

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## SPIRIT TEACHINGS.

NO. L.

[In answer to some questions which I had put as to the distinctive differences between the old religions of India, I got only vague statement. Suddenly it was written, as though the needed facts had been obtained from another source. "M.A. (Oxon.)"]

### HARMONY OF RELIGIONS.

#### MAHOMMEDANISM.

We are about to tell you of the life and teachings of Mahomet, one of the most distinguished prophets that God has permitted to enlighten the world, and an example, no less, to all chosen messengers of the danger of tampering with the Divine Message. You will hereafter be more particularly directed to the study of the life and writings of this Teacher. But it is necessary now for us to sketch some points that you may comprehend what we say of the teaching.

The early years of the life of Mohammed or Mahomet were spent in retirement, free from the whirl and publicity of the later epoch when he became, instead of a shepherd, a warrior, and, instead of a student, a teacher. For forty years he lived a simple life, retiring ever and anon to a cave for the purpose of seclusion and prayer, and for preparation for his mission. It was during these seasons of retirement that he received the series of revelations which are embodied in the Koran. He gradually developed great power as a trance medium, and for more than twenty years was the recipient of Divine revelation. At first his mediumship was attended by violent convulsions which shook his frame and agitated him. But gradually the physical concomitants passed away, and gave place to clairaudience, under which conditions he received his highest revelations. His plan was to retire for meditation to a cave, accompanied by an amanuensis, who took down the visions and prophetic utterances as they fell from the lips of the entranced seer. It was thus, by preserving the due conditions of isolation and retirement, that the communicating spirits were enabled to give without material adulteration a Divine message. It is this that we have so frequently pressed on you. It was because Mahomet attended implicitly to the guidance which he received that so vast a power was developed in him. It was because he kept the eye of his soul fixed on the divine mission which was entrusted to him, caring little for the lower accompaniments, and nothing for the opinion of men, that he received so vast a deposit of truth. It was when those conditions failed, when he became a timeserver, and concerned with man's opinions, and troubled with the cares of proselytism, that he flagged, the Divine afflatus failed, and he became sadly, sadly deteriorated. Most un-

fortunately, too, the later unreliable messages the Koran have become so intermingled with pure and early truth that you cannot separate between them. It is with it as your Bible. Truth and error are strangely mixed. I have said that Mahomet's great success was in large measure due to his obedience to the commands of his spirit guides, who were commissioned then, as we are now, to declare to the world such truth about the Supreme as was fitted to receive. The controlling spirit of his brother who operated most on him was a spirit who had not been incarnated upon your earth, and who revealed himself by the name of Gabriel, the chief of the ministering angels; and as we have already said, was the bearer to one of whom you know his commission during his earth life. When he worked a band of spirits, who dated their inspiration from Enoch, even as the Christian chain culminates in Melchizedek. From Enoch the chain ran through Joktan, Keturah, and Ishmael, whose descendants carried on the chain to Mahomet. This is that parallel chain of inspiration which we long since hinted of to you when I told you that Abraham had not reappeared to influence his descendants. It was through his wife Keturah alone and his son Ishmael that his influence was felt.

We return to show you how the baleful influence of Ishmael finally dragged Mohammed down. So long as he remained in seclusion, drinking in the words of wisdom which were given to him, it was well. But the time came when the restless spirit of Ishmael gained power over him, and drove him forth into the world. After the Hegira the influence became more marked. It was with him as with all those whom spirits are able to operate powerfully; he acted under guidance. He did not know what, and he knew not why, though the reason was plain after the event. His whole life was mapped out for him, and planned to secure the most unlikely results. What man, what fanatic could have dreamed of the success of Mohammedanism even in the lifetime on earth of its prophet.

Under the guidance of those who for good or ill controlled his destiny, and especially under the impulses of Ishmael, Mahomet went forth to spread among men the knowledge of which he had been the chosen recipient. From the time of his arrival at Medina he degenerated rapidly. The prophet gave place to the politician with all his wiles and tricks, to the warrior with his savage bloodthirsty cruelty, to the sensualist with all his evil and debasing associations. In all this the spirit of Ishmael was dominant. The restless wanderer who is well described by your sacred records, his hand against every man and every man's hand against him, comes out in the restless impetuous warrior to whose account must be credited cruel bloodshed and savage, useless slaughter, even of wives and babes. Ah! friend, how does the demon of war operate even on the best of you! How baleful is its influence, how malignant its spirit!

The sensuous seed of Abraham, operating through Ishmael, appeared again in the sensuality and lustful passions which defamed the best years of Mahomet's life. I

who in his mountain cave at Mecca had been out of the body, oft receiving angelic messages, became the bond slave of rampant debauchery and unbridled filthy lust. Great Father! what a fall! what a saddening submission to the lowest passions! What a crushing of spirit by vile bodily lust! Alas, alas! what direful sway does unbridled lust exercise among men! How does it transform them from children of God into likenesses of the lower animals! How does it blight with withering curse all that is noble and pure and spiritual! How does it defile and pollute the spirit, quench its aspirations, drag down its soaring thoughts, and consign it to the society of the base, the debauched, the animal, the vile, for which it has qualified itself! Mahomet the holy, the pure, the sublime, became under this thrice-cursed temptation Mahomet the brutal sensualist, the debauched slave of unbridled lusts, the vile recipient of the basest and meanest thoughts. From that time he was forsaken. The spirits sent by God departed from him. They could have no commerce with the savage sensualist, the brutal warrior. They left him to the dominion of the tempter, and to the power of Ishmael. We mourn as we sketch for your warning one of the greatest falls that cast sorrow on an angel mind. We shudder as we think what might have been, aye, what was for a brief moment, and recall what was the final consummation. Success ruined him as it has many another. He fell into unimagined depths! never all bad, ever with gleams of inspiration, but alas! in vain. Each ray as it fell did but show more clearly the polluted heart on which it fell, and soon the cloud gathered again, and Ishmael reasserted his sway. Bloodthirsty massacre and unbridled lust consumed his days, but the adversaries succeeded in introducing into the Koran a mass of untruth from which it is very hard to separate the true and pure revelation of earlier and brighter days. This we have no power to do. We can but point to you the truth which was revealed to Mahomet, and show you how it coincides with our teaching. When we come to estimate the character of the religion which bears the name of Mahommed, we must withdraw much of the admiration which we bestowed on the early revelation which he received. The baleful influence of Ishmael is shed over all, and even the pure truths are obscured by the errors which surrounded them.

The great central idea of Islamism is Monotheism. In this respect it was a protest against and reaction from the polytheism which surrounded Mahammed. The early teachers, Adam and Noah, Moses and Jesus, were recognised in the pure revelations of Mahomet as prophets of God—the one true God. This was truth, even as we have proclaimed it to you. When, falling away from this, Mahomet depicted the Supreme as an Infinite Despot, an Inflexible Autocrat, who created some souls for Heaven and some equally for hell, he promulgated a blasphemous fable. When he taught that God was one, he did well. When he taught, further, that He was a mere despot, cruel, cold, inflexible, pitiless, he borrowed somewhat of his own character with which to habilitate his God.

Mahomet never recognised the true brotherhood of humanity which we proclaim to you. Else would he not have insisted on the duty of enforcing belief by the sword, nor would he have sanctioned the hideous barbarities of slaughter which disgrace his name. All true believers were for ever separated from the unbelievers, and any cruelty from the former to the latter was held to be justified. This belongs to the Ishmaelistic influence, as does the idea of Omnipotence divorced from love which he calls God.

The true faith as to angelic and spirit guidance belongs to the early period, and though it has been debased it has suffered less than other truths. Mahomet could never throw over that part of his creed. But when this has been said, all, alas! that is good has been told. The cruelty

that disgraces the Mahommedan creed is traceable to its founder. The notions which have debased women into the slaves of men's lust are due to the same. The condition of women in Turkey now is but the outcome of Mahomet's acts and belief.

They are mere toys, puppets, slaves without soul even, save when they have purchased immortality by subservience. They are hideously treated, and their wrongs cry to Heaven against their lords. Of the same nature is the idea of Heaven which Mahomet framed. When he had to depict the joys reserved for the blessed in the Paradise of God, this gross sensualist could devise no greater than the ceaseless enjoyment of unbridled passion in the society of forty houris. So far had his bodily passions crushed out his soul's aspirations. A vast harem, pandering through eternity to quenchless lust. This was Mahomet's idea of the dwelling-place of his God.

You will understand from this how foul to spirit eye is the teaching of this arch-sensualist, you will see how we mourn over his direful fall. To you and to all who are chosen, as all in some sort are, for God's work, he stands forth a bitter evidence of pollution by yielding to bodily lusts, of measureless fall from a pinnacle of glory to a profound abyss of woe.

### "THE LIGHT OF EGYPT."\*

This showy book is an English edition of an anonymous work recently published at Chicago. It is dedicated to the "Budding Spirituality of the Occident and the Rising Genius of the Western Race," and professes to represent a restoration of the true Hermetic philosophy of ancient Egypt and Chaldea, as recovered through "twenty years' personal intercourse with the exalted minds of those who constitute the Brethren of Light." It consists of two parts, the first of which treats of the Soul, and the second of the Stars; and its chief purpose is to counteract what it calls the "strenuous efforts now being systematically put forth to poison the budding Spirituality of the Western mind, and fasten upon its mediumistic mentality the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the Sacerdotalisms of the decaying Orient."

Strange to say, while laying great stress upon the source claimed for his information, the writer refrains from giving an account of that source such as would enable the reader to form an estimate of its value, and thus leaves it an open question whether the "exalted minds" of his teachers appertain to personages terrestrial or celestial. It is true that, by claiming the spiritualistic experiences of "Ghostland" (a work for which he has great partiality) as exactly corresponding to his own (p. 58), he seems to imply the latter; but the terms used to describe the "Inversive Brethren," as he styles the rivals and opponents of the "Brethren of Light," point rather to the former. For, in denouncing them as "magical hierophants" and "unworthy the name of adepts," he seems to indicate both sides alike as belonging to the terrestrial, thereby giving it to be supposed that they are but antagonistic schools of occultists his enmity to one of which is due to the circumstance that he is himself a member of the other. The chapter on Adeptship, however, is presented as coming from "one who has actually passed through the various realms and states of spiritual existence necessary for the acquisition of the knowledge put forth, and is, therefore, the result of personal experience." But, be the source what it may, that which alone is of importance is the nature of the teaching, and it is by this, and not by the authority alleged for it, whether real or pretended, that we are bound to judge it. There are numerous pretenders to infallibility now-a-days on both sides of the dividing line between the spheres visible and invisible, and the

\* *The Light of Egypt, or the Science of the Soul and the Stars.* (London: George Redway.)



necessity for carefully "discerning the spirits" was never greater than at this juncture, when open conditions with the spiritual world are of common occurrence, and there is once more "war in Heaven" over the faith and practice of mankind.

The feeling which first of all strikes one on perusing this book—a feeling which grows with the reading of it—is one of surprise at the familiarity of its contents, and the frequency of the impression that, notwithstanding the exclusive and recondite source claimed for it, neither matter nor manner is new, but that we have read it already elsewhere. Especially does it remind us of *The Perfect Way*, and this no less by the identity than by the divergency of its teaching. For while numerous statements from that work are reproduced with but slender modification of language—as in the sections on adeptship and mediumship—the chief and avowed purpose of the book is to combat the doctrines of Re-incarnation and Karma which, in common with the Theosophists, *The Perfect Way* upholds. Not that any acknowledgment of such appropriation is made. On the contrary, the sole reference made to that work is for the purpose of correcting it. The alleged error is of significance as affording an indication of the character of this book. It endorses *The Perfect Way* so far as concerns the character of the astrals, but instead of recognising their power for evil as due to their being but emanations and reflects of man's own lower nature, as does *The Perfect Way*, it ascribes it to a certain "dark satellite, the magnetic energy of which is projected to the earth in a manner wholly inversive." This orb is declared to be the seat of the "active occult agents of that potent fraternity within the spiritual world which has its external expression and correspondence in the brotherhood known upon earth as the Black Magi or Inversive Brethren," who are no other than the Mahatmas, or Masters, of the Theosophists (pp. 55, 59, and 136.)

This "dark satellite," we are told, which has been confounded by the Theosophists with the moon, has been approaching the earth ever since the golden and silver ages, and only reached its perihelion, or nearest point, in the year 1881, since which it has been slowly but surely receding. This (which curiously enough was the year of the promulgation of *The Perfect Way*) was the time also when the "Inversive Brethren achieved the greatest apparent theological and metaphysical success in the re-launching forth throughout the world of the doctrines of Re-incarnation, Karma, and Disembodied Shells, as formulated and taught by the decaying priesthoods of the dreamy Orient. Viewed in its true light, this gigantic movement of the Inversive Brethren was aimed as a deathblow to the rapidly spreading Spiritualism of the Occident. Such a movement however, is doomed to ultimate failure, as there are certain absolute truths connected with Spiritualism . . . which can neither be suppressed by inversive magic, nor smothered by an oriental theory. They are too patent to the candid mind; and the reaction against the speculative mentality of the East, which is sure sooner or later to set in from the Western matter-of-fact mind, will tear the grim mask from these would-be brethren of the snow-clad Himalayas, and show to the world who are the denizens of the shadow, and who the children of light." (pp. 134-9.) After this it is somewhat perplexing to be informed (p. 134) that "what is occultly termed the dark satellite" is no other than "that magnetic sphere of the planet which exactly corresponds to the animal soul of man."

The limitations of this book, in respect at once of insight and of logic, find conspicuous illustration in its doctrine concerning souls. Souls, it asserts, are of two kinds, male and female, and the perfection of man is attained only by means of the blending into one individuality of two twin souls of opposite sex. These twin souls, we are told, "represent respectively love and wisdom, and are related to each other primarily

as brother and sister, and finally as man and wife. In the latter state their true meeting-place is the plane of embodied humanity, but during the present cycle very few of these spiritual unions take place. But whenever the two halves of the same Divine Ego do meet, love is the natural consequence"; spiritual love, that is, "which, being the outcome of their living relationship, should never be set aside nor crushed by any worldly considerations." Souls, it is further declared, are from the beginning either male or female, and can by no possibility take on a form opposite to their inherent qualities. (pp. 45-9.)

The division here predicated of the Divine Ego into two halves is explained as necessary on the ground that it cannot otherwise manifest on the physical plane. This Divine Ego is itself a unity, but it has a biune spirit, of which sex is the manifestation. Herein it may be conceded that the writer has stumbled upon a really Hermetic doctrine. But he fails to grasp and hold it. For, in denying to the derived monad the same duality that he allows to the original monad, he throws over the Hermetic doctrine of heredity expressed in the formula "As is God, so is all that comes forth from God; and every monad of the Divine substance possesses the potency of twain, as God is Twain in One"; and deprives of their proper duality the products of the Divine operation; so that instead of man's perfection being attained by unfoldment from within, it is attained by accretion from without! And, by way of clenching his argument, he perverts the "Divine marriage" of soul and spirit—designated in the Apocalypse the "Bride" and the "Lamb"—into a union between two twin souls! and this he does twice over. (pp. 43, 151.)

The writer reserves the full force of his denunciations for the doctrines of Karma and Re-incarnation, which are to him as irritating a red rag, as they are to certain Spiritualists on this side the Atlantic, subverting both his logic and his temper. For, while claiming to represent the ancient system of Egypt in its original purity, he falsifies every surviving record of that system by denying its fundamental tenet, and asserts the doctrine of a multiplicity of earth-lives to be but a fiction devised by a corrupt sacerdotalism, declaring that "Hermetic initiates assert most emphatically that both doctrines are nothing more than the theological dogmas of an interested sacerdotal system." (p. 90.) And as if by way of set-off to the statements of those who have claimed to recollect having lived on earth before, he in effect claims that he can recollect not having lived on earth before! (pp. 57-58.) He refrains, however, from specifying the "Hermetic Initiates" responsible for the above assertion.

Nevertheless he allows to every Ego a succession of lives upon different planets, and even gives a list of exceptions in which he admits that re-birth within the human organism may occur. (p. 62 note.)

Leaving Part II., which concerns itself with the "Science of the Stars," to be dealt with by another hand, we will briefly summarise the conclusion forced upon us by our examination of Part I. It is that, so far from the book representing an exposition of the philosophy of ancient Egypt or Chaldea, or being in any way what it professes to be, it is, in respect of whatever in it is good or true, an elaborate concoction from recent writings, chiefly Hermetic and Theosophic, and for the rest represents an unscrupulous attempt to arrest the progress of that growing union between the mystical systems of the East and the West which alone offers the blessed prospect of a reconciliation of the human race in the bond of a common faith and hope. To say this is not necessarily to bring a charge of imposture against any individual. The writer himself may well be but a victim of the too common practice of holding intercourse with spirits without being able rightly to discern the character either of themselves or of their doctrine.

E. M.

### MATERIALISATION EXTRAORDINARY.

The *New York Mercury* is responsible for the following. We give it under all reserve, desiring to put before our readers some account of what is said to occur elsewhere. The narrative is slightly condensed, but no material point is omitted. In view of the attention we have lately given to drawing-mediumship, the account is interesting:—

A new star has arisen above the Spiritualistic horizon in this city (New York). The name of the new light is Miss Maggie J. O'Neill, a good-looking young woman of about twenty-five years. Miss O'Neill has exhibited some remarkable phenomena, and among the claims put forward as to the genuineness of her mediumistic powers is the fact that she is not what could be called an educated woman, and not at all up in any of the "tricks of the trade," such as some old professional mediums have been caught at. Up to within four months ago she devoted her time to the work of a seamstress and had not perhaps even heard of Spiritualism.

For some years past she lived with cousins in East Fifty-second-street, and it was noticed that at times she behaved peculiarly, as if not in full possession of herself. But as these spells did not last more than a day or two at a time these peculiarities were attributed to various causes of a natural kind. But latterly these strange indications became more frequent and the term of duration longer. Some four months ago she had one of those "attacks" as they were called, which lasted four days. During this time she neither ate, drank, nor slept, and her cousins felt forced to the belief that the young woman had become insane. Among the persons for whom Miss O'Neill worked as seamstress was Mrs. S. C. Kelly, of No. 990, Sixth-avenue, a believer in Spiritualism. While the relatives were arranging to have Miss O'Neill removed to an asylum Mrs. Kelly called and had a conversation with her, with the result that Mrs. Kelly believed the young woman was under a powerful spirit control. A number of prominent Spiritualists were consulted and Miss O'Neill was taken to the residence of Mr. Henry J. Newton. A number of celebrated mediums in this city, Boston, and other places were invited and a consultation held as to what course should be taken for the development of the Spiritualistic neophyte. Mrs. Brigham advised private sittings with a few people of strong magnetic powers. These sittings were to be conducted quietly, the new medium not to be interrupted or questioned. The relatives, who are devout practical Catholics, would not hear of this, and said if such a course should be adopted Miss O'Neill would have to leave their house. Even legal proceedings were threatened, but, owing to persuasion, were not instituted. Miss O'Neill went to Mrs. Kelly's, where she has remained, giving sittings twice a week.

#### SPEAKING WITH TONGUES.

On the first evening Miss O'Neill was "under control" before the chairs in the circle were arranged, and to the surprise of all she began to talk fluently in several foreign languages. The girl had only an ordinary English education such as was obtainable at the public schools of Providence, and had no knowledge whatever of any foreign language. While those present could not understand what she said, they could easily tell from the intonation, the countenance of the speaker, the gestures and the smooth flow of words, that she was speaking in some regular language. She also delivered what seemed to be a poem with fine elocutionary effect and great earnestness. On the next evening several linguists were present by invitation, and two or three of the languages in which she spoke were recognised. She freely conversed with those understanding the language used. In one of her talks Dr. Cottinski, a Spanish scholar, recognised the old Castilian dialect and conversed with her in it. She said she was then under the control of a Castilian lady who had passed away from life 300 years ago. This control related some historic events that had occurred during her life on earth, and Dr. Cottinski declared her statements to be correct according to Spanish history. The medium then passed under the control of some spirit who evidently had been a great orator. She assumed the oratorical attitude and gestures and emphasised her sentences in a very impressive manner. In natural life Miss O'Neill is quiet and even awkward, but on these occasions she would become commanding and exceedingly graceful in her attitude and gestures. After this the circle was attended by numbers of the most scientific investigators into spirit manifestations, who in their impatience plied the medium with all sorts

of questions. This evidently had an injurious effect retarding to her development. It was observed that she would develop faster if left to herself, and the private sittings were returned to. Dr. Sykes, who has attended all the sittings and who takes a deep interest in this remarkable new medium, says that from his observation she has at least twelve controls.

#### SPIRIT-DRAWING.

Some two months ago the medium, in her trances, began to talk about a picture that she would paint, and asked that a plaque or "stretcher" be prepared. Mr. Demming, a piano-maker, who is one of those assisting in the development of Miss O'Neill, undertook to make the frame and prepare the canvas for the painting. This was done under the direction of the controls, as far as their instructions could be interpreted. A remarkable part of this business was that although they put five coats of albumen on the paper the surface was perfectly smooth, and did not show a swell. It took five nights to do this, and the sponge with which it was done would not be allowed to be washed, and still it was perfectly soft and clean at the end. From indications previously given the picture was to be painted last Thursday evening. A large gathering of prominent Spiritualists were in Mrs. Kelly's parlours at eight o'clock in anticipation of the carrying out of this artistic work. Dr. Sykes exhibited the "stretcher" on which the painting was to be done. It was oval-shaped, and in size was six feet by four. About nine o'clock the medium emerged from the side room, and, apparently under control, motioned to Mr. Demming to bring some articles into the room. Then the large oval frame was carried in and placed on an easel. A box of water-colours was opened, and a brush and couple of saucers of water placed on a stand. The doors from the hall and the front parlour were open, and every person could look in. The medium stood in front of the canvas apparently entranced for over ten minutes. At times she would wave her arms and make passes over the plaque in a very rapid and graceful manner. She looked as if she were asleep or in a trance, the eyes being devoid of natural light or expression. Then she stood over the box of paints, and would make sudden passes and gestures with her hands as if directed by some mastering control. This lasted over fifteen minutes, and then she by a sudden impulse or inspiration lifted a piece of paint and placed it beside the box. As if by another inspiration she seized the brush, and the work of painting on the big white surface began. The strokes were very rapid and the motions of her hand and arm beyond her control. She held the brush between her fingers, and the hand went with a rapidity which no natural impulse or direction could keep up. But a great deal of time was lost in long pauses, during which the medium stood apparently entranced and waiting for another inspirational start. She seemed to be totally oblivious of the presence of any person, and it was only when running the brush at a tremendous pace over the "stretcher" that anything like natural intelligence could be seen in the eye. Every time she renewed the paint supply on the brush she returned to the canvas with flourishes of her arms and hands, and wherever the brush happened to strike she resumed her work. There certainly was no application of human talent or training in the work. It all seemed to be the wildest chance, and when, after a couple of hours' work, tropical scenes, faces, birds, &c., began to show themselves on the big canvas in striking distinctiveness there was ground for wonder how it could have happened, judging the matter on the basis of human intelligence, and certainly the most sceptical would be puzzled to account for it. Nor did it seem possible that any young woman of merely ordinary strength could have kept her arm going at such a rate for five consecutive hours without some aid from unseen power. If she did it of her own volition and her own merely human strength, she must be a young woman of wonderful physical endurance. The picture will be filled out in detail and completed to-morrow evening. At two o'clock a.m., when the spirits cried a halt and she came out of her trance, she said she had no knowledge of time or of anything around her. She was very much exhausted.

HAD not our philosophers and doctors always played on the fiddle of pride, but on the musical instrument of the Prophets and Apostles, there would have been far another knowledge and philosophy in the world.—BOEHME'S *Aurora*.

"THE RIGHT SORT OF CHARACTER.—A man should be solid and firm all through. Let us see that a man is not shaken to pieces by temptation; let us see that his faculties are so annealed and fortified that they will bear the test of trial. It is this sort of character that tells upon the world, and which has the most powerful direct and indirect influence upon man, woman, and child."—H. R. HAWES.



## FORM-MANIFESTATION.

We extract from the *Religio-Philosophical Journal* the subjoined account of a series of séances which we give without any opinion, in deference to the request from some of our readers for "facts." Our contemporary is so careful that the facts are probably to be relied on. But they are, none the less, a little staggering, to say the least :—

Knowing you to be interested in the subject of phenomenal evidence of occult power, I would call your attention to a series of séances held in this city to determine the variety of form-manifestations under the best conditions for their legitimate production.

Probably no more absolute proof of the power of spirit to produce form from the elements was ever witnessed than that given at a trial séance held in Kansas City, July 9th. The circumstances leading to this séance were of a nature that belonged to the department of science and were startling as well as conclusive. A gentleman who has been engaged in scientific pursuits for nearly twenty years, the author of some of the most advanced publications in the field of chemistry in its relations to life, and an English scholar and Egyptologist, were the only persons present except the medium, a young man by the name of W. W. Aber, formerly of Topeka, Kansas. There had been a series of séances held for several evenings previously in a room belonging to a teacher of Esoteric science, where Mr. Aber had removed his cabinet by the request of the parties interested in observing the phenomena. The cabinet was a simple black walnut frame made of strips of wood covered with black walnut and so placed that no one could approach it without observation by the sitters.

Under these conditions a series of forms appeared that claimed to belong to the scientific and historical world, giving names that corresponded with the claims and costumes of the ages in which they lived. Among these apparitions were some of the leading chemists of the past generation, of whom we mention as worthy of note, Professors Hare, of Philadelphia, and Faraday and Sir Humphrey Davy of England. With these came forms purporting to represent spirits from Hindoostan, Chaldea, Persia, Greece, Rome, and Egypt. Among the latter were some of the historical rulers of Egypt, such as Rameses II., Seti, Pinotem, and the great magician, Hermes Trismegistus.

The most striking feature of these séances was the transformation of the faces without withdrawal from the aperture, changing from callow youth to mature old age, with white beards and silvery hair, and often in a twinkling reversing the process.

Although only the face and bust are generally shown, the features were so different from the medium's face as to preclude the possibility of this being the transfiguration phase of mediumship. Many of these faces were twice the size of the medium's and evidently belonged to a race of people of gigantic stature, as history depicts some of the ancient races to have been. Rameses II. was notably of this type, and his resemblance to the faces cut in the rock at Abou Simbel in Egypt, and upon other statues, was so marked that he could be, and was, recognised at once by those familiar with the subject.

One peculiarity of these séances was especially worthy of notice. By direction of the controlling power, pictures of two Hindoo sages, Buddha Sakya Muni and Ranyu Hilyod, the great Brahma, were placed each side of the doorway of the cabinet, and both of these persons were frequent as well as welcome visitors.

There was no exclusion of any spirit, but for once the Hindoo element had the ascendancy, although these representatives of it were quite different in their interpretation of the old doctrines from the teachers of the Theosophical schools of this age. They avowed themselves to be evolutionists in all departments of life, and explained many things that place the subject of Reincarnation and planetary life upon an entirely different basis of consideration. One evening the circle was startled to see five new forms appropriately costumed, purporting to be Josephus (the Jewish historian), Pontius Pilate, Annas, Caiaphas and Herod. In answers to direct questions they by voice and gesture emphatically declared that history was wrong in imputing to them any connection with the story of the condemnation and death of Jesus. Pilate presented the aspect of a large, thickset man, with rather a square face, a type of a soldier of the General Grant order, but not essentially cruel, although sternly obedient to the civil and military power of Rome. He seemed to resent the im-

tation that any Roman governor would have been guilty of condemning an innocent man to death as an insurrectionist against Rome, especially as no claim was preferred that Jesus ever had a soldier under his command or had tried to incite a revolt against the Imperial power of Rome. Annas and Caiaphas appeared in their priestly robes and Herod in the court costume of that period. I mention this episode as one of the peculiarities of several equally striking appearances.

The séances were generally different each night, and continued surprises awaited the circle as the sitters noted the changes and the different forms. In order to determine the absolute power of the intelligences behind these manifestations to produce form and clothing, in the last séance the medium was stripped entirely naked and a dark grey army blanket was wrapped around him when he was placed in the cabinet. In this condition some of the same forms in their appropriate costumes came with some additional forms in the order as follows: Buddha, King Seti of ancient Egypt, Napoleon Bonaparte of France, Pharaoh Rameses II., Pontius Pilate of Rome, Emperor Julian (called the Apostate) of Constantinople, Emperor Augustus Caesar of Rome, the poet Cicero of Tusculum, General Grant of the United States, and King Henry VIII. of England. Some of these called especial attention to the difference in the costumes and colours of their garments.

This series of circles seems to conclusively prove not only that Mr. Aber can be used to give proof of the power of spirit over form, but to open a way for the more perfect study of the occult forces from the standpoint of science, and it would be a great misfortune to the scientific world should he be diverted from the especial work for which he is so well fitted and in which he can be so ably utilised. His regular controls are a Dr. Reed, who acts as the chemist, and Samuel Smith, a German assistant, whose test-giving powers are positive and often very satisfactory. The séances for personal friends are equally good in their way, and it was no uncommon occurrence for relatives and friends of the sitters to come after the scientific part of the séance was accomplished. Still the chief interest was centred in the marvellous manifestations of form and mentality that belonged to the historic ages of the world.

Kansas City, Mo., July 10th, 1889.

## THE PARIS CONGRESS.

One of our oldest, most experienced, and most valuable workers in English Spiritualism has gone to Paris to represent the London Spiritualist Alliance at the Congress of Spiritualists and Spiritualists now sitting in that city. Mr. Thomas Everitt, member of the Council of the Alliance and delegate from it to the Congress, is accompanied by Mrs. Everitt, one of the best private mediums we possess. Mrs. Everitt has during many years generously placed her services at the disposal of inquirers, and has made English Spiritualists very largely her debtors. Mr. and Mrs. Everitt have had experiences in their home circle that make them very suitable representatives of English Spiritualism.

## MAGNETIC HEALING.

Mr. Hawkins (195, Euston-road) asks us to insert a testimony to his healing powers from Mr. J. H. Brookes 25, Silchester-road, Notting Hill, W.). A young lady, a relative of his, was suffering from partial paralysis of the limbs, combined with mental weakness. She had lost the use of the left arm and hand. She had tried all available medical treatment, but without benefit. She was a stranger to Spiritualism, but was induced to consult Mr. Hawkins, with the happiest results. She is now as well as ever she was.

This is the testimony, and it is entitled to full consideration. We do not desire in any way to detract from its value when we add that a medical certificate stating exactly the ailment under which she suffered, the length of time during which she had suffered, the exact time of Mr. Hawkins' treatment, at the time that has elapsed without any return of the ailment, would make the evidence more valuable. Nervous ailments are often alleviated, but unfortunately only temporarily in many cases. Still, any alleviation is a blessing, and we know that even if a cure is not made, pain is largely soothed by magnetic treatment.

"Do not wait for extraordinary opportunities for good actions, but make use of common situations. A long continuous walk is better than a short flight."—GOETHE.

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

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

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

SATURDAY, SEPTEMBER 14th, 1889.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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

#### THE DAILY TELEGRAPH AND OTHER PAPERS ON THE SPIRIT WORLD AND OTHER MATTERS.

In search of a sensation in the silly season it occurred to our enterprising contemporary to publish the other day an article on Professor Sidgwick's census of hallucinations. For the benefit of such of our readers as may not be acquainted with the terminology of the Society for Psychical Research we may explain that the term hallucination is intended to cover all evidence of the existence of a world of spirit as conveyed to mortals through their senses. If we see or hear anything not material, i.e., not probably existent on the plane of matter, that is an hallucination. We do not pause to criticise this use of a somewhat familiar word. We only point out that in the use of the term by the Society for Psychical Research a man may be hallucinated without being deceived, mistaken, misled, or in any way made the sport of fancy. That the hallucination may be real we may assume by the fact that it is thought worth while to take a census of the hallucinated.

It would be breaking a butterfly on the wheel to take seriously the flippant article of the writer in the *Telegraph*. He set out to be funny, and he fairly succeeded. There is a class of mind that seems always to find a joke in a ghost. We do not ourselves think ghosts funny as a class, though some that we have met have been amusing. But then we approach the subject from a different point of view. It does not seem to us at all funny that evidence of perpetuated existence after physical death should be given in about the only way that is conceivable. This is not the age of faith; and after all, may we not claim that assent is inferior to belief, and belief less assured than knowledge? If men have ceased to accept as a matter of faith that which they are told, it is not to us matter for merriment that they should study the evidence which will supplement and support their fading faith in a hereafter.

The sceptic of to-day is a very different being from the sceptic of the past. The cynical sneer which the old sceptic thought most appropriate in dealing with what concerned him most intimately is another and very different thing from the cautious, calm, and deliberate spirit of inquiry, the balancing of evidence and the appraising of fact, which characterises the man who to-day questions the beliefs of

his fathers. He is no inconoclast, he does not seek to destroy, rather he *desires* to believe in a future life and in his own share in it. To that end he seeks for such evidence as he would ask for in a matter of much less importance.

The Spiritualist of to-day, and not his predecessor of a rapidly dying type, seems to us to hold the balance most fairly. We do not personally care for these statistics that seem to some so valuable. We do not, therefore, deny their value, though we have our own opinion as to the likelihood of their being drawn from a sufficiently large area to render them conclusive. We are equally removed from sympathy with the exclusive methods of investigation favoured by the Society for Psychical Research and the easy credulity which has been said to characterise the average Spiritualist. For ourselves, we do not believe that allegation. The Spiritualist is human, and, therefore, variable. But from his knowledge and by the practice he has had in looking at and observing phenomena that are strange and perplexing to one who is unfamiliar with them, he is indefinitely more trustworthy as a witness than the ordinary person. We write with due consideration when we advance this opinion. There is plenty of nonsense talked about Spiritualism; but we believe that the nonsense talked by our opponents is in a very large proportion to that which even the most garrulous enthusiast ever talked on our side.

Nor can we think that our friends the Theosophists have any advantage over us in the interpretation of facts. Let us pause a moment to say that no fact (so-called) is of any value to anybody till it is translated into terms of his experience, i.e., until he interprets it for himself, or accepts as reasonable the interpretation of someone else. It seems to us so important to realise this that we insist upon it with more force than we usually are disposed to use in the ordinary expression of opinion. For long years progress in our knowledge has been stopped because Spiritualists have refused to recognise the fact that they were not the first people who had become acquainted with the existence of a spirit world and its impact on this world of matter. Yet further, they have obstinately refused to sift and try in the light of other experience their own theories. Worse still, they have closed their eyes to certain inconvenient facts that militated against those theories.

It has been in the hope that we might break down this practice, which is surely deplorable, that we have given space to the discussion of certain theories held by Theosophists. This journal, of course, is Spiritualist pure and simple, but it has seemed to us wise and well to bring our Spiritualism into contact with other forms of belief entertained by those who are more or less closely associated with us in our investigations. We are not sorry to have done so, if only that the minds of some Spiritualists seem to have been stirred by our course of action. It is very important that our minds should be stirred, for stagnation is the worst of states. Perhaps it is not less important that we should not regard ourselves as exclusive monopolists in the matter of knowledge. We see no reason to regret that we have lent a listening ear to those who wished to speak to us. And when all has been said, we are not much wiser: certainly we are not influenced to abandon any of our beliefs, or to accept those which our friends regard as proven.

There are, no doubt, problems of our own being that we may hope for light upon, especially from the study of hypnotism. And we are disposed to think also that our consciousness, i.e., our waking consciousness, opens out a large field for inquiry. It will be obvious how closely such a subject is connected with all the abnormal states which go to make up what we call mediumship.

In this connection we may commend the following letter addressed to the *Daily Telegraph* by Mr. Myers:—

SIR,—Now that psychology is yearly becoming more and more of an experimental science—is finding more and more adits and accesses to the hidden workings of mind and brain—it



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is evident that this most singular phenomenon of the projection in space of apparent images which have no material counterpart needs thorough and methodical study. Whatever apparitions may mean or may be, we must no longer dismiss the subject with a few traditional anecdotes or facile reflections. As you justly imply, it is to the late Mr. Gurney that the first systematic effort at collecting wide information was due; and one result of his census was to show that isolated hallucinations not unfrequently occur to persons whose soundness of mind and body can be impugned on no other ground—who are, in fact, quite rational and healthy members of the community. There is nothing to be ashamed of in seeing a so-called ghost, and pills will not “cure” it any more than they will an earthquake. But what these sounds and figures are, what relation they bear to age, sex, nationality, and especially to the type of mental imagery, visual or auditory, as the case may be, on which Mr. Galton has laid such stress—all these are problems which abundant facts, and facts alone, can solve. And at the International Congress of Experimental Psychology, recently held in Paris under the headship of Professors Charcot, Ribot, Richet, &c.—by no means a “mystical” group—a section was devoted to the statistical study of hallucinations, and it was agreed that Professor Sidgwick in England, Professor William James in America, with other *savants* in other countries, should be asked to continue the census already begun in England, France, and the United States, and to report to the next meeting of the Congress in London, in 1892.

It is no doubt the case that, besides such results as all psychologists will unite in valuing, there are other facts of deeper but more contested significance on which this inquiry may be expected to throw light. One of the most remarkable results of Mr. Gurney's statistical inquiry (the only one which has yet been made) was to show a frequent coincidence between a man's death and the appearance of a figure resembling him in some other place, and to persons not aware of the death. As the present statistics stand, this coincidence is far beyond the limits of mere chance. But it may be said that these statistics are not sufficient, and that further inquiry will put a different face on the matter. At any rate, we who believe that there is a real connection of some unknown kind between the death and the apparition are at any rate acting straightforwardly when we invite, from all sorts and conditions of men, testimony which may disprove our thesis as easily as confirm it. Whatever the facts may be, they will now be so set forth that the public may form a judgment on the matter with something better to guide them than what you justly call “vulgar supernaturalism” on the one side, and contemptuous indifference on the other. Those who will act on the printed instructions which Professor Sidgwick, Cambridge, will supply may feel that they are helping in a definite and practical piece of work, helping to add two penn'orth of bread to the intolerable deal of sack in which these topics are generally drowned. This task, as will have been seen, is not exclusively undertaken by our Society for Psychical Research. But, as you have mentioned that body, let me say once more—what every volume of our *Proceedings* proves—that we aim simply at the diligent discovery and dispassionate presentation of actual facts; and that, whatever may be thought of our more ambitious achievements, we have at least done useful work in the detection and exposure of various forms of fraud and error.—I am, sir, your obedient servant,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.  
September 3rd, 1889.

There have been other letters, one of which we may quote:—

SIR,—In the course of your amusing article on the methods of that enterprising body, the “Society for Psychical Research,” I note a strong condemnation of the now undeniably reviving belief in “ghosts.” Alluding to the historical phase of the question, you remark, “It is mere waste of time to listen to anyone who desires to reintroduce the geocentric theory which existed before the time of Copernicus. In much the same fashion the public mind has been slowly educated to disbelieve in wraiths and spirits and ghostly apparitions. The cumulative evidence of science in the mouth of its most trusted representatives is clean against the views of the Psychical Society.” In the first place, it is worthy of note that the belief in wraiths and other phantasms of that ilk forms no present part of the official creed of the society referred to. The authorities of this body admit—and it is hard to understand how, on

the evidence before them, they could do otherwise—the reality of certain phenomena popularly described as ghostly. Such, for instance, are the numberless authentic cases of “phantasms of the living,” of thought transference without physical contact, and so-called “telepathy.” Hitherto, however, they have been proof against the blandishments of the Spiritualists who, through the medium of their organs, are continually appealing to the gallant body of psychic researchers to “come over and help them”—always without avail. Messrs. Myers, Sidgwick, and Hodgson are at present quite content to explain each and every manifestation of an abnormal nature by resort to the humdrum and unromantic theory of “etheric vibrations,” and so forth.

I should like to point out that science cannot in the nature of things be possessed of a store of “cumulative evidence” wherewith to demolish the notion that ghosts do occasionally revisit the glimpses of the moon, or, for the matter of that, the séance room. To prove a negative is proverbially a difficult task, and in this case the substantiation of any single instance of genuine “spirit manifestation” suffices to place the sceptic *hors de combat*. And can it be denied that this evidence is forthcoming? You appeal to the Cæsar of Science. But after all, this august authority speaks with uncertain voice, realising with Arago that outside the region of pure mathematics it is impracticable to define the limits of the possible. Moreover, we have the testimony of some of the most eminent scientists of the day in favour of the most extreme doctrines of Spiritualism. It is enough to cite the honoured names of Mr. W. Crookes, F.R.S., of Dr. Alfred Wallace, the celebrated naturalist (who, until confronted with the conclusive facts of the séance room, was wedded to a pure materialism), to say nothing of the long available list, comprising those of numerous *savants* of renown both in this country and the Continent and the United States, the opinions of whom on the *vexata questio* are duly cited in the weekly columns of the chief Spiritualistic journals of this country. Surely in the face of this testimony it must be conceded that a *prima facie* case for due investigation has been made out.—Yours, &c.,

Kensington, September 4th, 1889.

SEER.

For the rest “Logic” tells the readers of the *Telegraph* that “the evidence of one person who has seen a ghost or heard a spirit voice—if such things there be—is of more weight than that of ten thousand who have not.” It is; but what a melancholy reflection is it that any class of men should need to be told that! The fact is that those critics who dispense in this airy way with the evidence for the reality of the phenomena of Spiritualism are pretty exhaustively classified as those who have not read it, and those whom prejudice blinds to its value.

What we Spiritualists have to do, it seems to us, is to see to it that we hold our own faith without becoming hide-bound; that we translate our faith into action in our lives, and that we avoid, as a pest, that spiritual pride which is sure evidence of ignorance, and not less surely “goes before a fall.” When we come to reckon up what Spiritualism has taught us we can find enough surely to be thankful for. We can afford to spend some time over the store of gold to be sure that no base metal has got in, and we can resist any temptation that we may feel to spend our force in controversy with those who are not quite in harmony with our own opinions. If there is one thing more than another that is worth fighting for—and few things are—it is justice and freedom of thought. But one's faith in the desire of some organs of opinion for this justice sustains a rude shock sometimes. The *Daily News*, commenting on what we have been noticing, has the following, which we reprint in full without note or comment, other than to express our wonder that in the silly season any writer in a London daily paper could be so silly. The closing sentences are, we think, unique in stupidity and vulgarity:—

From an announcement made by Mr. Frederic Myers, honorary secretary to the Society of Psychical Research, it appears that this active and inquisitive body are now engaged in taking what they are pleased to call “a census of the hallucinations of sane persons.” The purpose, we are told, is to get

When and where?—ED. OF “LIGHT.”

from fifty thousand persons—with particulars if the reply is "Yes"—an answer to the following question: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living human being or inanimate object, or of hearing a voice—which impression, so far as you could discover, was not due to any external physical cause?" Professor Sidgwick is, we learn, ready to supply census forms and instruction on application; but, of course, the society does not propose to wait for fifty thousand haunted men to take the initiative. It will be interesting to learn the effect of this wholesale effort to probe the consciences of those who are suffering from the malady that so distressed poor Nicolai, the German bookseller. "Sane persons" is a polite and a soothing expression; but, after all, the question is very like asking whether the correspondent does not think that a private lunatic asylum would suit him for a while. There are hot-tempered, though perfectly "sane persons," with whom the immediate effect might possibly be a determination that the Hon. Secretary of the Society for Psychical Research should receive something more than "a vivid impression" of "being touched by a living being or inanimate object."

There is in the *St. James's Gazette* some prose cut up into lengths which is even more fatuous. It seems that the ordinary pressman is out of London with disastrous results to his paper. Men must rest, but when they are away there should be some supervision exercised over the under-study. In the *St. James's* the "Complete Spokesman" is apparently a freak of the office boy; and he ought to be stopped.

And, not to prolong our excursion into fatuity, there is what the *Pall Mall Gazette* calls:—

#### THE COMING FAD IN LONDON.

Hypnotism seems likely to be the coming fad or fashion, though certainly it will be one of a more scientific and justly interesting character than most of the subjects of recent popular interest. A Congress of European hypnotists was held the other week in Paris, and was eminently successful. A London correspondent has now received the prospectuses of two projected hypnotic societies, the one styling itself the "British" the other the "London Hypnotic Society." The circular of the latter is issued by Mr. Carl Hansen, of Copenhagen, who is well-known as a practical hypnotist of thirty-six years' standing, and who has founded schools and societies for the study of hypnotism in many continental and colonial towns. The rival project—the "British Hypnotic Society"—declares that its "primary purpose is to secure for the science of hypnotism the recognition it merits as, (1) a medical agency of transcendent importance, and (2) a moral force of unique significance," and it promises that "the ablest exponents of hypnotism will be engaged to lecture and experiment." Part, also, of the plan is to issue periodically an organ of the movement, and while diffusing knowledge of the subject, the society "will at the same time place a restraint on those who, possessing the mesmeric power, do not scruple to apply it to unlawful ends."

It would seem, therefore, that we occupy a fair share of public attention, unintelligent though it be in some cases.

#### MR. MORSE.

We learn that Mr., Mrs., and Miss Morse have duly arrived in Glasgow, where they remain until Tuesday next. Mr. Morse is desirous to do for his friends at home what he has so successfully done across the ocean. He is welcome back.

THE *New Review* has no article that specially concerns us this month. The Baroness Blaze de Bury's article on "Pitt and Talleyrand" is perhaps the most generally interesting, but Mr. William Archer on the "Dying Drama" is as readable and incisive in style as we expect that accomplished critic to be. Two editors—M. Sevasly of the *Hellas*, and M. Reinach of the *République Française*—and a member of the French Chamber of Deputies, together with Mr. Edward Clodd make up a distinguished list of contributors.

MANY of the learned who have thought much, and especially who have written much, have weakened and obscured their common perception, and, indeed, have destroyed it; and thus the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. Their common perception comes out of influx from Heaven, and falls into thought and down to sight, but thought separated from common perception falls into imagination arising out of sight and out of self-love.—SWEDENBORG.

#### SOME RECENT GLEANINGS.

The *Pall Mall Gazette* notices Sir Monier Williams' "ambitious book" on Buddhism:—\*

It is an attempt to present to us primitive Buddhism, to trace the process of deterioration, to account for its mythological developments, and to establish the superiority of Christianity. Was Buddha a reformer? Professor Williams says we must give up the idea. What he did was to found "universal monastic communism," to oppose priestcraft and ceremonialism, to preach tolerance and receptivity.

The same journal gives a short account of another book on Buddhism,† "expounding modern forms of mysticism and theistic heterodoxy from direct personal observation."

From the *Daily Telegraph*:—

One most important item of life's struggles seems to have been but lightly touched upon in this correspondence—that of the hereafter. The impenetrable mystery in which that future is involved is far beyond our finite powers to solve, but evidently, whether we wished it or not, we have been sent into this world for some special purpose, to test and prepare us for some other state of existence. The mainspring of the discontent, despondency, and unsettled state of mind of some classes is the prevailing tendency in society to scepticism and materialism, and for this "Darwinism" and the evolutionists have much to answer. These wild theories are simply the offspring of unbelief, with no other foundation for their support than the transitory changes brought about in some of our domestic animals by man—mere varieties, not species, which would again revert to their original natural condition. So far has this mental delusion been carried as to assert that man himself has been descended from an ape-like species. No true thinker who has made a study of creation can doubt the inimitable design and adaptation to ends so apparent throughout the universe.

The origin of life and of matter will exceed our faculties to explain. We can neither conceive a beginning nor an end. All is equally beyond our comprehension. All individuality seems lost in the mighty maze of so vast a scheme. Yet, whatever our misgivings, the having lived is something, and the sense of a well-spent life will be a consolation in our last moments, and, in my opinion, life is worth living.—Yours, COSMOPOLITE.

Our best regards to the traveller. (From the *Pall Mall Gazette*):—

Colonel Olcott, looking more venerable than ever, is back in London. He called upon me the other day, and announced his intention to deliver a lecture at South-place Chapel. This, I understand, is the beginning of a fresh campaign of Theosophy. Colonel Olcott, whose splendid beard is now of snowy white, is as devoted as ever to Madame Blavatsky, who continues her literary labours with almost preternatural activity at Ladbroke-grove. He is naturally much pleased at the accession of Mrs. Besant, who, by-the-bye, is to take the chair at his coming lecture.

What an escape!

Mrs. Mona Caird, who with Mrs. William Shairp has been undergoing the Sun Cure in the Tyrol, has had a narrow escape of sharing the fate of Mrs. Annie Besant. A brilliant and enthusiastic German doctor, who was also undergoing the treatment, concentrated upon the two English ladies the whole of his propagandist energies on behalf of the Secret Doctrine, and for nearly a month Mrs. Caird was instructed in the mysteries of Karma and Nirvana and all the other doctrines of missionary Buddhism. She escaped, however, wondering, and has gone to Athens, where the memories of Hellenism will act as a prophylactic to the austerer doctrines of the Asiatic philosophy.

The Editor of the *Medium* does not read "LIGHT." That may account for things. But whether he reads or does not read what we print, he has no right to say that he has been "grossly calumniated" in our columns. It does not matter, but it is not true.

\* *Buddhism in its Connection with Brahmanism and Hinduism, and in its Contrast with Christianity.* (London: Murray.)

† *Indian Life, Religious and Social.* By Professor J. C. OMAN. (London: Fisher Unwin.)



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Professor J. C. OMAS.

The *Rock on Demonology and Witchcraft*, by Robert Brown (J. F. Shaw and Co.), is most amusing. It does not matter "whether the power is pretended" (i.e., the psychic power). That is a detail. "The guilt is increased manifold," however, if it be real: so that it does matter after all. We cannot afford space for the *Rock's* vapourings, but this choice specimen may raise a passing smile:—

Any such attempt (at communion with the spirit-world) is grounded on a sinful mistrust of the Providence of God. It is a deliberate selling of the soul to Satan, a wilful repudiation of the direction and teaching of the Spirit of God, and a substitution for it of the guidance of Satan and his angels. It is not mere deception, but an impious attempt to overleap the barrier which the All-wise has placed between us and a futurity that He has lovingly hidden from us. Moreover, this nefarious practice presumes on the foreknowledge and veracity of spirits, of which there is no evidence. It is not likely that God reveals to them the secret mysteries of our existence; nor, if He does, is it probable that, should it suit their purpose to give a false account, they would speak the truth.

How is that, do our readers think, for combined modesty and knowledge? Poor *Rock*!

### MRS. E. L. WATSON ON SOME ASPECTS OF SPIRITUALISM.

We need not introduce Mrs. Watson to our readers. She is one of the most level-headed of those who write on Spiritualism in the United States. What she thinks is worth thinking about, and we give such portions of a recent letter of hers to the *Religio-Philosophical Journal* as our space permits:—

The frequent exposures of public mediums and the climax of fraud recently reached by Rowley, the telegrapher, have accentuated an assertion made by or through the writer several years ago, viz., "Men will get nearer to the spirit-world by the evolution of their own innate spiritual faculties rather than by the employment of physical agencies on the part of spirits. Mortals must become more sublimated, not spirits more materialised." Are not the "astrals" of the Theosophists simply the aura of spirits temporarily or permanently unfleshed? the old Spiritualistic idea in a new dress? The soul can so far insulate itself from its gross surroundings as to sense or perceive the otherwise unseen, unknown. And the only desirable mediumship, in my humble opinion, is that state in which the subject becomes truly "superior," i.e., personally *en rapport* with higher intelligences.

Are not the frauds and charlatans in Spiritualism doing a very necessary work after all, in disgusting us with the show side of our faith? Ignorant image worship is hardly worse than the late mania after materialising kings, queens, Arab sheiks and other "ancient spirits." Is it not time to inquire what our faith is really based upon? I am frank to say that were our demonstrated facts confined to the physical phases of mediumship I should consider the ship we sail in a very leaky craft. But on the contrary, our sustaining facts inhere in the very constitution of nature. The psychic side of life is continually vibrating to the touches of its ex-carnated kindred. The whole trend of religious experiences, from the earliest dawn of history to the present day, is in favour of the foundation facts of all religions—immortality and inter-communion between the living and the so-called dead. R. Heber Newton and M. J. Savage, each in a frank and masterly manner, have emphasised the above statement. These men, standing on the highest watch-tower of a liberal conservatism, have discovered that ever re-affirming, irresistible nature is pouring a mighty tide of living, vital truth against the creed-walled fortresses of the old theology, making a wide breach at the very garden of Eden, demolishing original sin, drowning total depravity, quenching hell, and humanising Jesus; in short, the theory of evolution, supported by ever-accumulating facts, is revolutionising the religions of the world, and, thank God, there are men in high places too wise, too much in love with truth and humanity, to shut their eyes and withhold the blessed light from those who look to them for hope and comfort.

There is far too much gross materialism among professed Spiritualists; a determination to wrench from the spirits a definite description of their country and habits in minutest details—a perfectly preposterous proposition; but so persist-

ently persevered in that we have, as a result, volumes of romantic rubbish, in which the Spirit-world is represented simply as earth on a holiday, everybody clad like kings and queens at their coronation!

It is to be hoped that we shall soon see the last of this evanescent Spiritism, to give place to a rational conception of life in its entirety—content to develop the possibilities for beauty and joy in this world, realising that each epoch in the soul's ever unfolding power is perfect of its kind, and that, even as the human embryo could not be made to comprehend what awaits it in the wider sphere for which it is unconsciously preparing, neither can we accurately conceive of the state of being into which death is the open door.

We have little reason to suppose that the purest clairvoyant vision is an actual seeing of disembodied spirits and their environments as they really exist. All we can aver with any degree of certainty is that our so-called dead are still conscious intelligences, with power to impinge their thoughts, pictures of their former selves and symbolical representations of their present existence, upon our atmosphere. The forces they employ, the laws controlling our intercourse with, and cognition of, them are almost unknown to us. What is there in the realm of feeling which can fairly illustrate the marvels of light and sound, colour and music, to one born blind and deaf? No doubt the race, through evolutionary processes, is gradually unfolding powers of psychic perception hitherto confined to a few. Just as music and painting, or the power to conceive of and recreate beauty and harmony, is fast becoming universal; so the higher spiritual faculties are operative to a vastly greater degree than even a hundred years ago. To this fact do we owe the multiplication of "the gifts of the spirit" rather than to an advance of intelligence and power on the part of the angel world.

We are being prepared for closer contact with the higher life, and our heavenly prerogatives will increase in a direct ratio with our spiritual development. Nor shall we ever know what we are capable of being and enjoying until we practically acknowledge our mutual inter-dependence as men and women, and elevate the entire standard of human living. History clearly demonstrates a close connection between physical and psychical advancement. The way to Heaven is not paved with the skulls of slaves, but with the deeds of free, well-born, well-fed, hopeful-hearted men and women!

Spiritualism is a natural, scientific religion. It reveals life as a divine unit. As in the sidereal universe there is no up nor down, no high or low, except relatively speaking,—so the true prophet of the new religion sees that body and soul, matter and spirit, are equally necessary, equally pure and divine. Away with the false doctrine that only some distant Heaven is worth working for, and that angelhood and happiness are possible only after death! The religion of nature is shrined in every aspiring soul, in lowliest life as truly as among the stars!

God is in the infinitesimal, else is He not infinite! We need not travel far to see the working of His miracles. They crowd every corner of illimitable space. Nor do spirits—our veiled dead—smother back into mortality to make their changeless affection known. They wait for our life windows to open; they touch the hidden springs of our spiritual being; they breathe across the closed portals of the inner soul, and lo! we are with them; we lean outward, upward into their atmosphere, and so our hearts are cleansed and comforted, and when in order to complete the round of being we sink back to our normal condition, we never fall quite to the old level—somewhat has been added to our soul stature for evermore.

### In Memoriam.

We regret to note the departure of Mr. E. L. Blanchard, the well-known dramatic author and critic. He was one of the few writers for the Press who in the early days of the revelation of Spiritualism in this country had the candour to investigate the subject, and the manliness to avow his conviction of its genuineness. On that account a word of respectful remembrance is due to him in this journal.

Past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed with the habitual preconceived ideas of their professors. "The crown of the innovator is a crown of thorns," says G. St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground.—*Secret Doctrine*.

## LETTERS TO THE EDITOR.

## Spiritual Development.

SIR,—One always reads the correspondence in "LIGHT" with great interest. From it one can gather, better, perhaps, than from any other source, the measure of progress in true spirituality among those to whom, whether they call themselves Theosophists, Spiritualists, or what not, this life is not the be-all and end-all of existence.

Now, sir, I submit with all humility that the evidence thus given is mainly in favour of an enlargement of view of the material universe rather than of a winning out of the "unconscious" a deeper knowledge of the spiritual. The expression I use, "with all humility," is no mere formal one, a "your obedient servant" formula without meaning, for I feel deeply that I am treading on delicate ground, and I have no wish to be classed with those people who "rush in where angels fear to tread."

It has always seemed to me that one evidence of advancement in knowledge is the failure of terms previously used to express the new facts of that knowledge. Even in cases where fundamental notions do not vary, the widening out of knowledge demands change in the form of expression. The symbolisation used in music will occur to all, but that used in modern chemistry is equally suggestive.

If this be an imperious necessity when the fundamental notions of time and space are not in question, when the arrangements of things are still in accordance with those fundamental notions, how much more must be the necessity when the fundamental notions are themselves no longer the same?

It is true we are some distance now from what has been aptly termed the "Summer Land" period of Spiritualistic thought. The "glorious future" of everlasting peace, pleasant music, and nothing to do, has given place to a more reasonable way of looking at things. But are we all ready to accept such vouchsafings of spiritual knowledge as we get in the "Visions" of "M.A.(Oxon.);" in the light of symbolic instruction, given to us through our limited senses?

This question is almost impertinent when asked of some whose spiritual life has been so developed that they can truly say, that though in the world, they are not of it; but it is not so inopportune as it appears to be, when we find assertions as to the time between successive Re-incarnations gravely made by writers on the subject of successive earthly births. To recognise the element of time is surely to recognise something which is, whatever else it may be, not spiritual.

But we get also references to planetary life; such life may, probably does exist, and one may be re-incarnated in Jupiter, but this is all advanced materialism, not spiritualism in its true sense.

For myself it becomes a question whether without some further development of our faculties, though we may begin internally to dimly grasp the fringes of spiritual life, we can express to others what that grasping of the fringe means. When Paul speaks of a man caught up into Paradise, the man is said to have heard "unspeakable words, which it is not lawful for a man to utter." And so it surely must be—the intuition of the Spirit of God cannot be rendered into words, at least such words as are founded on our notions of time and space, which notions it is difficult to imagine as obtaining in "Paradise."

I submit this letter, I reiterate, with diffidence and deference, for I seek instruction.

π.

## Drawing Mediumship.

SIR,—It may be of interest to you to know the exact method by which the artist control does his work through me. He stands (I presume) by me as a master would. He acts upon my memory, bringing back a knowledge of technique I once had, but had forgotten. When it comes to the design, then he takes the matter (again like some earthly masters) into his own hands, and draws it through my now well-disciplined fingers. My knowledge of artistic method is revived and made use of. One thing I noticed after I have looked at a cast, or engraving, I seem to absorb a knowledge of form, or light, and of colour, or shade, that I had not before; so, by the eyes alone, I learn my business, and that knowledge seems picked out of me by the artist-control, and used.

Thinking of a remark made in a letter published in a recent number of "LIGHT," "that there is no Royal road to art through mediumship," I am coming to the conclusion, from my personal experience, that artists called "great" are spirit-trained, and

that the difference between a "great" master and a little one is, in most cases, to be referred to the difference in their respective powers and capacities for receiving the artistic instruction of their several spirit controls.

Needing instruction myself so much, it seems to me rather laughable that Madame de Steiger should want "enlightenment" from me: all that I can say about my own work is that I am being urged on to use my one talent for the Divine Master, and that I have resolved to do, and am doing, my best. No longer little pencil heads, but large studies (with four exceptions) of a symbolic character. The designs are not mine, but my control's, who uses whatever knowledge I have in carrying out his design.

Three of the remaining studies are spirit portraits. One I recognise, another a stranger recognised, and the third I can form no opinion about, as it is called a portrait of myself, as I seem to those in the spirit-world. I quite agree with Madame de Steiger as to the value of sincere prayer. I seldom work without it.

"PENCIL."

SIR,—I fully agree with Madame de Steiger as to the danger of encouraging drawing mediumship if physical prostration results from it. In T. L. Harris's writings he speaks of "the genius of the gifts"; a very euphemistic way of alluding to the ordeals through which a medium passes. The American seer declares that the gifts must be refused. I think that great spiritual advantage may be gained by *suppressed* mediumship, which is, of course, refusing certain powers when one feels that they actually are within one's reach. By this I do not mean making oneself positive, nor yet remaining passive in the sense in which mediums generally understand the word; but a sort of armed neutrality. Surely, to use psychic powers in our present imperfect state is like tearing open a rose-bud because we are too impatient to wait for it to come into bloom naturally. I would not check any psychic manifestation as long as it is spontaneous, but is it advisable to persist in it if it produces exhaustion? However, is it not possible that a vivifying celestial influence may be passing through the medium, while at the same time "unclean spirits" gather round, eager to drink the water of life if there is an opportunity? If we could shake off all parasitical "familiar spirits" at once, we should not be fallen humanity, but glorified divinity.

LEO.

## Discovery of Crime Through Mediumship.

SIR,—I view with the gravest apprehension and reprehension the method of guidance which Mr. W. H. Robinson of Newcastle appears to adopt in the emergencies of life.

An "overmastering impression" impelling to action under certain circumstances may be very right or very wrong.

If we were perfect beings, then our inspirations would be trustworthy; but our natures and conditions are so very fallible that our "overmastering impressions" are very dubious guides, and may be dangerous in their consequences. They might, if emanating from an undeveloped source, overrule common sense, wisdom, and truth; and they have been the cause, sometimes, of propagating an immense amount of evil. No warning can be too strong against relying implicitly upon such spiritual direction.

September 9th, 1889.

NEWTON CROSLAND.

## What is it? What Does it Mean?

SIR,—I have an acquaintance who is a natural clairvoyant, and who, on passing the burial ground of a country chapel (not of old date), frequently sees the whole graveyard teeming with spiritual beings—human ones. These lie about in various postures—some creeping, some crawling on their backs, the whole apparently dazed, or lost, or semi-conscious. This clairvoyant often leans upon the graveyard wall and watches this scene. She has spoken to some, and got their names, which have been recognised by the living as being the names of deceased persons. Now, Mr. Editor, can any Spiritualist say these are the spiritual remains of once living people of a low spiritual character, and that in them we have the entire entity of spiritual man? Surely there must be high spiritual forces at work to have released these low ones from their bondage. The position assumed by these *some things* is inconsistent with the theory that there is an *Ego* in them—they do not seem to be stirred by any anguish or by any motive. If it be true that they are spiritual Egos of a low type, what a fearful picture we have of degraded humanity. Again, ye Theosophists, can ye say that these are what



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you call shell-astrals? Is the idea of a *husk*, a shell, consistent with the fact that there is an intelligence present which can converse with a mortal? The astral, the *Linga Sharira*, is not looked upon as the seat of intelligence. Intelligence is located, according to your philosophy, in the *manas*. But the *manas* has become, at death, separated from the astral (by Theosophy). And, therefore, the astral is a mere body of disintegrating spiritual non-intelligent atoms—the astral could not answer question. To say that these shades were revived by the contact with the clairvoyant is to ask us to accept too much upon faith—intelligence is only knowledge—and if an astral saps intelligence from an outside living person, such intelligence will only consist of what this living person knows, and would not enable a shell to remember its own name.

Neither the Spiritual nor the Theosophical theories satisfactorily account for the actual facts. Can anyone give light to EBOR?

#### How is a Spirit Rap Produced?

SIR,—I imagine that many of your readers, besides myself, would like to know exactly by what means a spirit rap is produced. These sounds have been so very common, for forty years or more, that it is *strange indeed* if they have not been made the subject of exhaustive scientific research. Careful investigation in this direction would, I feel confident, yield valuable results. I questioned Mr. D. D. Home, when entranced, as to signals by raps and by flashes of light; and am curious to see how far the short statements I then received are borne out by practical tests and independent inquiries. J. HAWKIN SIMPSON.

#### SOCIETY WORK.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W. — The Lyceum opened in due form on Sunday. Reading by Conductor from *Spiritualism for the Young*, followed by calisthenics and marches. Some new tunes were practised, and most of the members gave recitations. We wish the friends of the cause would aid us in our endeavour. — C. WHITE.

MARYLEBONE SOCIETY. — Mr. J. M. Dale will much esteem another visit from the two ladies who called at 24, Harcourt-street, on Friday, August 23rd, about 5 p.m. He would like to explain further the details of the subject of their conversation, any Friday between 2.30 and 6. Meetings are held every Sunday morning from 11 to 12.45 for Spiritual exercises. Attendance is also given on Tuesdays, Thursdays, and Fridays from 2 p.m. to 6 p.m. for answering questions on Social and Psychical Problems. — J. M. DALE.

THE MEETINGS ON PECKHAM RYE. — I wish to thank those friends who by special invitation were in attendance on Sunday last at the appointed time (some coming long distances). I regret there was no actual meeting, as, though speakers were duly announced in the papers, they absented themselves. When will Spiritualists cast aside all petty grievances and have the cause truly at heart? Good work was, however, done among the many groups assembled in full anticipation of a meeting, by quietly explaining our views in regard to Spiritualism. — J. T. AUDY.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM. — Sunday last was a "ladies' day." Addresses were given by Mrs. Stanley and Mrs. Bell at the morning meeting; Mrs. Audy presiding. In the evening Mrs. Stanley's excellent discourse was much appreciated by a crowded audience, as was a well-rendered solo by Miss Bell. On Sunday next Mr. J. Humphries at 11 a.m.; and Mr. W. E. Long at 6.30 p.m. Mrs. Major will sing at the evening service. Our medium for September 18th, (the Wednesday circle for inquirers) at the Society's rooms, 99, Hill-street, Peckham, will be Mr. W. E. Walker, at 8.15 p.m. — W. E. LONG, Hon. Sec.

KING'S CROSS, 253, PENTONVILLE-HILL. — Last Sunday morning Mr. Mackenzie read a very thoughtful paper, exhibiting the foundation of the ancient Greek philosophy. By request he consents to continue the subject next Sunday, the teaching of Pythagoras being the theme. The paper was followed by a discussion, in which some of the young members took part. Mr. S. Rodgers and Mr. Battell put several searching questions, which showed a strong interest in the subject. Several other speakers took part in the discussion, and a very profitable morning was spent. The chairman, Mr. Rodgers, gave the evening address; it was delivered with his usual energy and eloquence, marred only by opprobrious remarks on the Church. The duty of Spiritualists is to build up; those who inhabit glass edifices should not be given to stone-throwing. The usual circles continue with unabated vigour, and Wednesday evening is set apart for the entertainment of the young. — J. BOWLES DALY, Hon. Sec.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE. — A very interesting and explicit address was given last Sunday evening by Mr. W. E. Walker (of Edmonton) on "The Signs of the Times," showing the benefit which humanity would reap by the study and practice of true Spiritualism. We had a very good attendance, and after the

address Mr. Walker gave some clairvoyant descriptions. Next Sunday, at 7 p.m., lecture. On the 22nd inst. we are to have a flower service and harvest thanksgiving. All mediums and speakers who wish to help us are requested to kindly communicate as early as possible; and any kind friends who will assist are invited to do so, as we wish to make the occasion a great success. Mr. Drake addressed some 300 listeners on Sunday afternoon last, in Hyde Park, and made a marked impression on some who were of the most intelligent class. He ably reviewed the previous Sunday's debate on "Is there a Continuance of Life after Death, so-called?" The audience were kept together for two hours. Next Sunday at 3.30 p.m. — PERCY SMITH, Hon. Sec.

LONDON SPIRITUALISTS' FEDERATION. — Delegates from the Societies at King's Cross, Notting-hill, Peckham, Forest-hill, Mile End, and Marylebone, assembled on Wednesday in last week at 109, Fleet-street, Dr. Bowles Daly presiding. It was proposed and carried, "That the Council of the Federation shall occupy the platform of each affiliated Society in rotation, on the first Sunday in each month, the secretaries and delegates meeting after the evening service for the appointment of speakers and other necessary business. In lieu of a contribution, affiliated societies are asked that on the occasion of the visit of the delegates, ('Federation Sunday') the evening collection be devoted to the Funds of the Federation." It was arranged that the first monthly society visit be paid to the King's Cross Society on October 6th, at 6.30 p.m., the deputed speakers being Mr. J. Hopcroft, Mr. A. M. Rodger and the secretary. The list of speakers for the ensuing month was then arranged. The secretary desires to announce with thanks the receipt of 1250 copies of the *Two Worlds* for gratuitous distribution; also a subscription of £5 kindly sent by "S.E.C." for the fund. We make an urgent appeal to those who can do so to help us with spare literature, and any donation to the funds will be thankfully acknowledged, as we desire to bring within the reach of London's teeming thousands some slight knowledge of the Gospel of immortality, which we trust to do by a systematic distribution of explanatory literature. — W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

#### 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. T. — Thank you. We have seen the correspondence and notice it this week.

A. C. R. — A Planchette can be had at our office by application to Mr. B. D. Godfrey.

PROFESSOR ELLIOT COUES. — Thanks for letter and enclosures. Will write personally as soon as settled after return.

S. P. — We publish occasionally a list of books with some indication of their character. If you require further guidance you can get it by calling at our office.

J. S. B. — No thank you. We see no use in printing what is not in itself calculated to advance our knowledge, and is certainly calculated to cause controversy.

"PENCIL." — Excuse us. Your experiences in drawing mediumship are valuable and we use them. Into the other subject we do not enter, though our opinion personally coincides with your own. The subject would be likely to lead to controversy.

W. H. Q. — Thanks for your *Faith of Islam*. You will find in this number matter on the subject of Mahomedanism which may interest you. We note as curious and striking the amount of literature just now that is concerned with the harmony of religions.

PREMONITION. — The body of the lad George Stephenson, drowned here, along with his father, on the 24th ult., was found on the beach at Hurkershaven, a little bay at the foot of a cliff near Burnmouth, on Friday night. The circumstances of the recovery of the body are peculiar. Mrs. Dougal, mother of the lad John Dougal, who swam ashore from the wreck of the yawl when the two Stephensons were drowned, dreamt three nights in succession that one of the drowned was lying at Hurkershaven, and so much impressed was she by these dreams that she went and told two surviving sons of old Stephenson about them. They went at once to the spot referred to by the woman, and found the body of the lad. — *Glasgow Herald*.

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.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter; \*Dr. Herbert Mayo, F.R.S., &c., &c.

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham in "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on

those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

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

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

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