle*.

“One of the principal phenomena is direct Spirit-writing, which is given generally on paper placed on a table, shelf, or any receptacle, as a rule without either pen or pencil. Mr. Theobald showed us some of the writings, the peculiar style being maintained by each communicant. Some of the writings, though distinct, were very small, as though they had been written with a crow-quill.

“Mr. Theobald paid only a flying visit to Melbourne, passing through during the Easter holidays, en route to Sydney and San Francisco, so that the Spiritualists here had no opportunity of meeting him and getting personal evidence of his interesting experiences.”

Of the solid matter that the *Journal* gives its readers our own have many specimens. So we pass it by this time with a word of compliment to its Editor for the excellence of his work, and with a kindly commendation to all our fellow workers we take our leave of them.

CORRESPONDENCE.

John the Baptist and Elias.

To the Editor of "LIGHT."

SIR,—Although Mr. Sinnett is clearly right in deducing the doctrine of Re-incarnation from the New Testament, I think that a fuller consideration would have withheld him from citing John the Baptist as a case in point. For John to have been a re-incarnation of Elias, the same soul must have belonged to both men. Now, Elias, it will be remembered, had—in the life recorded of him in the Old Testament—undergone transmutation in its fullest degree, such being the meaning of his ascent in a "chariot of fire"; and he was, therefore, a soul fully regenerate and incapable of again having a phenomenal body. He was a man "ascended," having transmuted physical body, astral body, and soul into spirit, so that no trace of him could afterwards be found. John, on the contrary, was so far from being regenerate that it was said of him by Jesus that "the least in the Kingdom of Heaven is greater than he." John, therefore, was still out of the "Kingdom of Heaven," a thing which could by no means have been the case had he been a re-incarnation of the soul of Elias. From which it clearly follows that, instead of being such a Re-incarnation, John was simply overshadowed by the "angel" or perfected spirit of Elias, who after using him as his mouthpiece withdrew, leaving him unregenerate and out of the kingdom,—as is shown by his subsequent lapse into scepticism. From which it appears that, instead of being a prophet in the highest sense of that term, knowing all things of himself and needing not that any should tell him, and speaking under the impulsion of his own soul and spirit regenerate and become divine—John was but a "medium" uttering—perhaps mechanically—the words of some extraneous spirit, which in his case happened to be that of Elias. We have here a high sanction for mediumship: but, at the same time, one involving a special training and mode of living for its proper exercise. Had John not been a vegetarian and pure liver, he could not have been the mouthpiece of Elias or the "baptiser" of Jesus. Indeed, that which he represents mystically is that principle of personal purification the observance of which is the essential forerunner of the Christ within.

And now, being about to date this letter, I find that, by a curious coincidence, I am writing it on the very day assigned to John in the calendar, the day from which, being the last of the summer solstice, the days begin to shorten; that of the nativity of Jesus being the last of the winter solstice, from which they begin to lengthen. Whence, in one sense, the utterance of the Baptist when gazing from his pole of the year to that of the Christ at the opposite pole,—“He must increase, but I must decrease.”

June 24th, 1889.

EDWARD MAITLAND.

"Mind-stuff" and Consciousness.

To the Editor of "LIGHT."

SIR,—Let me first deal with "F.T.S." He has been good enough to comment on the "falsity" of my assertion that the Absolute Reality or *Ens Realissimum* is identified in the *Secret Doctrine* with *absolute motion*. If he will turn to the remarks immediately preceding the Dzyan Stanzas in Vol. I. he will encounter an unpleasant set-off to the passage which he cites against me. When Madame Blavatsky maintains that the "one absolute (!) attribute" of Parabrahm—which is, moreover, Parabrahm itself!—is "absolute motion," it is useless stating that she propounds a diverse opinion in another place. As to what "absolute motion" means, as to its claim to any *locus standi* in a really spiritual philosophy, endless controversy might ensue. Motion *minus* atoms or atom-aggregates is an idle conception and one void of any possible meaning to the human mind. Motion is an abstract idea drawn from experience of the transition of extended bodies through space. "Absolute" motion is simply a phrase.

To harp upon this grievously materialistic blemish is, however, unnecessary. It is a stain on an otherwise fair prospect. As a Mystic and Theosophist myself, I have no wish to draw attention to instances of this sort other than incidentally. But it would be a very simple matter to load the columns of your paper with a mass of contradictions and absurdities—metaphysical and scientific—which do mar the pages of the *Secret Doctrine*. Much that is confused and puerile strikes the critic who has leisure and information enough to conduct an analysis. The leaven of magnificent spiritual suggestion remains, nevertheless, intact.

Mr. Maitland and myself are, I perceive, at issue on a matter of terminology alone. By "consciousness" I meant solely the empirical or so-called "external" consciousness, while he evidently employs the term in a more comprehensive sense. When, therefore, I disputed the applicability of the term "consciousness" to Deity, I understood that term in the sense which all psychologists attach to it. However, Mr. Maitland is, of course, entitled to utilise it as the "best common denominator" to "all grades" of being. He is, therefore, perfectly correct in stating that I am really on his side. But I should prefer to retain the expression "consciousness" to denote the *phase of subjectivity* in which the unit *realises its own being*. That, however, is a matter of controversial convenience.

The very comprehensive connotation which Mr. Maitland superimposes on the term "consciousness" renders it unnecessary for me to initiate a logomachy by analysing what he understands as an "infinite conscious mind." I, also, posit the reality of an Infinite Spirit of which the human and animal consciousness is a masked manifestation. I merely argue that such a Spirit cannot possess *personal consciousness*, an absurdity which that theological curiosity, Dean Mansel, showed up in his "Bampton Lectures." *Personal consciousness* is certainly a limitation; all personal thought works piecemeal and by relation. The "clairvoyant wisdom" of Spirit must, therefore, transcend such relation; must in short be impersonal to be infinite.

Mr. Maitland's criticism of my remarks on the dependence of consciousness on certain physiological stimuli is based on a misapprehension of my meaning. I refer simply to the *empirical consciousness* which the Ego builds up at each new re-birth out of the sensations registered in the infant brain. The many important ways in which that consciousness is conditioned by organism is familiar to the veriest tyro in physiology.

With regard to my allusion to Mrs. Kingsford's views anent "Mind-stuff," let me say that I was present at a reception, not 100 miles distant from Elgin-crescent, when Mr. Mohini very ably demonstrated to her in my presence the fallacy of Clifford's doctrine. She was maintaining that the soul was formed by the aggregation of "Mind-stuff" particles definitely "fixed" in the higher animal brain, and subsequently susceptible of evolution by re-embodiment.

MYSTICUS.

Re-incarnation.

To the Editor of "LIGHT."

SIR,—As the subject of Re-incarnation has, by the publication of Mr. Sinnett's lecture, been again raised in your columns; and as we are told on good authority, that it is the latest product of the "philosophy" of its advocates, it deserves special attention and analysis from those whose views are opposed to the doctrines it inculcates. Perhaps, therefore, you will permit me to express briefly some of my reasons for dissenting from the assumptions involved in the advocacy of Re-incarnation.

In the first place, it appears to me to be unsupported by a single fact to justify its existence; and, in the second place, it resorts to a complicated and mysterious attempt to explain phenomena which admit of a much more simple solution. Re-incarnation seems to me to occupy itself in inventing imaginary facts in order to elucidate them; in raising difficulties for the purpose of surmounting them; and in starting problems for the sake of solving them—after a fashion! In a word, it professes to expound the origin and destiny of the human soul.

Now what is the current belief among intelligent thinkers respecting the birth and nature of man?

They believe that an infant is the result of an act, both spiritual and physical, on the part of the parents. Their spiritual and immortal essence begets the soul of the child, and their physical nature begets its perishable and material frame. If there is any responsibility in the case, the parents are thus responsible for the souls as well as the bodies of their children.

When the body dies the soul wings its flight to those regions where what we are pleased to call the wickedness and injustice of this world are rectified; where each individual gets his deserts; where he is placed in a state of eternal progress, and where he is enabled to assist and influence those who remain on earth.

In harmony with this belief we are taught that the trouble and injustice we experience here are principally of our own creating; and that religion has provided an infallible antidote to, and escape from, our sufferings if we choose to avail ourselves of its offers of rescue and salvation.

In the face of, and in answer to, this simple, lucid, reason-

able and acceptable faith, where is there any room for the introduction of the theory of Re-incarnation? Where is the necessity for it? Is it not a gratuitous and superfluous assumption?

It does two things. It deprives parents of the paternity of the souls of their children, and it deprives human beings of their past consciousness, of their individuality and identity in their state of spiritual existence.

In support of his views Mr. Sinnett quotes passages from our Christian Scriptures.

As he has appealed to Christianity, to Christianity he shall go. Everyone of the instances he cites as confirmatory of Re-incarnation has nothing whatever to do with that kind of teaching. These instances evidently point to the belief in the possible spiritual manifestations of the great departed prophets and saints—a very, very different thing from the doctrine of Re-incarnation.

I deeply deplore the introduction of "Oriental Philosophy" into our western ideas and principles of thought and action. It is a retrograde step of the most fatal import. As far as I know anything of it, what is true in it is better shown and expressed in Christianity, and the rest of it teems with the most visionary futilities and fallacious assumptions.

Surely its cultivation in this country must be attributed to the circumstance that our metaphysicians have nothing better to do; and that they are driven to this study, through the neglect of higher and holier duties.

London, June 22nd, 1889.

NEWTON CROSLAND.

Fred Evans's Slate-Writing.
To the Editor of "LIGHT."

SIR,—Seeing by your remarks, in "Notes by the Way," in "LIGHT" of March 16th, that you have evidently been deceived by the violent attacks of the Brisbane Press, and particularly the false statements contained in the *Week* of January 26th, as to the honesty or genuineness of Fred Evans's slate-writing manifestations, let me state a few facts for which I can vouch.

The *Week* states that had any visitor taken his own slates "Evans would have utterly failed to produce writing upon them. No visitor did that." Now, two gentlemen I am acquainted with, connected with this town, who are not Spiritualists (or were not at that time), had sittings with Evans, taking their own slates, and not even allowing them out of their hands for him to clean or in any way manipulate. One of these persons (senior partner in one of the leading stores in this town) is one of my most intimate friends, our line of thought having much in common, so that he has opened out his mind to me more than he would dare do, I believe, to any other person in the town. I have had much talk with him on the subject of Spiritualism, and amongst other phenomena had spoken of the slate-writing, showing him the slateful of writing I had obtained through Mr. Eglinton. He could not understand it, and nothing but absolute proof under his own conditions would satisfy him. I may mention that he has a most acute critical mind, and is a deep reader and thinker. Accordingly, when Evans came he was anxious to obtain some proof. As he knew none of the Spiritualists in Brisbane, by his request I accompanied him. I saw him purchase the two slates. He distinctly told Evans that he would not allow them out of his possession—that he wanted to get the writing under such circumstances as would place it beyond the slightest doubt. He had also put his private mark on the slates, and securely tied them together. He had to undo the tying to allow Evans to put a small piece of pencil between. He then again secured them together, holding them on edge upon the table to admit of Evans placing his fingers' tips for a small space on the opposite side, for the purpose, as he said, of magnetising them. My friend then allowed Evans to place them on the floor about 3ft. away, but in doing so he even made him hold his arm up and out, so that he could clearly see nothing tricky was attempted. After remaining on the floor some time, while my friend was engaged with Evans in talking and other phenomena, at Evans's own request my friend took up the slates from the floor and unbound them, when he found messages written on both slates; not only signed by friends who had passed away, but couched in the style peculiar to them. I can tell you he was astonished—not a shadow of doubt was on his mind as it was so utterly impossible for any trick to have been performed. "How was it done?" "How was it done?" he kept asking me since. I could add many other interesting particulars, but have tried to state what I wish to convey as shortly as possible.

I did not get the details from the other gentleman, but he is as thoroughly satisfied, and after the statement appeared in the

Week he called at the office and putting down a £5 note offered to forfeit it if Patterson would produce the writing under the same conditions as he had got it through Evans. He is ready to put down £50.

Further, in the same issue of "LIGHT," under "Jottings," in a par. referring to the *Herald of Light* announcing the arrival of Evans at Melbourne, the writer makes a most uncalled for remark, or rather slur, in stating that Evans *hurriedly* left Brisbane. So far from that being the case, it was stated from the first that he had arranged to be in Melbourne by the New Year. On my going down to the Melbourne Exhibition at the end of last October this was confirmed by the members there—they were even expecting him before the end of the year. Both Evans and his wife found the heat of Brisbane very trying—they did not like it at all—but he said he would return in the cool season. He is evidently far from physically strong, and further met with a nasty accident by being thrown from a horse.

I had a sitting with him while down with my friend, and my experience of his methods was very, very different from the published reports, although suspicion had been aroused in my mind from the *Courier's* attack. If Mr. Patterson had *actually* seen, as he insinuates, several false covers fall from slates towards Evans's lap as he was manipulating the same, there was nothing to prevent, and he could easily have done it, his immediately looking on his lap and detecting them. I think anyone reading Patterson's statement carefully will not have much difficulty in arriving at a conclusion as to the kind of man he is. He went with the conviction that the thing was worked in this particular manner; he saw, or fancied he did, what he desired.

Did not Lankester swear that he detected Slade in producing the writing by fraudulent means? Has it not been "proved" over and over again that the phenomena of Spiritualism are wholly produced by trick and fraud—clever conjuring? Have not all our best mediums been "proved" frauds or tricksters? Has it not been "proved" in like manner, that Spiritualists are composed of only two classes—the two F.'s—frauds and fools? History still repeats itself. It pays better yet, even here, for the Press, to befoul Spiritualism than speak the truth concerning it. The exposé is certain of acquiring considerable *kudos*.

One of the gentlemen who is stated to have recanted is a Mr. Fox, a fellow clerk with Patterson in the Lands Office, where the subject is very unpopular. He was thoroughly satisfied of its genuineness, but weakly allowed his mind to be swayed by his fellows. The gentleman, well known in banking and commercial circles whose faith was shaken by Patterson's statement, and the untruthful articles in the *Telegraph* and *Week*, had his faith re-established by a sitting with Evans in Melbourne under conditions that absolutely excluded collusion or trickery. Some particulars of it were grudgingly inserted in the *Telegraph* of February 7th or 9th, I believe. I heard that he went to Melbourne furnished with papers for the purpose of getting Evans arrested.

Evans is evidently a notably uneducated man, and that tells against him. Where he fails is outside the psychographic phenomena, in what I may term the fortune-telling and minor portions of the seance. I believe you will find you have done Evans injustice. It is my conviction that phenomena can be produced in his presence under such conditions that he has no occasion to trick. "The evidence in his favour is so overwhelming," he can afford to treat such as Mr. Patterson with silent contempt. With the best mediums phenomena vary with the sitters—some never can get anything satisfactory—or what they consider so, and see trickery in every action. If Evans had been a trickster, and could so easily deceive people alongside him, he might have made hundreds in Brisbane by taking the largest hall and exhibiting it as such; whereas the attacks of the Press deterred many from seeing him. A great mistake was made in sending a general invitation to the Press. The stock argument here of our opponents is that if spirits wished to come back and communicate it would be in a more sensible manner than by writing between closed slates—that the assertion of its being the work of spirits is too ridiculous for a moment's credence. The editor of our local paper, the *D. D. Gazette*, told me he would not believe the evidence of anyone on the subject, not even his nearest friend. He commenced one article attacking it with the polite expression, "There are still some fools," &c., who believe in it. From the antagonistic attitude taken up by the Brisbane Press, it was impossible to get a show of fairplay—they absolutely refused to insert attested facts in rebuttal. I may say that I had nothing to do, and had

taken no part, in bringing Evans here, and am induced to write this, solely in the interests of truth and fair play. I felt pained and sorry to see the pages of "LIGHT" aiding our enemies, forming its judgment from their unblushing assertions. I hope someone in Brisbane more qualified, and with better opportunities of acquiring fuller information, will write you.

Toowoomba, Queensland.

J. BOWRING SLOMAN.

May 5th, 1889.

Organisation.

To the Editor of "LIGHT."

SIR,—I have read your article in "LIGHT" of June 22nd, lamenting the indifference of Spiritualists towards organisation. I may say that the desire among Spiritualists of Bradford has been frequently expressed in my hearing to have a central and large place of meeting instead of a number of small ones. I, however, have always dissented from that view. I believe it will be the death-blow to an honest search after truth. Union is strength; but strength is not always a lover of truth; and it is well known that as religions have become popular, and wealthy, and organised, dominant spirits, or minds, have usurped power, and the acquisition of wealth and dominion has succeeded to an earnest search for, and love of, truth. Centralisation is autocratic; localisation is a specific against any excessive strain after ambition or tyranny. Centralisation always leads to wealth, and where wealth abounds earnestness decays. There is always more zeal in a Bethel than a temple—even if misguided. What has led to the unprecedented spread of Spiritualism? The unbounded zeal for investigation and desire for sharing their knowledge with others which has possessed individual Spiritualists—each having a centre in his own home. Let us get centralisation and organisation, and we shall then have a ruling body, which will formulate a creed, and laws for investigation, and in divers ways interfere with the present liberty of Spiritualists. We shall have a liturgy and a priesthood; we shall aim at emulating other sects in numbers and social position. Pride will rule at our centres, and soon the chief aim will be quantity and not quality in our numbers.

Organisation may lead to power and respectability, but it will kill that earnestness which has done so much for the cause. I have, and mean to oppose organization, as being against the best interests of Spiritualism.

63, Manchester-road, Bradford,

JOSEPH CLAYTON.

June 22, 1889.

Signor Fanciullacci, the Florentine Medium.

To the Editor of "LIGHT."

SIR,—I here send you, as I promised, a letter I have received from Signor Hoffman, editor of the Spiritist journal *Luz*, of Rome, which letter I translate. It is written in French:—

"ACADEMIA INTERNAZIONALE PER GLI STUDI SPIRITICI E MAGNETICI,
ROMA, MAY 21st, 1889.

"SIR,—I thank you for your kind words. You have well said *Il Pellegriaggio nei Cieli* is one of the most important works of contemporary mediumship. The medium, Gino Fanciullacci, author of this poem, is a young man of whom I cannot say whether he is the more enlightened or modest; he is a noble hearted man, valiant and generous, who has given himself up for our doctrine, sacrificing (*sacrifiant*) for this object the brightest moments of his youth. At thirty-two years of age he had already written, by the joint action of an elevated spirit, a book which has caused great enthusiasm both among the spiritual world and the profane. Signor Fanciullacci is the sole medium in Italy who has enriched our literature with a poem of high power, philosophical and moral.

"The Spiritist movement, in Italy, is developing slowly, and in Rome especially so, where we have to strive against religious prejudice and the gross stupidity of the masses still to this day victims of the *ipse dixit* of the Vatican. Public opinion, so far as my modest judgment goes, is not yet quite ripe for this grand revelation; on that account it is necessary to advance prudently, so as not to ruffle too violently the religious opinions of the people.

"Before all else it is the enfranchisement of spirits that we must labour to promote: this enfranchisement is the object for which many honourable and conscientious men are constantly enduring suffering of every description; for the apostles of truth are still daily hung upon the cross; and the crown of the innovator has been at all times a crown of thorns. Nevertheless, justice and truth carry in themselves such an interior attractive force, that they will never want enthusiastic disciples, who will risk their lives willingly to retain these so precious possessions.

"There is no arm more redoubtable against the influence of the priests, against the prepotency of the Church, against the Catholic Popes, than education and instruction in the sense of the enlightenment of men's ideas by science. Ignorance and superstition are everywhere the most solid supports of the domination of the priests, of intolerance, of political and spiritual bondage; while culture, knowledge, examination of the grand laws of history and

of nature, will of themselves bring an end to the numberless conflicts in which the civil Power is incessantly engaged with the Church.

"That which it is of the greatest importance for Spiritists to do is to enlighten the blind multitude, to remove the bandage which covers their faces, and to show them the truth in its fulness. The Church, such as it is constituted, must accept the conquests of science, and place itself courageously in the front rank of progress, or it is fatally destined to be swallowed up in the depths of its own errors. It is with universal Christianity that it behoves it to enlist, and no longer with Bismarckism or Caesarism.

"In our doctrine they will find the most powerful lever for this transformation; for, with the logic of good sense, it substitutes for blind faith the cultivation of consciences, a reasonable faith confined by no bounds; for the anthropomorphic God of the community of the priests it substitutes the real God of the sidereal humanities; the God of peace and of fraternity; the *conscient Ego* of the universe.

"These, sir, are my opinions on this question; and this the work to which we dedicate ourselves with all the modest resources of our spirit and our heart, &c., &c.

"HOFFMAN JEAN.

"I send you by post two brochures, one is the discourse I had the honour of delivering at Barcelona; the other is a number of my journal *Luz*."

I have told Signor Hoffman that the God of the universe is acknowledged by the Church of England in its First Article.

AN OBSERVER.

Family Omen of Death.

To the Editor of "LIGHT."

SIR,—The very interesting letter below tells its own tale. When I read my daughter-in-law's account of her clairvoyance in "LIGHT" a few weeks ago, I thought that the remarkable story of a family omen, so concisely given, required only the corroboration of first-hand evidence to give it a high interest. I accordingly wrote to the lady in question, whom I have known for many years, and have a high opinion of her sober sense, and entire confidence in her veracity.

H. WEDGWOOD.

DEAR MR. WEDGWOOD,—I am sorry I have not been able to reply to your letter before now. I was much engaged, and wished to give time to answer your questions fully about Mrs. Alfred Wedgwood's letter in "LIGHT," of May 18th. The main features are correct with one exception, but do not do the matter quite justice. Had the letter been submitted to me before publication I should have altered the part in which she says that I said, of the figure which dazzled her, "It is my husband, as that is one of his symbols." In that she is certainly mistaken. I made no remark of the kind about what she saw being my husband's symbol. I do not know it as such, and I did not recognise the figure as my husband until the second piece of clairvoyance followed, which, I believe, was shown to her as a means of convincing me that the figure she had just described was my husband.

I think I cannot do better than give you a narrative of exactly how the matter occurred. In the many visits Mrs. Alfred Wedgwood has paid to me, she often described spirits she saw in the room with me. Some I was able to recognise, but it seemed to me strange that she had never described any at all like my husband. On this evening I said so to her, and that I wondered at it, for I felt sure he was continually with me. I said, "Do you see any spirits about me to-night?" At first she said "No," and then suddenly she said, "I see the figure of a man standing by you, but I cannot see his face; there is such a light about him, he quite dazzles me; and he holds up a cloth before him." Of course I could not recognise this dazzling figure; but I said, "I often see brilliant lights, and I have been told that a flashing blue-and-white one I see is a sign from my husband to me." I then asked Mrs. Alfred if she could see anything else. She then said, "Oh, I hear dogs howling as if in the middle of the room, and I see a dark figure whipping them." To me this was a most convincing proof that the figure which dazzled her was my husband, and that she had been shown the K— omen to enable me to identify him.

I then told Mrs. Alfred the legend, which she had never heard of. And now I will tell you what I know of it.

Some years before I married, my husband told me that there was a legend in his family that shortly before the death of a male he hears the noise of dogs howling as if they were being cruelly beaten. I knew nothing of Spiritualism in those days, and my husband never spoke of the omen again, so the matter passed out of my mind. I had quite forgotten all about it, until years afterwards the memory of it was revived by the following incident:—When my husband was very ill I had been watching by his bedside all day, and when he slept I went into the next room to get some tea. The rooms were divided by a passage, and the windows of both rooms looked the same way into the garden. It was evening, and everything was perfectly quiet. I had not left the bedroom five minutes when I was startled by my husband coming into the room to me; he was in much agitation, and said to me, "Do you hear that noise? There is someone outside beating and ill-treating some dogs, and the poor things are howling fearfully." I heard nothing, but I got him back to bed, and said I would send the servant to see. At this time I did not remember the story, nor did I think my husband was so ill as he really was. He died some few hours after this happened, and then the tale of the omen came back to my memory. I have no other knowledge of it than what my husband told me about it some five or six years before we were married, and then its occurrence at the time of his death, now thirty-six years ago. I have seldom spoken of this matter of the

omen to anyone, and it was long since I had thought about it; therefore it came with all the greater force to me, as a striking proof that the brilliant figure Mrs. Alfred Wedgwood had seen clairvoyantly was my husband.

I am happy to give you the full account of this story, knowing you have real interest in these matters.—Believe me, yours very sincerely,
June 18th, 1889. M. K.

The Efficacy of Blood Sacrifice.
To the Editor of "LIGHT."

SIR,—The following is from the *Targum of Palestine*. Perhaps it will throw some light on the mystery of blood sacrifice:—

Section 27. (Shemini.) "And Moses said this is the thing that you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord. But when Aaron saw at the corner of the altar the form of the calf he was afraid to approach to its side. Moses therefore said to him: Take courage and go near to the altar, fearing not, and 'offer thy sin offering,' &c."

Why was Aaron afraid? Did the smell of blood frighten the elementary animal spirits—and so leave open the way for communications of a higher nature from the realm of pure intelligence? Practical information on the above questions will be esteemed.

Crosby, Isle of Man.

W. LOCKERBY.

Christian Kingdom Society.
To the Editor of "LIGHT."

SIR,—In your current issue, a correspondent, Mr. F. W. Read, secretary of the London Occult Society, goes to quite unnecessary trouble to explain that his society has no connection with the Christian Kingdom Society. Also at the same time he offers a gratuitous sneer at the Christian Kingdom Society by referring to subjects in which it is "supposed to be interested." Allow me to state, on behalf of the committee of that society, that a number of conferences have been held upon various social and moral questions; that these conferences have been attended by representative members of various societies; and that great practical good has resulted from them.

18, Baker-street,
Marylebone, N.W.

W. OAKLEY FRENCH.

To the Editor of "LIGHT."

SIR,—With reference to the letter of Mr. F. W. Read in your impression of June 22nd, will you permit me to state that the Christian Kingdom Society is distinctly founded on Christian principles, its one rule being "loyalty to the spirit of Christ." We welcome among us persons of all shades of opinion who can accept this principle, and are glad to have moral and social questions discussed in a frank and unsectarian spirit. I am grateful to you for having kindly inserted in your valuable paper the notice of the Christian Kingdom Society, which appeared in the *Christian World*. It has led to several letters of inquiry.

18, Baker-street, Portman-square, W.
June 25th, 1889.

ALEXANDER H. SMITH.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Denvers-Summers delivered a carefully prepared lecture upon "Intellect: Not of Divine Origin." Questions were asked and fully answered. Next Sunday Captain Pfoundes will speak upon "Oriental Religions." We shall be glad to see any friends and hope to have a full room.—M. GIFFORD, Sec.

HARCOURT-STREET, MARYLEBONE.—A meeting was held here on Sunday last for the purpose of forming a Children's Lyceum, so much required in this part of London. Mr. C. White gave an address, strongly urging its necessity, so that friends and children will commence the work next Sunday. We invite the co-operation of all interested in the work at three o'clock. Mr. Goddard, sen., gave some very satisfactory proofs, clairvoyantly, of life beyond mortal death. July 1st, Social Meeting. July 3rd, Seance, Mr. Goddard. Mr. Dale on Friday at eight, Sunday at eleven.—C. I. HUNT.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday Mr. A. Major spoke on "Religious Toleration" in the morning, and in the evening we had a very happy gathering, Mr. Parker and friends occupying the platform. On Sunday next "Spiritual Testimony" at 11 a.m. "Children's service" with addresses at 6.30. Our summer outing to Ashted Woods will take place on Wednesday next; tickets to be obtained not later than Sunday at Winchester Hall, or from the Secretary, at 99, Hill-street, Peckham.—W. E. LONG.

LONDON SPIRITUALIST FEDERATION, 290, GOSWELL-ROAD (GOSWELL HALL).—On Sunday next the following meetings will be held: Afternoon at 3 p.m., reports and election of council; tea at 5 p.m., tickets 1s. each; evening at 7 p.m., speakers, Miss Young, Mr. Everett, Mr. Drake, Mr. Lees, Mr. Goddard, Mr. Rodger. In connection with the Federation the following combined open-air meetings will be held:—July 7th, at 3 p.m.

in Victoria Park (near the Fountain), Mr. Wortley in the chair, speakers, Mr. Emms, Mr. Lees, Mr. Rodger; Battersea Park (near band stand), July 28th, at 3 p.m., speakers, Messrs. Goddard, Lees, Long, and Veitch. We would earnestly appeal for old literature for distribution which can be sent to J. VEITCH, Sec., 44, Coleman-road, Peckham.

KING'S CROSS, 148, COPENHAGEN-STREET.—Last Sunday there was a lively discussion on the "Christian and Spiritualistic Methods of Instruction," in which Messrs. Yates, S. Rodger, Smith, Winter, and Eagle took part. At three o'clock Mr. Rodger addressed a large gathering in Finsbury Park. Mr. Iver Macdonnell, in the evening, gave an address on "Cant." It was a general indictment against humanity, condemning pretension, hypocrisy, and false appearances. The evening addresses are discontinued for two months. The Friday séance under Mr. Eagle continues prosperous. Wholesome literature for distribution will be thankfully received from richer brethren by the hon. sec., J. BOWLES DALY.

ZEPHYR HALL, 9, BEDFORD GARDENS, SILVER STREET NOTTING HILL GATE.—On Sunday evening last, the chairman, Captain Pfoundes, solicited questions from the audience bearing upon the subject of Spiritualism, to be dealt with by Mr. J. Hopcroft, the speaker. After the answering of questions some clairvoyant descriptions were given and were all recognised. Next Sunday evening at seven, Mrs. Treadwell. Friday, at eight, séance at 16, Dartmoor-street, Notting Hill Gate. Last Sunday afternoon Mr. J. Veitch addressed a large open air gathering, and discussion followed. No meeting next Sunday. Friends having old Spiritualistic literature to spare will oblige if they would kindly let me have it for distribution. It may be forwarded to 34, Cornwall-road, Westbourne Park.—W. O. DRAKE, hon. sec.

TO CORRESPONDENTS.

J.C.B.—We are leaving London for some weeks and will write you on various topics presently.

A.O.—No, thank you. If we print poetry we must have it something more than unrhythmical jingle.

J. McD. (Glasgow).—We must decline a communication so long and so abstruse. Time does not allow us to prepare it for the press.

J.S.H.—Thank you. We had seen the singular effusion, and knew before enough of *The Mother, the Woman Clothed with the Sun* to give us pause.

A. W. R. writes to suggest that the words of Jesus are quoted by Paul in 1 Cor. xi. 24, as they are given in Matt. xxvi. 26. It is none the less remarkable how very rarely the Apostle refers to his Master.

W.—See the list of books, not complete, but sufficient for your purposes, published occasionally in "LIGHT." A letter addressed to Mr. B.D. Godfrey at "LIGHT" office will bring you all particulars. See advertisement on front page.

R.P.—We are not able to help you. There are certain advertisements in "LIGHT" which supply all the information we can give. There is no royal road to knowledge. You must make the experiment for yourself, and at your own discretion.

T.C. (Brighton).—We will bear in mind what you say as to apartments; and if any Spiritualist is desirous of spending some time at Brighton in the house of a Spiritualist, in congenial society, we shall be happy to give your address and place you in communication.

A SUBSCRIBER (Dresden).—You do not advance the argument a step. We must decline to publish letters on Re-incarnation which are not of intrinsic merit and argumentative value; and we cannot print many of these if over half a column in length. The subject has been well thrashed out.

MRS. HAMILTON.—We have closed the correspondence on the question; but we have no objection to state here that you testify that the source of *Light on the Path* was always, so far as you know, alleged to be Hilarion, a Greek Adept, and that you "never heard the slightest suggestion that it came from any other source."

MRS. HOLDEN.—We assure you that Messrs. Smith and Son are not correct in saying that there is any difficulty in procuring "LIGHT." The journal is procurable at the office on Friday morning, or from E. W. Allen, Ave Maria-lane. Why not get it direct? Smiths in some cases refuse to supply it, and in most cases supply it irregularly.

F.T.S.—We have no intention of publishing anything further on the Coues-Collins case, unless a rejoinder is made by Mrs. Cook. That would command attention; no other letters or comments will be printed. Our single desire in noticing a matter that does not immediately concern us, was to act with strict impartiality and fairness to all persons concerned. That we have done, purveying news without expressing any opinion upon its merits or demerits.

J. B. S. (Toowoomba, Queensland).—You err in supposing that our published remarks were gathered from the Brisbane Press merely. Our pigeon-holes contain some curious revelations. But fair-play is a jewel that we prize, and all shall have it. The photograph to which you allude, shares the fate of all that emanated from a tainted source. The false and true were inextricably mixed up. Personally, we know some and that one in particular to be genuine, but we cannot separate chaff from wheat. Hence we do not quote any as reliable.

(Several Letters have reached us too late for this week's issue.)

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 21, Bedford Square, London, W.C.