

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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PERSONAL.

The Editor expects to be absent from London for six weeks, from July 24th. As he will be constantly moving from place to place, he begs indulgence if letters are not answered. Writing will be almost impossible under the circumstances. He avails himself of this opportunity of thanking many friends for kind inquiries. His health has been much improved by comparative repose; and prolonged rest, which seems to be imperatively necessary, will, it is hoped, completely restore a much over-worked and jaded system. The kindness of friends must justify this personal reference.]

GIFTS OF THE SPIRIT.

DRAWING MEDIUMSHIP.

In "LIGHT," April 13th, p. 176, and April 27th, p. 203, we gave some account of the remarkable drawings of Mrs. A. M. Howitt-Watts, reproducing a specimen. We are now privileged to give some account of the drawing mediumship of a lady who is well known to us and to many old Spiritualists. She prefers, for purposes of publication, to veil her identity under the pseudonym of "Pencil." We should have reproduced a specimen of her very curious and unique drawing, were it not that it is universally agreed by experts whom we have consulted that any adequate reproduction by such processes as we can use, is impossible. We have, therefore, caused two original drawings to be framed and hung up in our office at 2, Duke-street, Adelphi, where they can be inspected by the curious.

We can assure our readers that they are well worth study. The minute heads exquisitely finished, every one differing from all the rest, and set in a curious imitation of what we may call agglomerate, *i.e.*, clay, with fossil shells studded over its surface, are of remarkable beauty. No description can give any true conception of these drawings, which are wholly automatic, conceived without conscious plan, and executed without conscious effort. They are in their way exactly analogous to the automatic writings with which Spiritualists are more familiar.

We have in "Pencil's" own narrative, to be presently set forth, an account of the development of her mediumship and of the methods of producing these singular drawings. From much correspondence with her, in the course of which she has courteously responded to our desire for full information as to her gifts, we may, perhaps, add something to her own account, and give prominence to some important points.

It seems, then, that there exists in "Pencil" an artistic power, suitably trained and developed as in the case of Mrs. Howitt-Watts. This is in accordance with what we usually find in mediums. Existing powers, capacities, and knowledge are utilised by the communicating spirit, who usually selects an instrument suitable by inherent gifts and training to his purposes. This, however, is not always the case. We have seen drawings, artistic in conception and

accurate in execution, automatically drawn by a medium who had no taste for drawing, and no technical instruction in its methods. This, however, is an exception to a general rule.

What is universally the case in automatic writing (properly so-called) and drawing is that they are produced without the conscious knowledge and will of the agent or medium. In the writings which deserve the name of automatic, the hand moves over the paper unguided, and the substance of the message is unknown to the medium. Very often the style varies from that natural to him in conscious composition. At times facts are communicated which are outside of his knowledge. Quotations from published works are occasionally made; and books are apparently used for collating and collecting information which is reproduced in altered form, or in condensed shape through his unconscious brain. This is not frequent, but it is by no means rare in that higher class of fully developed mediumship which is used by spirits for the purpose of conveying information and instructions, such as is found, for instance, in the *Spirit Teachings* of "M.A. (Oxon.)." Existing gifts are used and intensified; ordinary avenues of knowledge are utilised, and what is specifically wanted by the communicating intelligence is thus presented to the medium without any effort on his part to search for it. The method is just that which an earthly instructor would employ.

In these automatic drawings the hand usually begins to draw curves and spirals in an apparently aimless manner. "Pencil" informs us that in one of the drawings on view in our office a profile face on the left side of the picture with the forehead buried in hair, the eyes cast down, and rather hiding behind some other work, was done without her knowledge, while she thought that her hands were engaged in some other work in an adjacent part of the drawing. Having left off without noticing it, the head was very apparent on resuming the work. She was quite unable to make out when it was done. This was by no means a solitary occurrence, and is evidence, in the medium's opinion, of the action of an external intelligence controlling her hand.

Moreover, it is not always the same intelligence that guides the hand. Some do better work, more artistic and beautiful than others. These last will at time draw faultily and rub it out, another guide controlling the hand afterwards to draw something entirely different. These higher intelligences cannot control except under good conditions of health and favourable surroundings. Then the conception is nobler and the work better in execution. Whoever it is that then controls has artistic power of a high order, and the medium is aware that her own knowledge and talent is being used, though without any conscious effort of her own.

The drawings have hitherto been executed in pencil; but the medium is now completing one of the same character in oils, which we hope also to place on view before long.

"Pencil's" own narrative we give as it was sent to us, thanking our correspondent for enabling us to preserve some account of a remarkable phase of mediumship. We could wish that all who have these spiritual gifts would preserve

a faithful and a full record of their growth and exercise. It is our strong desire to place on record facts that will otherwise be lost. We venture to appeal to all who have such facts in their experience to enable us to do what "Pencil" has so kindly done.

DRAWING MEDIUMSHIP.

A STATEMENT AS TO ITS DEVELOPMENT, AND THE METHOD OF PRODUCTION OF THE DRAWINGS.

By "PENCIL."

I date the development of latent mediumship from what seemed at the time a chance meeting, in, I think, 1871, with a lady who was a Christian Spiritualist, and a very devoted one; her sole object in life being to do the work she believed the Lord Jesus had sent her to do. Of Mrs. Howitt-Watts, whose writings have so frequently enriched your columns and whom she used to visit, my new friend used often to speak; and through her I became acquainted with the names of some of the prominent Spiritualists of that time.

At that time I walked in outer darkness, nor ever had heard of Spiritualism. I was, indeed, fast becoming an atheist, for I saw God nowhere. He, however, saw me, and laid hands upon me through His devoted servant, my friend, the Spiritualist; well do I remember her long, thin hands, with speaking fingers, whose refined tips, pointed full in my face, seemed to have eyes that searched me out; and, but for a vigorous exercise of will on my part, would have mesmerised me outright. She was possessed, moreover, with a pair of brilliant, dark eyes. The spirit that looked out of them was earnest, and transparently sincere—not, I think, always her own spirit, either. Once I was startled by seeing her face change suddenly, and a different spirit I could see had use of her eyes, a masculine rather than a feminine one. "Let the spirit act," was her remark, and I did, keeping a wonder-stricken silence till she became herself again.

Through this lady's spiritual influence I was arrested on my downward atheistic journey, and claimed by her as a fellow-worker for the Lord Jesus, though I cannot say that I have done much to deserve the title. My friend's guiding and guardian spirit was professedly the Lord of this planet, Jesus, and all her communications were signed, "Christ in you," and all mine, too, for I had the gift of writing mediumship, and at that time wrote much. Not long ago, indeed, through my hands came a bright inspiring writing telling that "changes were at hand, and the veil that parts this world from the next should resist no longer, and death should be no more." The writings of my friend were a constant source of delight and instruction to me; my faith revived, and I have never regretted following the guidance thus vouchsafed to me. The time came, however, when I had reluctantly to part with her. She went back to join her young son, and shortly afterwards she passed on into the new life whither I, too, am directing my firmer and more hopeful steps. Before I met this friend, to whom I owe so much, I was prepared for her tuition by a wonderful vision. I had (at great loss to myself) been persuaded to join the Roman Catholic Church, thus (though I knew it not) paving the way for my Spiritualistic development. In the convent, to which I was driven by the Spirit (for, being for a time penniless, I had nowhere else to go to), I had the following singular dream. I thought I was in one of the convent rooms, a barely furnished one, and a desolate. As I stood I saw the room fill with white-robed angels, with the conventional wings that the painters' fancy has given them. They gathered round, behind, and at each side of me forming a ring open in front facing the door. As they held me the door opened, and I saw One enter, whom I understood to be Jesus. He was in white and "shining raiment," girt at the waist with a golden belt. His appearance was strikingly majestic and impressive. He came towards me, stretched out both hands over my head, placed them on it for a moment in benediction, and was gone. With Him the angels and all the surroundings went too. A marvellous experience in which I was caught, held, and blessed, all in a flash.

This conversion of mine to the Church of Rome (now at an end) was meant, doubtless, to bring me to the turning point of my life. The manner of my leaving the Catholic Church was in this wise: the "guide" wrote through my hand, in the air, "You must go and tell Father 'Trois-étoiles.'" "Why," said

I, "he will not like this Spiritism; I had rather not." The guide insisted that I should go and tell him, so at last I went, and entered the confessional with a beating heart. The words were spoken, and the Father smiled. "Well," said he, "can the spirit write?" and he put a pencil, or pen, towards me. The words written through my hand were, "You must join in prayer." This, however, the Father could not do, but kindly told me he could not give me absolution if I continued "this Spiritualism"; there was no help for it, I was excommunicated by the Church I had given up so much to join. But all regrets are over now; and the glimpse I have behind the veil is worth all and more than all that the Catholic Church, or any other church I know of, can give.

I have passed through many phases of mediumship, but the permanent phases are:—*Raps*, writing with the finger on air, or anything else; *clairaudience*, or hearing the inward voice (this is just like any other voice, only not outwardly audible). At times I hear an *outwardly audible voice* speaking to me. *Impression* and thought reading is, at times, very strong with me, and has been of great value to me, and saved me from many a danger. (Even now as I write, raps come, assenting to what I say.) I see *spirit-lights*, like stars or a sheet of pale phosphorescence. At times there are in the light indistinct figures; sometimes it is as though smoke were rising, light and phosphoric in appearance. I also see the forms of animals frequently. I have the gift of *healing*, but am not well enough to use it, also at times the *prophetic* gift, but this is so unpopular I do not like to use it.

On looking back I see I was a medium in childhood, but as in those days mediumship was not understood, neither was I, and was silenced at once if I ventured to say anything. The young people of these days have much to be thankful for. As I look back I can see how much I might have been spared had I known of Spiritualism what I know now. As to the method by which my spirit drawings are produced, I may say, first of all, that the influences vary. Some draw flowers, shells, and other graceful forms, some produce anatomical drawings. One, for example, was a sort of agglomerate, full of fossil remains, or shells, such as are found embedded in clay; in course of time the little round or oval shells were taken up with exquisite faces, carefully finished, and some of great beauty. One, a very fine carefully drawn piece of work, consisted of, at the top of the drawing, a structure of cells, somewhat like honeycomb, this was joined by fine and separate lines, to, I think, four eggs, each containing an animal. It was a very curious piece of work. I regret now that I did not keep it. It passed into the hands of Mr. H. Collen, I believe, when he and his wife, both very kind to me, lived in Brighton at the same time I did.

Soon, however, these drawing spirits gave place to others, who began, to my great delight, to draw heads. These last seemed like companions to me; but I drew much I could not then understand, though at length I do begin to understand the meaning of it. The spirits' method of work is quite unlike that of us mortals. I may, for instance, draw a figure or part of a figure in so involved a manner, so much, apparently, overlaid by other matter, that I am quite blinded as to what I really am drawing.

The method of beginning a drawing is, by lines, ovals, circles, and other curved lines, done quickly and at once. All over the paper I have nothing to do but to let my hand go, and the spirit, whoever it is, does the work and lays his foundation. His brain controls the design, and, indeed, originates it. The more I know of art the easier it is for the spirit artist to work through me. As I have some artistic knowledge and technical skill, it is less difficult to work through me than it would be if I knew nothing about the matter.

A BROAD CHRISTIANITY.

"There is too much reason to fear that even in our own day, the grand offence of many a noble servant of Jesus Christ is the breadth of his Christianity. Let a man sell himself to some one Church or party, warmly plead for his own party, exhibit the errors and defects of all other churches, and he will live and die in the affections of his people. On the other hand a man who declines specially to own this Church or disown the other, who looks with an evil eye on none, but embraces all in the broad spirit of his impartial love, will certainly find that there are grave charges still against the Spirit of Christ as distinct from the spirit of party. He may calculate on the cold suspicious judgments of the self-loving churches."—JOHN PULSFORD.

KOOT HOOMI DETHRONED.

The letter of Mr. Richard Harte, the acting editor of the *Theosophist*, which appears in "LIGHT" of July 6th, seems to me an important contribution. It announces that "Theosophy" and the bulk of the Theosophical Society have broken away from "Occultism." "Theosophy" is defined to be the spiritual element of all the old creeds, as distinguished from the teachings of "Occultism" which seems now to be confined to a small number of individuals in London, which Mr. Harte calls the "Blavatsky Lodge."

Few students of the old theosophies will quarrel with the main postulate of Mr. Richard Harte that Esoteric Buddhism and the old gnosis are two distinct things. Esoteric Buddhism, as has been before shown in "LIGHT," is the most immoral theory of man's future that he has yet dreamed. It asserts that at the instant of death the saint and the murderer both obtain absolute perfection, no matter what their past lives may have been. But these perfected saints are quite unable to influence for good the fellow mortals that they leave behind them. On the contrary they must exert an absolutely fiendish influence, for their unadulterated evil qualities have become detached from them. These, animated with arms and legs, perform the parts of the demons, tempters and hobgoblins.

It is needless to say that there is nothing in the old theosophies the least like this. Bishop Warburton in his valuable work the *Divine Legation of Moses* has shown that all the old religions were based on the idea that the dead heroes and saints could still influence mortals for good. The Brahmin to this day summons the Pitris or fathers to his rites with hymns from the Rig Veda. Buddhism from its earliest days broke out into litanies to the dead Buddhas and saints, and into offerings presented at their topes. The externals of the Mussulman creed consist of similar saint-offerings and the Greek religion in Russia is practically the same. Hume shows that the one great obstacle in the path of Henry VIII. and his Reformation was the dislike of the common people to be deprived of their favourite saints and shrines.

But if this Theosophical countermarch must be pronounced a change for the better we must ask two questions:

1. Is Koot Hoomi a real person?
2. Is Koot Hoomi a myth?

Now it is evident at once that if the members of the Theosophical Society still believe that Koot Hoomi is a real person this fact opens up a number of difficult problems. We are entitled to ask, How does Koot Hoomi regard this complete reversal of his evangel of "shells"? "Theosophy," in one word, is Koot Hoomi. The Theosophical Society is his creation. To bring it into existence he performed many astounding miracles. He duplicated a ring for Mrs. Carmichael; he produced by weird arts a breakfast cup at Mrs. Sinnett's picnic; he made whole a broken flower vase in the presence of General Morgan. I have called his main teaching the evangel of "shells." I know that he has also revealed the flights of the "Fifth Rounder."

But if Palmer of Rugeley can obtain absolute perfection in one second with Jack Ketch as a guru, it is difficult to understand why he should be called upon to undergo 20,000 re-births to obtain what he has already acquired. Another point: if Koot Hoomi has thrown over Madame Blavatsky and his original teaching, how has he made known that fact to the Theosophical Society? The leading thesis of all the early "Theosophical" works was that Madame Blavatsky was the only person who fulfilled the necessary conditions for communication with him. If a fresh wire in the spiritual telegraph has not been opened up are not the Society playing into Madame Blavatsky's hands by their new move? May not that lady triumphantly reply: "Granted that the doctrine of shells is woefully

immoral. Granted that it annuls that fear of consequences that mainly deters a man from evil deeds. Granted that it sweeps away the hope of immortality and of communion with God. Granted that it makes the unseen world a pandemonium, this at any rate is the gospel of Koot Hoomi, and I am merely his mouthpiece. If you like it, well and good. If you do not, you may leave the Society which was organised not to please you, but to promulgate this particular gospel."

We now come to our second inquiry. Do the members of the Theosophical Society believe that Koot Hoomi is non-existent? A few years ago a Madame Coulomb made certain statements. They are embodied in a little book entitled, *My Intercourse with Madame Blavatsky*. It was issued by Elliott Stock, and may still be purchased for eighteen pence. This work amongst other topics deals with the three celebrated miracles of Koot Hoomi.

1. Madame Coulomb announces that Babula, a boy in the service of Madame Blavatsky, had been a French conjurer's confederate, and she positively asserts that he told her that he put the breakfast cup where it was found at the Sinnett picnic.

2. In the matter of the duplicate rings, she tells us that Madame Blavatsky bought two rings from a boy wallah in Ceylon on purpose for this trick.

3. Madame Coulomb tells us that under instructions from Madame Blavatsky she bought a pair of vases of similar appearance, and that the whole one was substituted for the broken one, there being a communication between the shrine and Madame Blavatsky's bedroom.

Now I am aware that the Psychical Research and the Theosophical Societies differ greatly about the authenticity of these three miracles of Koot Hoomi. The first say that they have no evidence of any miracles at all, but much that tends to a contrary conclusion. The second urge that in the presence of an adept of lofty moral aims and a woman who confesses to have been a cheating confederate, there can be no doubt as to which testimony is to be believed. Such reasoning has its cogency if there be in existence the said adept of lofty moral aims, but what if there be not?

Let us examine another statement of Madame Coulomb. Certain documents have been produced by the Theosophical Society alleged, in grotesque language, to be "precipitation proofs" forwarded by Koot Hoomi by spiritual telegraph. Madame Coulomb in answer to this, affirms that she has seen Madame Blavatsky herself writing these letters. Here again the credibility of the man of lofty moral aims may be pitted against that of the cheating confederate, always supposing that he exists.

More perplexities await us, when we come to consider the letters that Madame Coulomb produced, alleging that they had come to her from Madame Blavatsky. That lady affirms that the whole of these were forged by Madame Coulomb to convict her of fraudulent miracle.

This may be so, but if this is the case, Madame Coulomb is a very exceptional forger. An ordinary forger takes care to have his forged document tell its story concisely and clearly. "Make it hot for old Forster." This is a good example of compressed lucidity. But the forged letters of Madame Coulomb amount to many dozens; and everywhere is innuendo, nickname, and covert allusion. Until we are told who are meant by "the Marquis" and "Cristofolo" and "Luna Melancholica" we can make out little. In some of the letters, too, Madame Blavatsky is made to exculpate instead of incriminating herself. The bulk of humanity found difficulties in the way of the forgery theory. And when Madame Coulomb tried to get Madame Blavatsky in the witness-box by prosecuting General Morgan for libel, the flight of the Russian lady almost universally condemned her. But the Theosophical Society supported their leader, exculpating her almost exclusively on the plea that she could not go into a

witness-box for fear of being cross-examined upon the secrets of Koot Hoomi. But if there is no Koot Hoomi this plea seems to fall through.

I have pointed out the dilemma of the Theosophical Society. If they believe that Madame Blavatsky is the mouthpiece of a flesh and blood Koot Hoomi, why have they dethroned her? If they disbelieve, by remaining in the Society, they connive at fraud. COLENSO.

SENSATION WHERE LIMBS HAVE BEEN LOST.

The subjoined narrative, which we quote from the *Religio-Philosophical Journal*, forms a compact piece of evidence in favour of a fad frequently alleged, viz., the persistence of sensation where limbs have been amputated. Mr. Gillingham, a surgical mechanist, was so impressed with the frequency of this sensation that he arrived at the conclusion that the spiritual body was conterminous with and of shape similar to the physical body, and that these sensations were referable to it. Many stories have reached us to the same effect as this which we now publish. Perhaps Mr. Gillingham or some of our correspondents can give us facts (not speculative opinions) on this very interesting point.

It will be seen that Professor W. James, of Harvard, has collated 185 cases, which, however, were loosely recorded. What we want is accuracy and precision in statement. The narrative which we reproduce without alteration is as follows:—

“DEFIANCE, O., May 26th, 1889.

“TO THE EDITOR OF THE *Religio-Philosophical Journal*.

“SIR,—I had occasion some time since to try a case at Fort Wayne, Ind., and came across a curious incident of psychical phenomena which brought to my recollection the case of George Dedlow in the *Atlantic Monthly*, published some time in 1867, I think. The ‘victim’ of these experiences is a sober-minded deputy-clerk or assistant in the office of the clerk of Superior Court in Allen County, and is thoroughly honest and reliable, and he has no tendency to superstition as it is ordinarily defined.

“There are, I presume, a large class of such phenomena, which, if carefully collated, would make something like a strong body of evidence to establish some one of the theories of a triple or septuple body. “BENJ. B. KINGSBURY.”

“FORT WAYNE, IND., October 9th, 1888.

“MR. BENJAMIN B. KINGSBURY: SIR,—Yours of the 7th inst. came to hand in due time. I should have answered sooner but time would not permit. In reply to your inquiry I will not attempt to explain what to me is a profound mystery in regard to the peculiar sensation as to my feet; but it will afford me great pleasure to give you my experiences in the matter, and leave the burden of an explanation with you.

“On the morning of the 10th day of October, 1876, I met with a sad accident by being run over by a railroad train, which necessitated the amputation of both my feet, one about four inches above the ankle, the other at the instep, allowing the heel to remain. The next day my father called to see me at the hospital, and asked the privilege of preserving my feet, which request I granted. From that time I experienced severe cramps in my feet, sometimes almost beyond endurance. My father remained but a few days, and then returned to his home in Ohio. About three weeks later my mother visited me. I told her the circumstances; told her I could scarcely endure it; that I believed father had the feet doubled up (as they were badly crushed), and asked that he would straighten them. She told me the feet were in the possession of a friend in this city, preserved in alcohol; but as the jar was too small the feet had to be doubled. She agreed to send for a larger jar and have them transferred and placed in their proper position. In a few days thereafter she returned home.

“About ten days later I felt some one take hold of my left foot, as perceptibly as though it were real, and straighten it; press the toes to their proper place and positions, and then the same operation was performed with the right foot. I was somewhat alarmed and surprised, and as it were involuntarily reached down as if to take hold of my feet, but it was but an aching void. During all this time and for several hours I suffered the

most intense pain. After it had died away, I experienced no more cramps, and my feet felt more comfortable and natural.

“Two evenings later my friend called on me, and I thanked him for the favour. He at first denied any knowledge of the whereabouts of my feet, or that he had done anything with them; but when I gave him the exact day and hour that the matter occurred, and which foot he had taken first, and how he did it, he acknowledged that the whole transaction was as I had stated. He also stated to me that he was alone at the time, the rest of the family having all retired, and that he had told no one, but could not understand how I could know. He became superstitious, and said he would never touch them again.

“After I recovered, I procured a pair of artificial limbs, and about eighteen months after the accident a friend of mine volunteered to go with me and carry the jar containing the feet to my own house. In doing so, I was walking, or endeavouring to walk, by his side on a smooth walk. I soon found that it was almost impossible for me to walk at all. I cannot explain the sensation in my feet. I had no control over them. Sometimes my toes were in front; sometimes the feet were turned around and the toes were behind. It sickened me, and I was forced to ask my friend to support me. Soon after this I moved with my family to another house. During the transportation of my feet the same experience was had as above stated. I then ordered them to be placed in the rear of a deep closet, and forbade their being moved under penalty of severe punishment. They then remained undisturbed until about two years ago, when I again moved to where I now live. At this time in removing them the sensation was much reduced; all that I experienced was like the pricking of needles, or as though my shoes were full of chestnut burrs. For the last year it has required considerable disturbance on their part before I can notice any peculiar sensation. I can, however, feel them, and move my toes and ankle as well as ever, except that they feel very stiff. About all the pain that I have had on account of the amputation was, and is, in the feet, and not at the point where the amputation was made. After the amputation, when suffering severe pain in the feet, by putting my hands over the end of the stump or wound, the pain would apparently leave the foot and locate itself in the wound caused by the amputation, and upon removing my hand the pain would immediately return to my foot.

“In about six or seven weeks after the first amputation, it became necessary to amputate the right limb the second time. Having been amputated at the instep the first time it was now taken off about four inches above the ankle. The piece thus amputated was purloined by a young medical student, who enriched his knowledge in the anatomy of the human frame by dissecting it. In doing so I could distinctly feel the operation, and a very painful one it was, especially when he removed the marrow from the bone. Not knowing who it was that had committed the outrage upon me, I accused several, but all denied having done it, except one who told me it was as I had said, but refused to give me the name of the perpetrator. Since then I have frequently suffered severely with rheumatism in this ankle and heel, and where or how to apply a remedy was a mystery to me.

“In very cold weather I suffer much with cold feet.

“These curious sensations are a deep mystery to me. Some, however, can be easily explained. I have endeavoured to avoid all imaginations, but have given you the facts. I have frequently told these experiences to others, but was looked upon as one telling a falsehood. It has been a pleasure to me to grant your request, hoping that the mystery may in some way be solved. Any further information you may desire, will be cheerfully given. Hoping to hear from you again, and that you, or someone, may be able to throw some light on this subject.

“D. W. SOUDER.”

“FORT WAYNE, IND., May 23rd, 1889.

“MR. B. B. KINGSBURY: SIR,—Yours of the 14th inst. came to hand in due time. Pardon my delay. In answer as to the names I would say that my father is George Souder, living at Shelby, Co. Richland, Ohio. My mother is dead. Israel Lee, now deceased, was the person who straightened my feet. Harrison De Haven is the one who carried my feet from Mr. Lee's residence to my own. He is now living in this city on Holman-street; cannot give the number of residence. Dr. W. H. Myers of this city amputated my limbs, but I was afterwards attended by Dr. Frezius, who soon after left here, and the last I heard from him he was in the Missouri State Prison for stealing a span of mules.

"A Mr. Loser, son of Christian Loser, of Shelby, Ohio, had his arm caught in a clover huller. After amputation it was buried. He complained of worms in it. His father took it up and found it as the boy had said. He then put it in alcohol, and whenever it was disturbed the boy knew it. This, I understand, was frequently tested, unknown, however, to the boy. He invariably complained at the exact time that his arm was being tampered with. Others have come to my knowledge but I made no particular note of them, hence cannot give names or dates correctly.

"Should you receive any light on the mystery, please let me hear from you. I shall be at your service at any time.

"D. W. SOUDER."

COMMENTS ON THE CASE BY PROFESSOR WM. JAMES, OF HARVARD UNIVERSITY.

"DEAR COLONEL BUNDY.—I enclose you the interesting narrative of Mr. Souder, on which you ask my opinion. In No. III. of the *Proceedings* of the American Society of Psychical Research, I published a paper on the 'Consciousness of Lost Limbs,' based on accounts of 185 cases which I had collected. Amongst them were about a dozen which told of pains, due to events happening to the buried or preserved extremity. These were, however, so vaguely told (with one exception of which the account unfortunately got lost), and were evidently so uncritical that I had to say that I could draw no positive conclusions from them. Amputated stumps give rise to so many sorts of painful hallucinations, that it would be strange if some of the neuralgias and feelings of cramp, fornication, and twitching in the lost parts did not occasionally coincide in time with actual experiences of the cut-off parts.

"Mr. Souder's case is by far the most striking one which has come to my knowledge. I can only regret that after such an experience as he relates, he did not deliberately experiment with the preserved parts by causing some friend to manipulate them, whilst he, in an adjoining room, noted his sensations at the time. Apparently it would now be too late for such an experiment.

"I have nothing more to add, except that if there be anywhere a fitting sort of object for telegraphy it might be expected to be one's own cut off feet.

"WILLIAM JAMES."

DR. CRONIN'S PREMONITION.

That Dr. Cronin, who was cruelly murdered, had a premonition of his terrible fate, seems evident from the following :—

"Doctor, these Easter Communions are becoming rather numerous. Don't you find it somewhat inconvenient getting up for early Mass Sunday after Sunday?"

"Not at all," answered the doctor. "If I could have my wish I would go to Holy Communion every Sunday the year round. I always feel that each Communion may be my last. I feel so now, in fact."

So indeed it was.

The *Tribune* states that two days later there was a meeting of the Order of Foresters and delegates were chosen to the annual convention. The choice fell on Dr. Cronin to represent his court.

"Gentlemen," he said, "you had better also elect an alternate."

"Guess you'll serve all right, doctor," was the chorus from the members, with whom the doctor was most popular.

"Of course I will serve if I am alive," he answered, "but there is no telling what may happen."

The latter remark, made half seriously, half pleasantly, resulted in the doctor's suggestion being acted upon, and the alternate thus chosen will have to represent the Order at the convention.

Three months ago, in discussing the mysterious murder of the druggist Clark, Dr. Cronin said: "It has always seemed to me that, for absolute security, a big city is preferable to a desolate prairie for the commission of a great crime. There is less chance for the murderers being discovered where there are crowds around than in the untrodden prairies where a man is not seen twice a year. I always feel safer when out visiting my patients in the quiet suburbs than I do in the heart of the city, or even at my office. It is a strange thing," mused the physician, "but you or I, both of us busy men, and both of us coming into contact with more than the average number of our fellow men might any day or night be stricken down, and the simple horror of the crime would be so widespread that it would be the means of preventing the criminals being detected."

—*Religio-Philosophical Journal*.

A REMARKABLE CASE OF MATERIALISATION.

The *Banner of Light* gives prominence to the following account duly vouched by the name and address of the witness :—

"Permit me, as briefly as possible, to give the particulars of a most remarkable materialisation which I witnessed at a séance given by Mrs. Hattie C. Stafford, at 55, Rutland-street, May 19th. Arriving at the house, I entered the parlour in advance of the others and seated myself at the end of the room furthest from the cabinet, and immediately in front of the sofa which plays such an important part in my story. At the request of Mr. Albro, the manager, I examined this article of furniture. It was a common plush-covered sofa, standing a short distance from the wall. I sat upon it, looked under it, I felt of its legs and back. There was absolutely no possibility of a person being concealed either within, or under, or behind it. I omit any allusion to other manifestations, I have only to do with this particular materialisation.

"A slight noise behind me attracted my attention. I turned, and instantly my eyes became rivetted upon the sofa. Upon it a white spot appeared; the spot grew until it was as large as a pocket handkerchief; it rapidly increased in size and luminosity, but was without form or intelligent motion. Suddenly in the midst of this shapeless writhing mass, the outlines of a human leg appeared, bent at the knee; then two hands were formed, and commenced shaking out and arranging the drapery. The bent knee straightened, the structure began to assume correct proportions; finally the face and eyes came into view, and—too wonderful for belief—before me upon the sofa stood a living, breathing, beautiful girl of perhaps sixteen years! She took my outstretched hand and stepped to the floor. She spoke familiarly to the lady sitting beside me, calling her by name, passed between our chairs, and went forward to the cabinet.

"My sceptical friend, what am I to do? The light was good, my eyesight is excellent, my every sense was on the alert to discover imposition or fraud. I cannot be mesmerised; my sanity has never been questioned in other things; I simply know that this actually occurred, and cannot admit the possibility of my being mistaken, or that deception was used. Belief, therefore, is a matter of necessity, not of choice.

"This experience is at variance with all my preconceived ideas of existence, and opens a vista so new and strange I am almost afraid to go further. But truth, in whatever guise it comes, must be our leader, and we know 'there is nothing on earth or in heaven above save God and man.'

"We stand aghast at the mysteries of nature, and are only beginning to realise the extent of our ignorance. Yet time and scientific research will finally solve much that at present is inexplicable, and I trust this communication may induce some thoughtful, candid, unprejudiced mind to investigate in this rich field, where all is not fraud, as many suppose.

Charlestown, Mass.,

O. M. PARKER.

May 25th, 1889."

SECESSION OF A CATHOLIC PRIEST.

It is not often that a priest secedes from the Church of Rome, as the Rev. Jerome Mathews, of St. Mary's, Bath, has done: nor, if he does, is he often candid enough to give his reasons. Here is what has been in the mind of this particular priest.

"After long and anxious thought and study, I have arrived at the conviction that the Jewish and Christian Scriptures, though possessing many excellencies, are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a Divinely-constituted authority; that the Papacy is a human institution, gravely compromised to error and superstition, and therefore injurious to the spiritual and temporal welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits, nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies. With these convictions, which I have striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the pure theism of natural spiritual religion, which I profoundly believe and desire to promote. I therefore this day return to our excellent and kind Bishop the sacerdotal faculties entrusted to me by his lordship."

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

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Light:

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

SATURDAY, JULY 27th, 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.

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MESMERISM, HYPNOTISM AND SPIRITUALISM.

SERMON BY THE REV. H. R. HAWEIS,

PREACHED AT

ST. JAMES'S EPISCOPAL CHAPEL, WESTMORELAND-STREET,
MARYLEBONE,

On SUNDAY MORNING, JULY 21st, 1889.

The Rev. H. R. Haweis is never lacking in interest in his dealings with new truth. No teacher is more abreast of the age. This is his last utterance:—

A wise man says that there is a time to speak and a time to keep silence. The best time to speak is when people are inclined to listen to you. Everyone has to wait for what he calls a favourable opportunity. I think that the time to speak about mesmerism, hypnotism and Spiritualism has come. It is a strange thing as we look back over the history of opinion to remember that some fifteen or twenty years ago nobody could open his mouth publicly upon these questions without being called either a fool or a liar. But things have very much changed, because there must be so very many fools, and so very many liars who have in every other respect been considered sane, intelligent, and trustworthy people. Experiences have been spread abroad, and men are now wanting to know what are the real facts and what are the reliable premises, in order that they may come to something like sound conclusions. Then there is a great interest taken in these mystical subjects just now. It is a kind of re-action wave against the hard materialism and raw Atheism that have been about.

Men have had a taste of raw Atheism and they do not like it. They have had a taste of materialism, and after all they find that it will not explain everything; and then they come back to those ancient and recurrent beliefs and hopes that are full of immortality; and they ask themselves, as they peer wistfully into the darkness, whether it is all a dream, whether the old landmarks have been rooted up, never more to be planted, whether there is a way of reinstating and re-stating those truths which have been encrusted with superstition and overlaid with the growth of many ages, and whether we may rescue something that is at the bottom of such things as occur to your mind when I mention these three words mesmerism, hypnotism, and Spiritualism.

These are not old, they are recurrent truths, and the hopes to which they bear witness are inscribed upon the earliest pages of human tradition. I read that "God breathed into man's nostrils the breath of life, and man became a living soul." By

that I understand a belief that is ineradicable. It has gone through the ages under different forms, namely, that we are not mere dust and ashes although we may be formed out of the earth, cunningly devised materially, but that there is something in us which has matured during this struggle through life, a something in us which will not die, and that the ancient poet's words, *non omnis moriar*—I shall not all of me die—I shall not entirely die, admit of a wholly spiritual application for those who believe in the survival of the Ego and in the possibility of life beyond the grave, apart from the present bodily organism.

Now, first, I should like to say what mesmerism, Spiritualism, and hypnotism are. People ask what is the difference between mesmerism and hypnotism. There is not much difference. Hypnotism is a new word, because scientific people who had rejected mesmerism did not like to accept the facts of mesmerism without giving them a new name; so they called them hypnotism. I am not saying that there are not phenomena included under hypnotism which are somewhat different from those of mesmerism, but substantially mesmerism and hypnotism both deal with the mystical side of our nature, that transcendental and unexplained portion of human nature which seems constantly to make itself felt and sometimes to make itself manifest to the bodily senses. Hypnotism and mesmerism deal with these abnormal conditions of human nature. Then what is Spiritualism? Spiritualism lays hold of this side of human nature, this unexplained side of human nature, and builds upon it the doctrine—what I may call almost a new doctrine—of immortality; it proclaims that our intelligence survives death, and that by-and-by we shall have pursuits and interests very similar to those that now engage our attention. And it further teaches that the communion between these spheres, the visible and the invisible sphere, under abnormal conditions and states, may be actually made manifest during this present life. That is a brief and, of course, a very rough definition of mesmerism, hypnotism, and Spiritualism.

This morning I am going to ask what is the definition of mesmerism and hypnotism, and what are the evidences of mesmerism and hypnotism? And then I am going to ask what is the definition of Spiritualism, and further what are the evidences of Spiritualism?

First, I will deal with mesmerism and hypnotism. I am going to avoid as far as I can stories and anecdotes—some of you will be sorry to hear that—and I am going to avoid personal experiences. I do it advisedly, because I want only to exhibit what may be fairly considered as evidence by reasonably-minded people in a mixed congregation. I therefore avoid stories because I cannot prove my stories as I go along, however good the evidence may be; I avoid also personal experiences because you cannot cross-question me from the pew. Therefore I cannot give the proofs and grounds on which any personal experiences of mine may rest. What I want to do is to present the definition and explanation of these things and then to evidence them, and what I want to point out is the contact between mesmerism and Spiritualism; and lastly the nature of the momentous hope and also momentous responsibilities which rest upon us if we believe even in a nucleus of the truth which lies at the bottom of these expressions.

Now, roughly speaking, what is the kind of thing that we mean when we speak of mesmerism? What kind of definition should we use? I have said that mesmerism and hypnotism and somnambulism are all descriptive of a certain mystical side of our nature, which becomes manifest under peculiar conditions. What is the nature of these manifestations? You all know when persons are mesmerised that their minds are impressed by the mesmeriser; they take on the thoughts which are passing through the head of the man who mesmerises. Then there is an intensification of their own faculties, so that it is alleged people become what is called clairvoyant and clair-audient; that is, they see more than they can see with their bodily eyes, and they hear more than they can hear with their bodily ears. Then, when the person passes into a deep sleep, there takes place what is called a trance-speaking. They seem to wake up to a consciousness of things which we know nothing about, and give utterance sometimes in foreign languages to words and to thoughts which in their natural state they are incapable of appreciating. Then the mesmeriser seems to lay hold of the body, move it, and I walk it about; and then it is what is called somnambulism. Then he seems to lay hold of the muscles of the body, and make them abnormally rigid, so that a person stretched stiff between two chairs can bear enormous weights, which he could not bear without

suffering, or perhaps not at all in his natural state: there is a great accession of muscular strength. Mesmerism seems to lay hold of the nervous system, and to paralyse the nerves of sensation, so that when a person is mesmerised he may actually undergo operations and feel no pain, which would cause acute suffering when he was wide awake. These are the alleged facts which give you a better description, perhaps, than any formal definition of what is meant by mesmerism, hypnotism, and Spiritualism. I need not explain them any further, because these phenomena are now so spread abroad and so many people practise them privately that one or more of these facts may have come before the attention of almost everybody in this congregation. Now, how shall we evidence these facts? Shall I tell you a number of stories? No. Shall I tell you what I have seen? No. I shall ask you, however, whilst I speak, to remember carefully the number of stories you have heard, and I shall ask you to remember also any experiences which you have had yourselves in connection with mesmerism, hypnotism, and somnambulism. But I shall evidence this thing more historically. I think that is the most satisfactory way of dealing with a mixed congregation. I will call your attention, for instance, to the fact that, putting aside the traditions of past ages, the new version, the new life of mesmerism, dates from about the end of the last century. In all ages and in all countries these phenomena have been known and practised; but what I may call the science or practice of mesmerism dates pretty well from about 1770 or 1780, as connected with the name of Mesmer. Mesmer lived at the time of the French Revolution. People were very sceptical then, and although Mesmer convinced many that he could send people to sleep and do operations, and that when asleep they were capable of things which they were utterly incapable of in their normal conditions, yet his name was covered with a certain amount of distrust owing to the extremely sceptical age in which he lived, and the radical upheaval of all political, social, and religious ideas at that period. Then about 1825 France sets her Academy of Medicine to expose the phenomena of mesmerism. The most eminent French doctors then sat in conclave and examined mesmeric cases, and they came to the conclusion that there was a great deal at the bottom of mesmerism, and that the phenomena of mesmerism, so far from being fraudulent, were actual and real. They appended their names to a very remarkable statement of belief about mesmerism, and it was signed by MM. Etart, Foutier, and Bernard Delamotte, and many other leading physicians of Paris at that time, between 1825 and 1831. Then Mr. Elliotson in London took up mesmerism and he treated patients successfully. There was for some time a mesmeric hospital in the Marylebone-road, where treatment was carried on, and where operations were painlessly performed, not always painlessly, however. Then came in chloroform, and that killed the therapeutic power of mesmerism, because chloroform is certain in operations and mesmerism is extremely uncertain, and it is also difficult to get the right conditions realised. Mr. Elliotson being a great physician in large practice lost nearly the whole of it because he said he believed in mesmerism. If he had only thought twice he would have said that he believed in therapeutic magnetism or psychopathy, or some new word: he would have been all right if he had not used the word "mesmer." He said what he meant; he used terms which he did not know he was going to be ruined by. In these days, Dr. Tukey, of Greenstreet, Grosvenor-square, published a book, and called it *Medico-Therapeutics*, or something of the sort, and nobody finds fault with it; it is a new development of science, and at this moment the doctors in Paris, though they will not use the name "Mesmer," use the word hypnotism, and at Salpetriere they are carrying out remarkable experiments which bear witness to the general truths of the facts of mesmerism, namely, that one mind can impress another, that powers are intensified, that you can become cognisant and capable of things in mesmerism that you cannot be cognisant of when you are in the natural state. All these phenomena are vouched for now by some of the first scientific men in France, only they call it by a different name. I think this is a much more serious question than some people think. I attended the conjuring performance of M. Verbeck. I saw him *bond fide* magnetise, or mesmerise, or impress people in the audience. I think it is a serious question if these things are real if one human being has the power thus to affect another, to impress his mind, perhaps at a distance, so that you can bring a person with whom you are *en rapport* to you by the power of your will so that

he will come into the room, rushing dazed into the room, not knowing why he comes, but feeling an irresistible impulse to come, and being absolutely at your disposal and under your influence and dominion. I think this is a very awful power, and I think such exhibitions as that of M. Verbeck (a very clever man), ought not to be allowed. I do not think these experiments in electro-biology ought to be allowed. They are only allowed because people say it is all stuff and nonsense. But if scientific people come to the conclusion that mind can influence mind and control others in that way, I think it is a most serious thing. Let me say that in other countries these things are acknowledged and controlled by law. A great deal of this kind of thing was going on in the Mosaic times; it was sometimes called witchcraft and all sorts of things but it had to be controlled. Why? Because it was real. Call it what you will and explain it how you may, there was the fact that one mind could control another mind if you gave the opportunity. Then it should be very carefully controlled. It creeps in under what is called therapeutic magnetism. That is a very valuable thing. I think that a great many of our doctors are coming to that conclusion, and that a great many more who have not the courage to say it have also come to that conclusion. But therapeutic magnetism may open the door to a great deal of immorality and danger; and nobody ought to be allowed the facility in an abnormal manner of obtaining control over the brain and the will power of another human being in order to paralyse their responsibility and bring them under the dominion of any moral law or any moral control save that which is vested in the individual himself. I merely say this to show you that the subject is very important and that it has points of contact with the moral life and with the conduct of the right relations that ought to exist between human beings and society.

Now let me ask with reference to Spiritualism what it is, and again what are the evidences of Spiritualism. Spiritualism seizes on this unknown and unexplored side of our nature with all its wonderful possibilities, the borderland, as I may say, between body and mind, and it builds upon these facts of our nature or these alleged facts of our nature its own system, and supporting the hope that is full of immortality and the life beyond the grave. The phenomena, or alleged phenomena, of Spiritualism are tolerably familiar to you. They are motions under peculiar conditions, motions of furniture, sounds heard in the room, cold winds blowing over people, or supposed to; and then there come appearances, different appearances, sometimes a wholly developed figure, and sometimes a mere light, depending upon the susceptibilities, so it is said, of people present. Then there come messages through writing, then there is automatic writing and psychography when the hand of the human being is used. At other times, pencils may be shut up in desks and writings appear on paper. And then it is said that information is conveyed at these meetings which nobody in the meeting knows anything about or can know anything about; and it is alleged that discoveries have been made, and so forth. You know tolerably well what I mean by the phenomena of Spiritualism.

Then when we speak of evidences of Spiritualism we will adopt the same method as in speaking of the evidences of mesmerism. We went back and showed that although a modern thing from one point of view it was an ancient thing from another point of view, and we showed the steps in modern history which brought men into something like a consensus about the reality of mesmerism. So we will now deal with Spiritualism. We might go back to the Hindoos, and show that the whole Hindoo philosophy was saturated with the belief of Spiritualistic phenomena. We might come to the days of the Alexandrine philosophy later on, about the third century, when Greece was most sceptical, and show you something like Spiritualism was formulated in the schools of Alexandria. We might take up the Bible and show how from the first page to the end, mixed up, perhaps, with the superstition of the age, mixed up with credulity, and, perhaps, with misunderstanding, there is a steady string of evidence, or alleged evidence, in connection with the phenomena of Spiritualism. There is not a single phenomenon which now takes place at so-called Spiritualistic meetings which cannot be matched in its character in the Old Testament and the New. The phenomena repeat themselves from age to age; they are always more or less of the same kind; there is the blowing of the wind,—sometimes it is called "a mighty rushing wind," sometimes there is the appearance of light, the shaking and quaking of furniture, and the shaking of the room; and

then there is speaking with tongues. There is also the phenomenon of levitation, when this or that person is said to be caught up or suspended in mid air, and what not. All these things repeat themselves, and it is extraordinary to find after a lapse of five hundred or a thousand years in different countries and different nations wholly unconnected with each other the same kind of phenomena which we are now trying to investigate in connection with Spiritualism. The same kind of phenomena have constantly re-appeared, and been recurrent. Take up the New Testament and you may found a little philosophy upon therapeutic magnetism as to how the early apostles went and anointed the sick with oil, and they recovered; how the touch of some people was found to be magnetic, how healing came through prayer; and the intensification of those abnormal conditions in which those great blessings seem to flow from some people to other people. All these are alleged facts, and they are thought and supposed to be miracles and confined to the Bible. If you read Greek history and Roman history and middle-age history, and ancient history, you will find that precisely the same kind of things have always been going on, and naturally have always been mixed up with a very vast amount of superstition, and imposture, and credulity, and, I am sorry to say, great knavery. If you pass on from the early days of Christianity in the Bible to the middle ages, you will find the same things occurring in the writings of Paracelsus, Von Hohenheim and others. Then when you come to Kant, the modern German philosopher, you will find him saying that phenomena of this kind are quite possible in a universe constituted as ours is; and when you come to Swedenborg, of course you come to a life which is perfectly saturated with the belief, and, perhaps, a well-founded belief, in the nature of some of these phenomena.

Then when you come to our own country, about 1840, for it is more instructive to deal with things near our own time than to dive into the mists of antiquity, you find Lord Brougham, Lord Houghton, and Lord Dunraven later on, Mr. Crookes, Mr. Cox, Dr. Wallace, and Dale Owen of America, and a number of other people very much interested in Spiritualistic phenomena, and ending by all bearing their testimony that there is a substantial nucleus of truth at the bottom of it. Lord Brougham very early, when poor Elliotson was suffering under the stigma of superstition and imposture, used these remarkable words:—"I perceive that in the cloudless sky of scepticism there is a rain-cloud not bigger than a man's hand, and that cloud is modern Spiritualism." It shows the great foresight and courage of Lord Brougham at that time, when such an expression would naturally be received with ridicule, to have spoken such words as those. There are at this moment at least four newspapers in England that are entirely devoted to the explanation and advocacy of Spiritualism. In Germany there is a most rabid and dead-set against Spiritualism, yet there are some of the most famous German scientific names on the side of Spiritualistic phenomena. They do not commit themselves always, or explain it by Spiritualistic theosophy or philosophy, but they give a tribute to the phenomena of Spiritualism. Many of them also go so far as to say that it is absolutely certain that through these phenomena is evidenced the presence of intelligences outside the body. You have such names as those of Weber, Zollner, and others, all men who have attained great distinction in their several departments before they went in at all for what is called Spiritualism. When clever men say they believe in the phenomena of Spiritualism, the man of the world, and very often the scientific man, says, "Oh, yes, clever men, you know, have constantly these bees in their bonnets; you constantly find a very clever man has some sort of delusion; he is mad, really mad, on one point."

It is all very well, but there are such a number of them mad, that is the difficulty. It is so difficult to believe that Lord Brougham was mad, that Mr. Crookes was mad, that the late Lord Houghton, Monckton Milnes, was mad, and that Dr. Wallace was mad. And I am mad, perhaps, if I believe in it at all. I am not committing myself this morning. I am merely what I call evidencing Spiritualism. Then the man of the world constantly says, "Society is divided into three classes, men, women, and clergymen"; and they place the clergymen in their credulity and superstition a little lower than the angels—I mean the women; and therefore the evidence of clergymen on Spiritualism would not be considered as of much value. But it is a strange thing how few clergymen do say that they think anything of Spiritualism at all; they want to confine entirely to the sacred volume and to Christianity, they do not take the

larger and more philosophic grasp; they do not even open their eyes to the fact that these phenomena or some things of the same kind have been going on through human history. But it is not on the clergy that the onus rests. The evidence of Spiritualism, such historical evidence as I bring this morning, the evidence for the substantial phenomena of Spiritualism, and very largely, too, let me say, for the explanation of those phenomena as connected with the active intelligences, external to ourselves, is this, that at this moment although many scientific people, like ostriches, bury their heads in the sand and assure us that no one now believes in miracles who has any sense, and no one now believes in the phenomena of Spiritualism, and that all phenomena of mesmerism can be explained quite simply—although this is constantly said, yet now in the latter part of the nineteenth century so far from the belief in these things being very extinct, there are millions of human beings throughout the civilised world who believe in them. Of these millions there are some tens of thousands whose names are pretty well known; there are some thousands whose names are very well known; there are some hundreds whose names are known everywhere as illustrious, sane and eminent persons; and there are some tens who are amongst the greatest thinkers and greatest discoverers of the age. That is the kind of evidence which we should ponder if we feel inclined to dismiss the subject of Spiritualism as a thing wholly connected with imposture, or, if true, not worthy the consideration of a sensible man. I am merely stating these things in a mixed congregation because they are a kind of statement which you can bring forward upon a subject of this kind without making people anxious to cross-question you from the pew immediately.

Now the whole subject of imposture and credulity and the miserable inadequacy of the messages conveyed at Spiritualistic séances—all that I put aside, because it is beside the point. What we want to find out is whether these things actually do occur, and we want to find out whether they can be explained without recourse to that belief in an intelligence outside the circle. If you can have evidence of the existence of mind apart from the brain and the nervous system, if you can have evidence of facts conveyed at a séance, for instance, not known, and which could not be known to anybody present, if you can get clues which can be followed up and verified of a very extraordinary and complex nature, then I say if there is evidence of intelligence at work apart from the ordinary known laws of matter you annihilate the materialistic argument which destroys the immortality of the soul. It does not follow that you will survive, but it follows that there is no impossibility of your surviving if you can produce a mind actually operating outside the laws and the conditions of the present brain and the nervous system. That is why religious people ought to be very keen in trying to find out whether the evidence exists of the operation of mind outside the limits of the bodily framework.

Now what is the theory underlying mesmerism and Spiritualism? What is the theory which professes to place these things upon a reasonable basis and to explain facts? Supposing you admit for the sake of argument, the main facts of mesmerism and the main facts of Spiritualism, let me state if I can make it clear to you, the kind of theory of body and soul which goes along with and explains and arranges these facts. That theory is best summed up in the words of St. Paul when he says, "There is a natural body, and there is a spiritual body." The philosophy of your body and soul, I may call it a tripartite philosophy or theory, and it is this. You have a body; then you have a spiritual body within that body; then you have got a something you call mind which is in immediate connection with that spiritual body, and this, as I understand it, is what the Spiritualists believe, this is their philosophy. We are tripartite. There is the natural body, there is the spiritual body which floods it as ink will flood blotting paper, or magnetism will flood iron, or oil will flood any substance which absorbs it entirely.

It is a body within a body. It is born with every natural body—the spiritual body. But it is rudimentary. The spiritual body is developed by the play of forces going on all through life, which we call mind, dealing with the material environment so that the spiritual body which is born germinally in you, existing faintly, is through all life, as you go along, gradually precipitated or crystallised or built up by the action of the mind. We are tripartite. There is the physical body and the spiritual body, and then the mind at the back of the spiritual body. The mind, the theory is, has a great immediate grip over this body, but the grip the mind has over it is over the spiritual body. The mind is engaged in building up the spiritual body and the spiritual

body is the thing which has a grip over the physical body. That is what I understand the theory to be. This spiritual body goes on growing, a life within a life, all through your life, and the nature and the character of it depends upon the action of your mind upon it. The reason why the body is so marvellously affected by the mind is that the mind moulds and uses this spiritual body which has in its turn a great grip on the material body and moulds it to its will. If, then, you can intensify the powers of the mind you control and grip in that sense the spiritual body which is within you, growing and developing. If you can control the spiritual body you control that which immediately controls the physical body. And that is why such extraordinary effects are produced upon the physical body through the spiritual body. It has a tendency to become whatever the spiritual body is. That is what I believe to be a brief summary of the philosophy of the matter.

Now the point is, does this explain facts? If you believe that there is this spiritual body within you, and if you believe that at death when the shock comes and separates or disengages the spiritual body which is closely in connection with the mind, that is yourself, you may allow your physical body to crumble away, and you will say *non omnis moriar*—I shall emerge. That thing which the play of the forces of the mind upon me has been building up within me is that thing with which I am going to proceed into the new realm. I can leave the husk here; I can leave that which served my purpose and which was moulded to a certain extent by the spiritual body, I can leave that behind me and go on. Does this explain alleged phenomena and recurrent experiences? Yes. First, it explains the phantasms of the living; then it explains the phantasms of the dead. It explains the phantasms of the living, that is to say, the appearance of a person at a distance before death when he is in a living state. There is a vast amount of evidence for this—I mean the stories such as you connected with Swedenborg, as when he went into a dead trance and then appeared at a distance to somebody else. That was the commonest thing in the life of Swedenborg. If you have looked into the history of the matter you will find that the evidence for the phantasms of the living is very widespread, but still greater is the evidence of the phantasms of the dead; that is to say that at the moment of death when the shock comes and the spiritual body is disengaged, that spiritual body which has been built up by mind, the wraith, as we call it, appears at a distant place. The evidence for that is very widespread indeed, and it can hardly be dismissed. I suppose that you in this church, when you begin to tell what are called ghost stories round a table, however small the circle, there is not one person who has not a good ghost story to tell, and sometimes you will find that when the story is traced back it rests upon tolerably good evidence. I say upon the hypothesis of there being a body within a body, which under abnormal circumstances may be disengaged for a short time, but at death is disengaged finally—if that is true it explains the phantasms of the living and phantasms of the dead. Then if you believe that mind controls and impresses the spiritual body, that it causes it to assume an appearance, you have the explanation of the reason why these appearances are sometimes clothed, and why they sometimes appear to wear the ornaments peculiar with them, such as hats and bonnets, and clothes and anything else. The reason is this: that the mind uses the spiritual body to impress someone else at a distance, and naturally invests the spiritual body with the symbols which would be recognised. You see it is the operation of the mind as much as of the spiritual body, and the mind having close grip over the spiritual body builds up the spiritual body for the occasion in such a manner as shall bring in the individuality of the person before the person who is to be interviewed or visited. Then you have the explanation of what is called mind-cures. If you think that the mind grips the spiritual body tight and then that the spiritual body grips the mind tight, you have then a philosophic kind of mind cure. For what does Mr. Tukey say in his book of psycho-therapeutics? He says undoubtedly the imagination in connection with a concentration of consciousness produces a structural change in the body. If you look to the story of the Stigmata, where saints in praying at last found themselves actually signed with the stigmata of the Cross, all these facts are brought out by a large number of well accredited experiments in this book of psycho-therapeutics lately published, where the doctor says that if you can actually impress a mind very strongly you can actually impress the body. Make a person believe that he is going to get well and that moulds the inner

body and that other body in immediate contact with the natural body has a powerful action upon the physical frame. A number of recondite facts in connection with mind cures are to a very great extent explained by this tripartite theory.

Then, my friends, to conclude, do you see how we have if only a clue, how, if only there is a rudiment of truth in the phenomena of mesmerism and Spiritualism we have a kind of restoration of a belief which was gradually gliding away from us—the possibility of our own emergence, and our own survival. It is the hope full of immortality reformulated. You can go to men and women and say, If you are satisfied about mesmerism and about the rudimentary alleged facts of Spiritualism you may take back to yourself the truth that you are tripartite; that your body may die, but that there is that within you being built up which cannot die, because it is built up by mind itself in the shock and in the confluence of your environment. Then a new light seems to come to old words which many of us may have been using, words out of the Bible, words out of ancient philosophy, words out of human experience, and a new light seems to come upon our own thoughts and upon our own puzzled meditations, when we say that there is a natural body and a spiritual body. And a new responsibility comes to us; we say to ourselves "Yes, day by day, I am building up that kind of body which is to represent myself by-and-by, I am preparing for myself, through the action of my mind upon my spiritual body, the kind of life which I am to lead. I am preparing the sort of appetites, the sort of desires, the sort of feelings, the sort of aspirations, the sort of capacities, which will land me in another world, and which will go on to develop in another strange and unknown sphere." It adds an awful responsibility to your daily life, it adds a great and glowing significance to those words of Paul, "There is a natural body and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." You learn to seek how you can actually work out your own salvation with fear and trembling; you actually attribute an importance where importance ought to be attributed to thoughts, and to words and actions, because you see these are building up the spiritual nature, they are actually building up that which is to survive the shock of death; you work out your own salvation with the hope that God "is working in you both to will and to do his good pleasure." "Christ in you the hope of glory" becomes no more a figure, the ideal man in you is to be wrought out; it is the hope of glory, it is the chrysalis which is being matured and by-and-by that chrysalis, when the time comes, shall burst its shell and leave the shell to decay and burst into the empyrean splendours of the unknown life. These are the kind of thoughts which make it not unfruitful to take subjects like mesmerism and Spiritualism, if only to direct your thoughts towards them. I cannot exhaust them in one sermon: if you like to go to No. 2, Duke-street, Adelphi, you will find there an immense library under the *egis* of the London Spiritualist Alliance: you will find there an immense library where there are the stories and the evidences which I have not been able to bring before you this day. If you like to read a book by "M.A.(Oxon.)," called *Spirit Identity* you will find the sort of evidence which actually does exist for spirit identity. If you like to read another book called *Psychography* by "M.A.(Oxon.);" you will also see the enormous amount of evidence there is for automatic writing, and for what is called spirit-writing. These things cannot be dealt with otherwise than by referring you to these books from the pulpit. But I may say that upon myself the result of considering these evidences, whilst I am very doubtful about a great many of the explanations, is a tolerably fixed idea in my mind that we have evidence for the existence of mind acting outside our body, and if that is so, I know no theory so satisfactory, and which explains so many of the alleged facts of modern times and ancient history, as the theory of the tripartite nature of man, which is a very ancient theory indeed, and which means that we have a natural body and a spiritual body which is being built up slowly all through life, and a mind behind in close grip with the spiritual body, which in its turn immediately affects structurally even the physical body. Therefore take home any comfort you can from these new experiences and this somewhat perhaps novel exposition and comfort one another when you look at the rage there is for materialism and at the crude and horrible negation of God's Spirit and immortality—comfort yourselves with these words.

TRANSFORMATION.

The *Globe* gives this remarkable story which we transfer to our gallery of psychical curiosities. The case is one of Dr. Charcot's at the Salpêtrière:—

"A pretty girl of fifteen, fair-haired, blue-eyed, and pleasant-featured, is at intervals transformed into a cat; that is to say, she has a periodic fit of insanity which takes that form. One who has seen her says:—'Suddenly, as you look at her, the whole expression of her physiognomy changes. She becomes hard, her eyes are convulsed in their sockets, a grimace deforms her features, and her mouth is drawn up, and she drops to the earth as if on four paws. She tries every opening to escape, and with incredible agility she darts under chairs and tables; if one tries to stop her she reproduces exactly the pffft, pffft of the cat in anger.' At other times, in a less irritated mood, she will play like a kitten with a ball of paper, or come to the on-looker to be caressed and spoken to. If alarmed, she arches her back exactly as a cat does. This lasts for about twenty minutes, after which she recovers her senses. No recollection remains of her metamorphosis, and she is commonly distressed to find her hands all scratched and her dress soiled. Professor Charcot, who considers the case unique, is nevertheless sanguine of being able to effect a cure, and it will be most interesting to watch the result of his treatment."

GHOSTLY COMFORT.

Many of the old Church miracles are plainly founded on psychical laws, imperfectly understood. A correspondent sends us a curious little narrative from the *Life of St. John Berchmanns*, of the Society of Jesus. It occurs in the biography of the saint written by Father Goldie, of the same Society.

"Father Thomas Worsley was in 1632 Rector of the Society of Jesus College, at St. Omers, when broken with old age he became director of the English Society of Jesus College at Liège. He received the vows of Sir John Warner, known in religion as Father Clare; and assisted at Lady Warner's profession as a "poor Clare" at Gravelines.

We continue in the words of the *Life*:—

"In an hour of grievous spiritual tribulation, being able to receive no assistance on earth, because Father Thomas Worsley (the only person from whom she used to receive comfort, or, at least, direction how to bear her affliction) was absent at Watten. She, kneeling down in her cell in this desolate condition, chanced, in a chink of the wall, to perceive a little paper rolled up, sticking between the bricks (the cells being then only separated with bricks without any plastering) which she taking out and unfolding found these words written in it:—

"Be at rest and afflict yourself no more; all is well between God and you."

"This filled her sad heart with joy, she looking upon it as a seal from Heaven, because she had never before received any such paper from Father Worsley, whose hand she found it to be: and when she showed it him, he owned it was so, though he never remembered to have writ it, and doubted not but that God (for a reward of her fidelity) had permitted her good angel this way to play the part of a comforter in his absence."

"BELIEVERS in Spiritualism, and such as imagine it to be possible to hold communication with the spirit world, will doubtless be interested in the narration of a fact, recalled to mind by an American paper, in connection with the loss of the *Thomas-ton schooner, the M'Farland*. Before she was launched—that is to say twenty years ago—it seems a certain Portland medium asserted that he had received a communication from the spirit world to the effect that the restless spirit of the notorious Pirate Kidd would take possession of the new vessel, and that no ship sailed by Kidd's ghost could ever be otherwise than unlucky. This alleged communication has been borne out, it is remarked, by the career of the *M'Farland*. She met with a mishap on her first voyage, and was never afterwards water-tight. Her first commander, after two or three voyages, gave her up as quite too unlucky a ship; and under her second and last commander, voyage after voyage has been made almost at a dead loss, owing to storms and tempests. The captain, moreover, met with an accident when the ship was struck by a squall, his leg being broken; and all kinds of calamitous incidents marked the career of the ship, owing to the ghost of Pirate Kidd. The vessel has now been dismasted, abandoned at sea, and burned as dangerous to navigation. It is to be hoped that Captain Kidd's spirit will play no more such pranks."—*Evening Standard*.

CORRESPONDENCE.

Good and Evil.

To the Editor of "LIGHT."

SIR,—The doctrine of Zoroaster, as taught in Persia, affirms as follows: There are two great principles, the good principle, or Ormuzd, and the evil principle, or Ahriman. These two principles are in deadly conflict, but eventually the triumph of Ormuzd will restore the Golden Age.

Now, if we substitute for the name of Ormuzd that of Jesus Christ, and for Ahriman that of Satan, is not this precisely the doctrine imbibed in most of our Sunday Schools.

It is amazing how much Eastern, and especially how much Persian, theology has found its way, through the Jews, into our popular Christianity.

"Do we, or do we not, believe the Lord Jesus Christ to be very God of very God"? If we do, how dare we place Him, the "Light of Light," in opposition to a being, who exists merely as His shadow; who, in so far as he can be said to live at all, does so purely through His life, and by His will. When shall we learn that only God IS; only God can say I AM? All else is but the embodiment of His thought. "A lark is an incarnate song," and Dr. Pulsford has told us that the sun itself is only the love of God in ultimates. As darkness flies before the light, so the evil powers flee before the face of Jesus Christ.

"Evil, in its nature is decay,
And every hour may vanish it away."

The fact is the fight is on a different plane altogether. The opposer and the conqueror of Satan is St. Michael, not the Lord whose creatures they both are. It is true that Satan is now cast out of Heaven, i.e., the "Heavenly places," which St. Paul tells us are the inheritance of the Church, and which he had for the time usurped, and that the hosts of darkness are doing their utmost to reach more fully the physical plane, and to gain a firmer footing thereon. It is true that the children of light have risen to oppose them. The promises of Revelations, the book for this new age, are exclusively to those who have "overcome." All Heaven vibrates in love and sympathy with its members still hampered in the fight by their physical body and surroundings. "In all their affliction He is afflicted," and if it be true that "if one member of the body suffer all the members suffer with it," how much more the Head. Though all this be true, do let us for ever put away the thought that there can be any real opposition to "that good and acceptable and perfect will of God." Opposition always implies, more or less, equality, and there can be no equality in the case we are considering. "To whom then will ye liken me, and shall I be equal? saith the Holy One." Why the present state of things should be His will, we may be unable to see. This, however, we can to a certain extent understand. Perfect holiness, as He is holy, can only come through conflict. The innocence of Eden was not, of necessity, holiness. Holiness is positive, innocence is negative. If "the Captain of our Salvation" in His Divine Humanity was made "perfect through suffering"; if He "learned obedience by the things which He suffered"; if perfection could only come to Him through conflict: if only through humbling Himself to the lowest, did He attain to the highest—surely the Church would do well to remember that "the servant is not above his Lord."

It is true that the evil is in the sin and not in its punishment. Still, this does not affect our position. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "The night shineth as the day, the darkness and the light to Thee are both alike." We are told that "He dwelleth in the light that no man can approach unto," and is it not possible that to our feeble and benighted sight, that light may appear as darkness? "The glory of the Lord had filled the temple, so that the priests could not stand to minister by reason of the cloud. Then said Solomon, The Lord hath said that He would dwell in the thick darkness. May it not be that this seeming contradiction is the solution of the mystery that oppresses so many of us? We "cannot stand and minister by reason of the cloud," and, dazed and blinded like the priests, we leave the temple. Like Solomon, we imagine that "thick darkness" surrounds us. Well, if, like him, we still believe that the Lord is dwelling therein; that utter darkness may be, to Him, utter light, and that utter light may be, to us, utter darkness.

"Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His throne." T.Z.

[And, after all, what does our correspondent mean?—ED. OF "LIGHT."]

"John and Katie King."

To the Editor of "LIGHT."

SIR,—Some weeks ago you kindly inserted a note in which I asked for information, as to the histories of "Katie King" and the "John King" who used to manifest with Mr. Williams, &c., &c. In response, I received a volume of the *Spiritualist* for 1873, the sender writing on the cover "please to keep this," but not disclosing the name of the donor. Will you allow me to thank him or her for this volume, which has been very useful to me? I am still uninformed upon the outlines of *John King's* history, though I have very excellent descriptions of his appearance with his lamp. Dates and names connected with him (the "John King" of Williams) spread over as many years as possible, are what I should be thankful for.

Corfe Castle, Wareham,

J. HAWKINS SIMPSON.

July 19th, 1889.

[Our correspondent will find some difficulty in getting what he wants. "John King" has been a generic name ever since the early days of Koons's circle. We have ourselves tried vainly to identify the "John King," whose external embodiment we know so well with beings giving the same name in America and in England, France, and other countries. There is, we believe, no single individuality informing these various personalities. If there is, we have failed to get adequate proof of the fact.—ED. OF "LIGHT."]

Re-incarnation

To the Editor of "LIGHT."

SIR,—In view of the strong interest of the public apparent in the correspondence on this subject, I should like to advert to one argument which I think was neglected by Mr. Sinnett in his very able lecture. In the first place, however, it seems to me that the question of Pre-existence claims priority to that of Re-incarnation, and that opponents of the latter doctrine should first be challenged to say whether they believe that the human individual wholly originates at physical birth. In that case, they, as Spiritualists, have to encounter a very heavy presumption against durable survival after physical death, a presumption suggesting the probability of M. D'Assier's theory of posthumous humanity—which amounts to an independent conception of the "shell" idea—covering, as that possibly may, all or most of the evidence of *post-mortem* phenomena and communications. "Evolution" will not help them to evade the problem of individual human pre-existence, because by invoking evolution they are face to face with one of the strongest arguments for Re-incarnation itself, viz., the simultaneous presence on this earth of the most diverse degrees of advancement on the human stage or plane of progress. The lowest on the scale as we see it here may conceivably be making its first essay in humanity, but if it passes immediately to another sphere instead of resuming progress in this one, evidently in that sphere the argument against human pre-existence (absence of memory being supposed) would be just as possible as it is here, and yet we know, *ex hypothesi*, that it would be false. It is the natural illusion of every condition to magnify its importance, either as first or ultimate, as starting point, or as apex. That illusion is responsible for the old Church notion that this one little life determines our lot for eternity, and, again, for the supposition—otherwise so strange in a Spiritualist—that the same one little life originates the human career.

By coming to a clear understanding with ourselves about pre-existence, we clear the ground for an opinion on the question of Re-incarnation. And that brings me to the argument I referred to, which is that of Du Prel, who in his two works, *Die Philosophie der Mystik*, and *Die Monistische Seelenlehre*, accumulates evidence of a self-organising power or function, leading almost irresistibly to the inference that the body itself is (formatively) a construction by the active soul-principle within it. Primarily, this is only an argument for pre-existence, and as such it was long ago used (as I have pointed out in my preface to my translation of the first mentioned work of Du Prel) by Dr. Henry More, who, in his *Treatise on the Immortality of the Soul*, justly insists on the fact that all philosophers maintaining, independently of religious authority, the immortality of the soul, have equally maintained its pre-existence. But the significance of this self-organising power, in relation to the doctrine of Re-incarnation, consists in the presumption it affords of an election by the human entity, prior to its conception, to place itself in suitable objective conditions. Such an election is, of course, not necessarily voluntary, in the volitional sense, but is determined by psychical affinities to a certain mode of existence, such affinities

operating spontaneously (that is, fatally), at the due season. That part of the subject, however, has been luminously set forth by Mr. Sinnett and others, and I could probably add nothing to the force of their representations.

I would add that it seems to me impossible that the doctrines of Pre-existence and Re-incarnation should be rightly appreciated unless we rid ourselves of the fallacy of *total* incarnation, and of the consequent fallacy that our organic self consciousness "exhausts the Ego." Neo-Platonism, the Kabbalah, and Eastern Philosophy, and now Theosophy, *The Perfect Way*, and Du Prel, all worthily testify against this fallacy, and people who are only emancipated by some modern phenomena from the 200 years old materialism of our "culture," or from the narrow views of ecclesiastical or sectarian Christianity, might do well to study older, larger, and nobler modes of thought, instead of just transferring to this field of speculation their very considerable survival of presuppositions, originating in merely physical appearance, and quite out of connection with any spiritual philosophy.

C. C. M.

Occultism and Theosophy.

To the Editor of "LIGHT."

SIR,—May I be allowed to offer a few suggestions in regard to the correspondence now proceeding in your journal on "Theosophical" and "Occult" questions?

In the first place I think that the discussion has assumed too controversial a character to be of much value.

Next let me point out to the "Spiritualistic" opponents of Eastern theories of life and its phenomena, that these theories are not dependent upon,—that they do not stand or fall by virtue of the recent "Theosophical" expositions. Indeed, I may go so far as to say that I, as an earnest and devoted student of Oriental thought of many years standing, have come to regard the bulk of modern "Theosophic literature" as foolish talk, tending to darken counsel by words without knowledge, an impertinence and a grotesque travesty of the true philosophy of the East.

To my mind the main difficulty in the way of a proper comprehension of Theosophic (or as I prefer to call them Buddhistic) truths is that tendency of current Western thought to seek for and to place both the first and final authority, externally to the *ego*, i. e., in the phenomenal world alone. According to this method of thought the objects of sense are made the *only reality*; a vein which does not readily harmonise with the doctrine of *Maya*. Now this is the fundamental point of the whole question, and until it is mastered all further attempt at elaboration is vain and profitless.

July 19th, 1889.

St. G. LANE-FOX.

[We are getting on. Spiritualists, as such, do not either oppose or accept any theories until these are supported by satisfactory evidence entitling them to consideration. Most of our readers grumble that we seek for this evidence in respect of Theosophical theories, and behold, here is Mr. Lane-Fox telling his friends that their talk is foolish,—“a grotesque travesty of the true philosophy of the East.” After this who shall say that our columns, opened to all and sundry, are not a mirror wherein is reflected Truth—or, at least, “what each troweth.”—ED. OF LIGHT.]

Theosophy and Socialism.

To the Editor of "LIGHT."

SIR,—The latest convert (?) to Theosophy appears to create somewhat sensational stir in several quarters; but this is by no means an isolated instance of revolt from the crude cold secularism of her late colleagues and admirers, some of whom will no doubt follow her. Whether the Theosophical movement will benefit is quite another question; as any large accession of the Socialist element has not hitherto added permanent prosperity to anything into which it has intruded. The "cuckoo" like penchant of the propagandists of social and religious anarchy to home themselves in other's nests is too notorious not to make this latest move very significant, boding little good to the cause many Orientalists have at heart, namely, the investigation of all that is worthy in Eastern ancient religions, philosophies, and literature.

Theosophists amongst themselves have not been a very happy family: the preposterous ambition, and overweening pretensions put forth from Adyar by the President-Founder's *locum tenens*, the "very bad form" of allusions to English colleagues being a case in point; and those "in the know" are

ware of the petty jealousies and heart burnings nearer home, even amongst the inner circle.

Like unto some other movements of the age, Secularism, Spiritualism, Socialism, &c., Theosophy has most to fear from its so-called friends, from the parasites especially who attach themselves to every new movement, for sinister personal motives.

C. PROUNDES.

Dates Again.

To the Editor of "LIGHT."

SIR,—It is perhaps hardly worth while to take up your space in exposing the careless and ignorant blundering of "Colenso"—a singularly inappropriate signature, by the way, for one so reckless about his facts. But, for this once, I will make a statement that may put an end to the incessant carping over trifles that can serve but to needlessly embitter controversy.

There is no such thing known to occultists as a "seven years' initiation." The probation, which "Colenso" confuses with initiation, can be lived out anywhere, and this "Colenso" would have known if he had read Mr. Sinnett's paragraph with even ordinary care, since he says that any English gentleman can pass through it without observation. "Colenso's" inexorable arithmetic is thus wasted trouble, and his careful calculations on Himalayan ranges are wholly beside the mark; since the seven years' initiation in one place is an absurdity, and a seven years' probation attached to the skirts of the Masters is another. All this is a creation of his own imagination, and while I regret that my life does not fit into the framework made for it by him, and by other similar critics, the misfit is scarcely my fault. Bishop Colenso's work would have fallen very flat if he had been as careless of his facts as the writer who now uses his name.

But, apart from this latest attack, why should Spiritualists feel so interested in my travels, studies, and their supposed dates? Why should they be so eager to unravel imagined mysteries, denounce alleged (or even possible) mistakes, in order to pick holes in everything Theosophical? To even my best friends I have never given but very fragmentary and superficial accounts of the said travels, nor do I propose to gratify anyone's curiosity, least of all that of my enemies. The latter are quite welcome to believe in and spread as many cock-and-bull stories about me as they choose, and to invent new ones as time rolls on and the old stories wear out. Why, again, should they not, since they disbelieve in Theosophical adepts, turn their attention to Spiritual adepts, who perform far more curious and astonishing feats than were ever claimed by the Theosophists? Witness the Adept of Mrs. E. Hardinge Britten, "Louis," in *Art, Magic and Ghost Land*. Which of the Thibetan Mahatmas has ever looked through Lord Rosse's telescope, at Greenwich (England), when the said telescope was built and has never been moved from Parsonstown, Ireland? And if Mrs. Hardinge Britten's "Louis" could see the mysterious "Spirit-heads" in the sky (presumably with his legs at Greenwich and his face and eyes in Ireland), and that such superhuman feat, though often talked about, was never questioned in print by the Theosophists, more polite and discreet in this than the Spiritualists, why should the latter go out of the way to cast mud at us?

Finally, let me say, once for all, I cannot and will not hold myself responsible for blunders, inaccuracies, and contradictions, in statements about me which are not made over my own signature. As regards the "incidents," I know that the part directly translated from my sister's pamphlet is accurate; but I have not read the book with sufficient care to know whether the remainder is, or is not, correct in all points. Mr. Sinnett knows, better than anyone else, that I reached Pskoff on Christmas Day, in 1860, not in 1871; and I feel almost sure it is so stated in the *Incidents*, though, being in France, I cannot refer to the passage. Between 1871 and 1873 I was in Cairo and Odessa. If any other date is given it must be a misprint. But, again, I will not be held responsible for any statements in Theosophical books that are not by me. All that appears over my own signature I am prepared to stand by, but for the future it must be understood that in leaving various legends and myths uncorrected, I do not thereby endorse their accuracy. Really my silence must only be taken to mean that I am engaged in matters more important to Theosophy than the answering of every spiteful attack of the Spiritualists.

July 14th, 1889.

H. P. BLAVATSKY.

"MAN has no body distinct from his soul, for that called body is a portion of soul discerned by the five senses, the chief inlets of soul in this age."—W. BLAKE.

SOCIETY WORK.

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

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Sunday last Mr. Ivor McDonnell lectured upon "The Moral Nature of Man."—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Addresses were given by Mr. R. J. Lees on Sunday last, and were much appreciated. On Sunday next spiritual testimony, at 11 a.m.; Children's Lyceum, 3 p.m.; Mr. Wortley, at 6.30 p.m.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD, W.—Attendance is given at the above rooms every Friday, 10.30 a.m. to 9.30 p.m., and Saturday 10.30 to four, Sunday morning eleven to 12.45, the latter for pure, spiritual intercourse or devotional exercises, the former for answering questions on Psychical and Social Problems; there will be a variety of useful articles on sale Friday and Saturday to defray expenses, rent, &c., also with a view of showing how a system of trading may be instituted to secure fair dealing.—J. M. DALE.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Asiatic Quarterly Review. (July.) [Contains an article by M. DE BUNSEN on "The Origin of the Saracens" that should interest our readers.]

Islam, or True Christianity: Including a Chapter on Mahomed's Place in the Church. By ERNEST DE BUNSEN. Trübner, 1889. [A remarkable and very noteworthy little volume of some 180 pp., written by one whose eyes are open to the signs of the times. Commended to the attention of our readers.]

Modern Messiahs and Wonder Workers: A History of the various Messianic Claimants to Special Divine Prerogatives, and of the Sects that have arisen thereon in recent times. By Wm. OXLEY. Trübner, 1889. [More evidence of the hold that religious questions, especially as to the origin of faiths, now exercises on the public mind.]

The *Hawkes Bay Herald* (New Zealand) copies Mr. Thomas Shorter's "Plain Talk from an Old Spiritualist" delivered at one of the meetings of the London Spiritualist Alliance.

TO CORRESPONDENTS.

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

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

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

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

R. JAMES, (Daulby Hall, Liverpool).—However interesting the matter may be, the form precludes publication. Thank you none less.

SEVERAL CORRESPONDENTS.—Kindly look at the personal notice that precedes "Notes by the Way." The Editor will be (he hopes) out of reach of letters for six weeks. He trusts that some requests for interviews may be thus answered.

Happiness, respecting which we have had some inquiries was published by John and Abel Heywood, Manchester and London. Will those who desire the information (which we were not able to supply before) kindly note this?

"THE Scriptures are pervaded with evidence that we dwell among invisible but eternal varieties—personalities and substances.—PROFESSOR L. T. TOWNSEND."

"WE vaccinate the two childhoods with wholesome doctrine transmitted harmlessly from one infant to another. But we three men have taken the disease of thinking in the natural way. It is an epidemic in these times, and those who are afraid of it must shut themselves up close, or they will catch it."—O. WENDELL HOLMES' *Poet at the Breakfast Table*, p. 284.

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.

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