

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

It is not so easy as at first sight appears to be sure as to the identity of a person. The *Pall Mall Gazette* gives a romantic story which shows how hard it is even for those most interested to identify the body of a departed friend:—

A case of mistaken identity, involving elements of dramatic interest sufficient to make the fortune of a sensational novel, has just occurred in Switzerland. A young couple, named Favre, belonging to the working class, had lived happily together for some years at Neuchâtel, when the husband, a working mason, began to give way to habits of drinking. Efforts were made to reclaim him, and he became an abstainer for a time. Some months ago, however, he broke out again and left his home. His wife had heard nothing of him for three months, when one night she was awakened by a voice calling her repeatedly from the street outside, which she felt sure was that of her husband. She rose, dressed, and went into the street, but found no one. A few days afterwards she read an account in the newspapers of a man who had committed suicide on the railway at a small village near Bâle. From the description of him she suspected it might be her missing husband, and became full of the idea that the voice she had heard was a communication from him at the moment of death. She was corroborated in her belief by learning, as the result of inquiries, that he had made application for work at a neighbouring quarry, but being in drink at the time had been roughly refused by the foreman. The body had now for some time been interred, but in order to put an end to her suspense the poor woman, having got together a little money, started out with the determination to have the body disinterred. She reached the village, and after some delay secured permission to open the grave. The body had been decapitated by the train, and the head, horribly mutilated, was wrapped by itself in a cloth. She uncovered it and recognised it by the teeth. One of the stockings also she knew again from having mended it with a particular kind of worsted. Her worst fears thus confirmed, she returned home in the depths of sorrow. The aged mother of the man was informed of the identification, and mourning was being prepared for the whole family, when the crowning act of the drama was furnished by a letter which has just been received from Favre himself, announcing that he is at Winterthur alive and well. The wife had, after all, identified the wrong man! Who it is that actually lies in that lonely grave no one knows. What would not Wilkie Collins have made out of that midnight voice, the graveyard vigil, and the extraordinary *dénouement*!

If it be so easy to be mistaken as to the identity of a body, how hard is it to be sure as to the identity of a spirit? What tests suffice to enable us to say certainly that we have talked with or seen a departed friend? In the last analysis we shall find that these tests are not superficial, not material—they do not lie on the surface and are not concerned with form or appearance—but spiritual, moral, or mental. The invisible agencies seem able to make up a body in any form. We know little of the capacity which they have for gathering information. But when we have been for a prolonged period of time in close communion with an intelligence which we have found to be

honest and truthful, we enter into a region of trust and confidence which is the product of no external conditions, and is dependent on no external test. It is the same in our daily life; only most of us naturally trust a man till we find reason to do otherwise, whereas most of us begin, in dealing with our invisible visitants, by assuming them to be anything but what they say they are.

The following is recorded in H. T. Finch's *Essay on Chopin*. The "hallucinations" of genius seem to approach in vividness very near to the fanciful creations of the dis-temperated brain:—

Chopin composed mentally, although, no doubt, during the improvisations many themes occurred to him which he remembered and utilised. . . . Sometimes the pictures in his mind became so vivid as to form real hallucination. Thus, it is related that one evening when he was alone in the dark, trying over the A major Polonaise, which he had just completed, he saw the door open, and in marched a procession of Polish knights and ladies in mediæval costumes—the same no doubt that his imagination had pictured while he was composing. He was so alarmed at this vision that he fled through the opposite door, and did not venture to return.

The question, however, remains unsolved, what is hallucination? The Society for Psychical Research has given to the word a meaning that it does not properly bear or, at any rate, has not hitherto borne. Chopin's vivid projection of his thoughts through a mental picture into an external materialisation (if I may so say) gives some kind of clue to what I have understood to be a, if not *the*, method used by invisible beings to present objective manifestations of themselves. The analogies of the creations of poet, painter, sculptor, and all "makers," as poets used to be called, is obvious.

A letter of Nelson's addressed, to "My dearest beloved Emma, the dear friend of my bosom," on the eve of the battle of Trafalgar, implores "the God of Battles to crown my efforts with success." It goes on to say "May Almighty God give us success over those fellows." One wonders mildly what sort of "God of Battles" Nelson invoked and what "those fellows" thought about the matter. If "those fellows" prayed, as Nelson did, there would be a conflict of supplication, I imagine. Is it too early yet to ask that thinking persons will consider what derogatory views of the Supreme Being have been entertained by some of the most distinguished of His creatures?

I am told on authority that I accept at once without question that the story of the Fall which I quoted from *The Better Way*, as told by "R. Neely,"* is taken bodily from the *Bible in India*, by L. Jacolliot. The Vedas contain no such legend, nor does the Vedanta. I am glad to dissipate a myth. Max Müller's *Introduction to the Science of Religion* (pp. 320-326) quotes the story in full. But somehow or other I fancy I have come across it elsewhere, and I certainly do not know the books to which my correspondent refers me.

* See "LIGHT," p. 498.

WHAT ARE THE GREATEST NEEDS OF THE SPIRITUAL MOVEMENT TO-DAY?

BY WILLIAM HENRY.

(ABRIDGED FROM THE *Banner of Light*.)

First, I will suggest as a primary need, unity of action. The question immediately arises: What cardinal principles shall form the basis of such union? First, all should unite and make their best efforts to convince the world that spirit-communion is a fact. For myself, to establish so grand a truth, and one that evidently may become so valuable in every department of life, I would make available all the testimony that could be gathered from all sources, without special regard to the intellectual powers or moral standing of witnesses or mediums. The world has never rejected a discovery in astronomy, the mechanic arts, or anywhere else, because the discoverer or inventor was ignorant, untruthful, or immoral. We never make inquiries as to abilities or character. The first question asked is, is it true? The next, will it be of any use to the world? I see no reason why the same rule should not be proper in the investigation of Spiritualism, the grandest of all discoveries, and one that promises more to man than all the discoveries and inventions of the past.

Some may say the fact of spirit-communion is already established, and may be confirmed by any sincere investigator as readily as any fact in chemistry, or any of the sciences. Undoubtedly such persons are claiming too much. There is yet too much of contradiction, too much that is vague, too much inexplicable to expect all who are busy in other pursuits to stop to investigate. I think we have pursued our investigations and made sufficient discoveries, so we may reasonably invite and challenge investigation from all classes; but so long as the facts continue as at present, Spiritualists are bound, and it remains their primary duty, to multiply proofs, and overcome objections, some of which I have referred to.

As helps to extend and cultivate a deeper interest in so sublime and what must become so beneficent a discovery, every Spiritualist should cultivate simplicity and sincerity, avoiding dogmatism and exaggeration, assuming the position of an unprejudiced witness only anxious that the truth may be made plain. "In union there is strength"; "United we stand, divided we fall," are maxims that always have been and always will be true. If Spiritualists cannot unite in an undivided line, first to establish the primary fact of spirit-communion, and be guided in their investigations by duty, reason, charity, and a supreme love of our fellows, and a deep reverence for truth and justice, they cannot hope for success or happiness. If many or few unite with a view of learning the full meaning of the words I have mentioned, they will call to their aid the great and good of all worlds and spheres. In other words, Spiritualism will not become a power for good until its believers are baptised with the highest aspirations for truth and goodness; a supreme love to God and "all things, both great and small." The only bases for a spiritual temple to rest upon are facts. While faith and hope may stimulate investigation and study, nothing but facts can be of any permanent value. Readers need not infer that I think spiritual societies must be formed, churches or halls built, and Spiritualists commence a rivalry and warfare with those already in existence. In my opinion, neither the growth in numbers nor prestige, nor the general good-will, often require such a course. From past experience, from the highest and broadest view we can get of the future, from the spirits of brotherhood within and the teachings of the denizens of the higher life, such a course would foster sectarianism, hinder a broad and generous progress, and keep alive petty rivalries, which always have been and always will be curses to the world.

Modern Spiritualism is undoubtedly the revival of the phenomena and experiences that inaugurated the Christian era. The leader, Jesus of Nazareth, spoke of it as the leaven that would leaven the whole lump. I think Spiritualists of largest growth and spiritual insight regard the revelations of the present as an answer to the prayer so often repeated: "Thy Kingdom come; Thy will be done on earth as it is in Heaven." As in the first century it was a leavening influence, so in the nineteenth century it has come to fulfil its mission.

It has already accomplished much in that direction. The older religious systems have been modified in letter and more yet in spirit. They have outgrown many superstitions. The terrors of an endless hell of fire and brimstone are being gradu-

ally assigned their place among other by-past blasphemous ideas of God. The absurd and untenable doctrines of the plenary inspiration of the Bible, the fall of man, a future resurrection of the body, and that crowning and most tenacious dogma, vicarious atonement, are on their last trial. And an innumerable multitude of the wisest and best men of all countries are writing: "Tried in the balance of reason, truth, and justice, and found false." Besides, invisible hands are writing the same over the heads of the preachers in the pulpits, and, best of all, upon the hearts and in the heads of their most thoughtful hearers.

The voices of millions from the life beyond, expressed through their mediums and prophets of to-day, are proclaiming the glad evangel that the Kingdom of Heaven is now, and here! That all hearts and all institutions of men are to be moulded and leavened into the state of peace, love, and wisdom which prevails in the heavenly spheres.

Perhaps one of the principal causes of contention and in-harmony among us is the question of mediumship. There are among honest Spiritualists, no doubt, those who are too credulous, and are doing themselves and the cause much harm by patronising and countenancing undeveloped mediums, and sometimes, mayhap, mistakenly upholding dishonest pretenders. I think when fully understood it will be seen that there are broad distinctions and plenty of grounds for discriminating between mediums who seldom or never give any proofs of being genuine mediums, and those whose mediumship is undoubtedly of a very high order, though the medium, individually, may prove to be lacking sometimes in truthfulness and other virtues. If treated with candour, and their real gifts appreciated, the temptations to use deception would be removed from such mediums, and they be ultimately saved from their vices. If Spiritualism is of the same spirit that animated Jesus, who cast out seven devils from Mary Magdalen, it seems to me there should be a spirit among us that could in charity do a like service for some of our mediums, by removing temptations from their life-path. It is not the mediums who have unmistakable spiritual gifts, but are sometimes untruthful and dishonest, who are the barnacles on the cause; it is rather the great army of superficially developed mediums who advertise bombastically that they will perform services which they really cannot fulfil once in a hundred times, that brings contempt upon our holy cause, disgusts honest investigators, and keeps back others from investigating.

The other extreme is constituted of those who have become disgusted with the above classes, and have assumed the role of spiritual detective, and—seemingly forgetful of the dangers of disturbing or pulling the grain with the tares—have commenced a vigorous weeding out which has terrorised, disheartened, and driven from the field many honest mediums partially developed, and alarmed the genuine and reliable.

It seems to me I have made a fair statement of the situation, and it seems equally plain that both extremes should at once start out in the direction of the golden mean, in the spirit of "Charity for all and malice toward none." It seems to me Spiritualists above all other people should often reflect upon the old maxim: "A little learning is a dangerous thing." In my judgment there is no subject that demands more cautious investigation or more study, *patient waiting* and candid reason and judgment than that grandest of all subjects—the spiritual dispensation. Until the soul and spirit of man are revealed to us, our learning will only serve to make the darkness visible. Let us "seek first the Kingdom of Heaven," and when that become ours in answer to sincere prayer and earnest effort, we are prepared for all duties, for all studies and all acquisitions. As Paul has said: "All things are ours." Not ours to hold as a miser holds his gold, but ours to use and enjoy as equal partners in the universe—joint possessors of all that the senses can reveal aided by the telescope and microscope, and joint-heirs of those grander glories yet to be revealed, which Paul has said: "Eye hath not seen nor ear heard."

The greatest need of Spiritualism to-day is Spiritualists, according to the model I have feebly indicated above. As worthy patterns to encourage and inspire us I will point to Jesus of Nazareth and his early Apostles in the first century; and to Florence Nightingale, Dorothy Dix, Achsa W. Sprague, John Pierpont, Victor Hugo, and many more in our century. What they accomplished is only a tithe of what we may hope to accomplish. For Jesus said, and all the rest saw, that greater works should follow. We need to feel and know that no benevolent thought or deed is in vain. They are seeds sown which if need be will be nurtured by kindly hands and watered with tears.

It may not be critically true that all things are possible even to God; but all things necessary for the growth and happiness of man are possible to all who seek them.

Farmersville Station, N.Y.

DISCOVERY BY SPIRIT-AGENCY.

The *Banner of Light* gives the following story which is so far off the lines of any ordinary accounts of spirit-intervention that we are tempted to reproduce it as it is given in our contemporary. What is termed "the phenomenal Watson well," in the oil regions of Pennsylvania, a short distance below Titusville, was recently visited by a "scout" of the *Oil City Derrick*, who met Mr. Watson, and interviewing him about the discovery and its prospects that gentleman said:—

You know I am a Spiritualist. Well, some time ago I was sitting at my desk writing, when what purported to be spirits said they wanted me to go and look for deep oil. In accordance with the request, the next morning I went where directed by the spirits, but that exact spot I won't designate at present. I was on my way home when just above Boughton station I heard a voice as plain as I hear you talk now. Of course, I could not see anyone, but it was the voice of Daniel Crossley, who long since departed this life and entered the land of spirits. Remember that this took place in the cars, and I made the reply to my spirit-brother:

"Why, Dave, there's nothing here."

He continued, saying: "Watson, this is no idle talk; I want you to attend to this."

The next morning I came down to Boughton, and walked up the railroad track until I came to the point where Crossley's spirit told me to go down to the flat where the well is now flowing.

Looking earnestly into the reporter's face, Mr. Watson said: "Do you know that in this walk the spirits of H. R. Rouse, whose body was cremated at the great oil fire at Rouseville, and Jerome Fuller, of Linesville, were with me? They pointed to me the spot where the well stands, and said to me: 'There you will find a third sand which is entirely independent of the old Crossley and Hunter developments only sixty rods to the northeast.' This deposit, they said, was very rich and prolific, and would last a long time. Spirit Rouse, in particular, urged me to go at once and buy this land, and for a whole month they kept urging me, until I gave Williamson, of New York, 1,000dol. for 110 acres. Brother Crossley wanted me to let his son James, who was operating wells fifty to sixty rods north of this well, take an interest in developing the territory, but Jim said it wasn't of any value, and would have nothing to do with the enterprise. The spirit of H. R. Rouse insisted that I should do it myself, and told me I would make 100,000dol. clear money. I was too poor to work it alone, but finally induced John McKay and E. T. Roberts to drill a well, which was a small producer, located 200ft. south. This was my ideal location, and we have struck it rich."

The *Derrick* reports that the well is pumping from 1,000 to 1,200 barrels of salt water, and flows oil about every half hour through the casing for five or six minutes at a time. The output was in the neighbourhood of 280 barrels in one day. Mr. Watson further said:—

Twelve years ago my spirit-mother came to me and said: "My son, it is my painful duty to inform you that you will lose all your money; you won't have a cent left." I was then worth 800,000dol., and my reply to mother was that I would take steps to put my property in shape so I could not lose it, and for some time I thought I was safe. But finally the tide went against me, and everything I touched was gone. When I had lost everything my mother returned to me and said:

"My son, I am commissioned by the same power that said you must lose all your property to tell you that everything will be restored to you, and more, too."

The commencement of the fulfilment of this promise has been manifested to me in the striking of this well; but you remember the spirits sent me to find deep oil. And I tell you we will get the biggest wells on this piece of land that ever were struck in the world. In 1867 I drilled a well in this locality 3,553 feet deep, and found the Bradford sand, and in that horizon I will yet find oil in abundance.

He that has no resources of mind is more to be pitied than he who is in want of necessities for the body; and to be obliged to beg our daily happiness from others bespeaks a more lamentable poverty than that of him who begs his daily bread.

FORMULAS, too, as we call them, have a reality in daily life. They are real as the very skin and muscular tissue of a man's life, and a most blessed, indispensable thing, so long as they have vitality withal, and are a living skin and tissue to him.—CARLYLE.

A PHYSICIAN ON DREAMS.

The *Harbinger of Light* gives publicity to the following very interesting record of a physician, Dr. Maurice, of a case that came under his own notice, an account of which he published in the *St. Louis Globe Democrat*. The reflections that his experience gave rise to in the doctor's mind are so different from those which occur to the ordinary scientist that they alone warrant our drawing attention to the narrative:—

A case came under my own observation recently for which I will vouch in every letter as to its accuracy. A very intimate friend and patient was attacked with insomnia, preceded by headaches and colic. There seemed to be no cause for the disturbing ailment but overwork of the brain. But rest did no good. He would lie wide awake throughout the whole night. Whatever could be done according to the most enlightened methods of dealing with such cases was done, but without effect. He became emaciated to an astonishing degree, and much depressed in spirits. There was not a trouble or care to be discovered that led to any of the symptoms presented. Aggravated inflammation of the mucous membranes set in and he began to complain of burning sensations in his mouth, and there were days when vomiting was frequent, with loss of appetite. One morning at my accustomed visit he met me with: "Doctor, I had a dream last night that, somehow, makes a queer impression on me, and I cannot get rid of it. I dreamed that I stood just inside the door of a room where I had gone for a medical prescription. X., the carpenter, sat there at a desk. I said: 'So you sometimes act as a physician as well as a carpenter?' He turned to me from his desk and handed me a sheet of paper, across which was written the word arsenic. There the dream was ended. Is it possible I am being poisoned?" There certainly were some symptoms that might be attributed to arsenical poisoning, but we had not thought of anything of the sort, nor spoken of it. The man's bed was in his library, surrounded by 1,000 volumes of books. We discussed the possible danger from the books, and concluded it was not worth considering. There was no wall paper to consider, and we soon dropped the subject, with some sportive remarks about dreams. I confess, however, that his account of the dream made a strong impression on me, and, could I have found an arsenical cause, should have been ready to attribute to that his disease. So impossible, however, did it seem that arsenic was at the bottom of the case that I gave it no further thought. On the contrary, my patient did, and as he afterwards told me, was made very uneasy by his dream. It was at least ten days, if not two weeks, from the date of the dream, and there was no improvement in his case, at least no permanent gain. One morning he greeted me with a cry of joy. "I have found the devil at the bottom of this trouble, and it is arsenic." He then related how, discouraged and feeble, he rose from his chair the day previous and flung himself on his bed. Seeing his chair still rocking as he had left it, his mind was drawn to it, and, rising from his reclining position, the whole solution was flashed on him. The previous summer he had desired a lawn chair which he saw at a dealer's, but it was painted blue and he said: "If you will paint it a suitable colour for a lawn chair I will take it." The dealer responded: "I have only some cheap arsenic paint here and will put on a coat and charge you half a dollar extra." When the winter drew on he had taken this easy chair into his study and all winter it had stood over the furnace register. Here my patient had eased himself when tired and all the more when sick. For weeks he had spent much time in that arsenic painted chair. Over the register it had volatilised the arsenic until his system was fully charged with the poison. The sicker he grew the more he betook himself to the arms of the terrible death giver. Another month would probably have made a fatal case. Now, will you tell me what was the dream that warned him? If it had not come literally true we might have let it go with a laugh; but it was a fact that was written on that sheet of paper or was seen to be so written in a dream. Was it a spirit friend trying to save his life? He has been always courteous toward Spiritualists, but far from a believer. But after the full facts came out he quietly said: "I am not as sceptical as I was; I will surely investigate this great subject." Is it possible that the mind, being most unduly exalted by the poison, was able to enter into a diagnosis of its own state as arsenicated? This may be supposed possible, but it is not possible to suppose any hyper-exaltation

of the brain functions to have been able to correlate its condition with the word arsenic. It might, we shall allow, recognise its poisoned condition, but how also relate its condition to a word? Before the dream my friend assures me that not one thought had referred to poison. No one had suggested it. The symptoms were all easily attributable to other causes—at least up to that date. "What do you make of it, doctor?" he asked. I answer by asking of my readers what do you make of it? I am not a Spiritualist. I am not even a member of a psychical society. Like my friend, I have been intensely sceptical. I would rather lose a good deal of truth than become a credulous swallower. But here is a startling fact which I can vouch for. It is not a manufactured story. Nothing has been added to it or abated from it—not one jot. I have related it in its simplicity. But a fact of an unknown and unexpected sort—a fact very improbable—was made known to my friend in a dream. It was an intelligent fact, conveyed to the intelligence. It was not a mere coincidence, for if so, then any fact of science made known, and afterwards verified, may be set down as a coincidence. If a living person had done what the man in the dream did—that is, said to us that it was a case of arsenical poisoning—we should give him the credit of stating an intelligent fact. Was it a spirit communication? If so, how should a spirit know the acts better than living persons? Here we come to a question that I am not inclined to press, and am not inclined to try to answer. If they, the disembodied, are in some way capable of some communication with us, their relations to things clearly are different from ours. I do not wish a host of dreamers to rise up around me, or a regiment of cerebrally unsound expounders to undertake my enlightenment. I see the case clearly. Can you add to it others positively verifiable and equally demonstrative?

The chair was immediately thrown out of doors, and one by one my friend's symptoms departed. He is now in a condition of comparative health, and gaining day by day. In discussing the case from a psychical standpoint, I am not warranted in dwelling on the criminality of using arsenicated paints and similar compounds. I believe many lives are lost thereby yearly, while the cause is not in the least suspected. But have I not left out one link of the evidence? Was it really the chair that caused the difficulty? Of this I have not a particle of doubt, but do not rely on my own judgment. My wish to make the case clear and beyond question led me to request another physician of a different school to diagnose the case and investigate. We are agreed that the case was one of arsenical poisoning, and that the cause was the volatilisation of arsenic from the chair. The paint was poorly mixed and easily rubbed off. The chair was close by, and often directly over a register, through which the heat came with much force.

The whole subject of dreams needs careful investigation on the part of psychical societies, and is likely to receive it. The brain while out of the rigid control of the rational faculty is subject to impression of outside influences, as we well know. A train of percepts and concepts of a dream sort follow the lightest physical interference. Is not, therefore, the mind in sleep much more likely to be influenced by a foreign spiritual force? If we can allow the existence of spirits out of the body, it will not at all tax us to grant their deep interest in us. Suppose now that an invisible friend saw the danger of my patient and understood the cause, would he not try to impress his mind during his sleep? This corresponds to the theory of benevolence and fits to the Christian doctrine of guardian angels. It certainly presses on me as quite probable that honest psychical study will reveal to us certain general laws of this sort, and possibly establish in due time regular and well understood communication between the two worlds. Our present difficulty is with the fraud, charlatanism, and rascality that deal with and complex the subject. A topic that ought to be most interesting and attractive of all topics, involving more chances for human amelioration than all others, is now debased into a question of lies and jugglery. I confess that in contributing one demonstrated fact to the fund of data, I do it with the firm belief that we shall ere long see our way out of the slough of lies and humbugs. I can conceive no more hopeful outlook for a race of beings that longs for and hopes for immortality than at last in this scientific age by scientific means to get beyond the period of mere hope and belief, and establish convictions on positive certainty. We want a positive solution of the question asked 2,000 years ago, "If a man die shall he live again?" Our religion and civilisation are permeated with a half belief and

half scepticism. We have mostly only a theory of immortality; and the most devoted are tortured with doubts. The highest obligation rests on us to escape from this intellectual uncertainty. We cannot fall back any longer on revelations of the past. If these things are true they are demonstrable. No one should be above the spirit of honest investigation, as no one should put credit in one statement or phenomenon not open to absolute test of the most rigid sort.

DOCTORS AND GHOSTS.

No. II.

The following narrative is taken from Dr. A. L. Wigan's *Duality of the Brain*, a work of considerable note in its day, and claiming to give a new view of insanity. The italics which we have introduced will be a sufficient indication of our conviction of the absurdity of the doctor's conclusions, without further remarks of our own:—

The following story I know to be true. It is a striking example of past impressions assuming the character of reality, and producing almost an equal effect on the unhappy possessor of a vivid imagination. That the *delusion* should be manifested in three members of the same family, *only shows that the three brains were similarly constituted.*

A youth of eighteen, *having no tendency to enthusiasm or romance, and an entire absence of superstition*, was residing at Ramsgate for the benefit of his health. In a ramble to one of the neighbouring villages he happened to go into a church towards the close of the day, and was struck aghast by the spectre of his mother, who had died some months before of a painful and lingering disease, an object of great compassion and commiseration. The figure stood between him and the wall, and remained for a considerable time without motion. Almost fainting, he hastened home, and the same spectre appearing to him in his own room for several successive evenings, he felt quite ill from the agitation, and hastened off to Paris to join his father, who was living there. At the same time, he determined to say nothing of the vision, lest he should add to the distress already weighing him down from the loss of a tender and affectionate wife, the object of his unbounded love.

Being compelled to sleep in the same room with his father, he was surprised to observe that a light was kept burning all night—a thing quite contrary to custom, and for which previously there had always been a great dislike. After several hours of watchfulness from the effect of the light, the son ventured out of bed to extinguish it. His father soon after woke up in great agitation, and commanded him to relight it, which he did, much wondering at the anger displayed, and the marks of terror on his father's countenance. On asking the reason of the alarm, he was put off by some vague excuse, and told that at some future time he would be informed of it.

A week or more had elapsed, when, finding his own rest so very much disturbed by the light, he once more, when his father appeared to be in a sound sleep, ventured to extinguish it. But his father immediately jumped out of bed in the greatest trepidation, remonstrated with him on his disobedience, relighted the lamp, and told him that whenever he was left in the dark the spectre of his deceased wife appeared to him, and remained immovable till he could again obtain a light, when it disappeared.

This made a strong impression on the boy's mind, and fearing to aggravate his father's grief should he relate the Ramsgate adventure, he soon after left Paris and went to an inland town, about sixty miles off, to visit his brother who was at school there, and to whom he had not communicated what had occurred to himself, for fear of ridicule. He had scarcely entered the house and exchanged the usual salutations, when the son of the schoolmaster said to him: "Has your brother ever shown any signs of insanity? for he has behaved very strangely lately. He came downstairs the other night in his shirt in the greatest alarm, declaring that he had seen his mother's ghost, and dared not go into his room again, and then fainted away from excess of terror."

Had there been a coincidence in point of time, how would this have seemed to corroborate the superstitious belief that the spirits of the dead return to the earth. One could hardly expect them to disbelieve an evidence apparently offered to three of the family, and it would require a great deal more knowledge than the public possess to enable them even to comprehend the nature of the mental delusion. The mother was an object of great interest and affection, and had died under circumstances so awfully dis-

treasuring that an intense impression had been made on the minds of all of them. Each of the family has the power of forming a voluntary image of any object at will on shutting the eyes, and each can draw from memory a representation of it more or less accurate. It is not strange that all should be thinking of the being they had lost, that their affectionate regret should enhance the impression, and that thus an object should come unbidden to the mind, the presence of which they had the power to command by an act of volition. It spoils the interest and romance of the story to give this explanation, *but the truth should not be withheld.* (Pp. 166-9.)

The work bears date, 1844. So that over half a century has seen no advance in this branch of medical knowledge, notwithstanding the progress claimed for it! E.M.

We shall be happy to receive further contributions illustrative of medical doctrine and practice, suitable for publication under this head.—ED. OF "LIGHT."

MR. FRED. EVANS.

We gladly extract from *The Harbinger of Light* (Melbourne) the following account of Mr. Evans's return to Brisbane, and demonstration of the reality of his mediumship in face of allegations to the contrary, which were freely circulated. We gave insertion to the Patterson report: we give the same publicity to this refutation of it:—

When Mr. Evans left Brisbane in the early part of the year, he intimated his intention of returning there before he left Australia. The *Telegraph* said he would not. Like other honourable men, Mr. Evans has fulfilled his promise, and proved the *Telegraph's* prediction, like their statements with regard to his mediumship to be false.

He reached Brisbane on August 1st, and the following day announced that on the Sunday evening following he would offer his services free for experiments in Psychography, in the Centennial Hall. It was a wet and stormy night, the rain coming down in torrents; nevertheless, an intelligent and representative audience of nearly 300 attended. Mr. W. Widdop, J.P., presided, and briefly introduced Mr. Evans, who requested the audience to select a committee by vote to conduct the experiments, when the following were chosen:—

Mr. P. R. Gordon, Government Inspector of Sheep; Mr. Tolson, Mrs. Judd, Mr. Ranniger, Mrs. Castles.

A bucket of water was placed at the front of the platform, and the slates to be used were placed in the bucket in full view of the audience. These were separately washed and dried, the chairman placing a piece of pencil between each pair of them, and handing them to the committee to hold. After holding them for a considerable time, one of the committee said he heard writing going on between his slates—then Mr. Ranniger and Mr. Widdop also heard the same, and on the slates being opened, twelve messages were found on them, the signatures to the messages being in several instances recognised by persons in the audience.

Mr. Evans then challenged anyone to test the writing for chemicals. A simple experiment in this direction was made by washing off part of the writing on one of the slates to see whether it would re-appear when dry, as it would if chemically produced, but it did not. At Mr. Evans's suggestion the platform (on which there was no table or screen) was thoroughly examined by the committee and reported free from any paraphernalia, all that was on or about it being the chairs used by the committee, the bucket of water, and eight slates; the slates remained in possession of the committee, and were handed round amongst the audience, who obliterated a considerable portion of the messages in personal experiments. The experiments were highly satisfactory in every particular, and Mr. Evans was frequently applauded. The *Courier and Observer* report the proceedings fairly, though they understate the attendance, but the *Telegraph* is silent, which is significant.

Whilst staying at Brisbane, Mr. Evans was the guest of Mr. Phippard, contractor, who, being about to remove his family to Sydney, had made arrangements to do so on Tuesday, August 6th. On the afternoon of that day, shortly before the house was vacated, Mr. Evans was surprised to receive a visit from four of the committee who conducted the experiments of the previous Sunday. They informed him that as soon as he left it was the intention of Mr. Patterson to take exception to the conclusiveness of the tests then obtained, on the ground that Mr. Evans

had furnished the slates, and requested Mr. Evans to give them a séance there and then, and obtain writing on two slates they had brought with them.

Mr. Evans at first declined, but seeing that their object was a good one he assented, and the whole party retired into an empty room, and the four members of the committee holding the two slates in their own hands, obtained several messages on them, some of the messages being signed by relatives of the persons holding them. *The room did not contain one particle of furniture, and the slates brought by the committee never left their sight from the time of their arrival till the completion of the messages.*

The four members of committee who obtained this last test were Mr. P. R. Gordon, Government Inspector of Sheep; Mr. J. Tolson; Mrs. Castles, wife of Mr. W. Castles, J.P.; Mrs. Judd, wife of Manager for Scott, Dawson, and Stewart.

Mrs. Castles and Mrs. Judd have each written reports of the séance, from which we glean the following additional particulars, viz., the slates were purchased expressly for the occasion from Gordon and Gotch's, Queen-street. They were washed, dried, and marked by Mr. Joshua Bailey, J.P., tied together with string, and were in the same condition when the séance commenced. Mrs. Judd, who carried the slates, testifies that they never left her possession from the time of tying up until the parcel was opened when the séance began.

In Sydney Mr. Evans appears to have given quite a number of test séances. There is a substantial list mentioned in connection with the address presented to him, which appears in another column. In addition to these we may mention the following:—Henry Copeland, M. L. A. (his own locked slates); Mr. Henderson, Richmond River (tied slates); Mrs. Kingsbury, W. J. Allen, M.L.A., Messrs. Fizzel, R. M. O'Connell, Robert Smith, Thomas Slocombe, merchant, George-street; Alfred Shaw, notary public; Charles Pearce, merchant; Mrs. Pearce, Messrs. J. Coleman, F. J. Horn, J. H. Manuel, A. R. Winckler, E. A. Hodgson, H. Hocking, merchant; Mrs. T. M. Brown, Mrs. James, Mr. Peryman, Mr. John Hodgson (mayor of Bowral), and many others obtained writing on closed slates, either tied or bound together with elastic bands, in most instances furnished by themselves.

COLONEL OLCOTT IN DUBLIN.

The president of the Theosophical Society has made his first appearance before an Irish audience. The startling title of his lecture—"Haved we lived on this earth before?"—attracted a good deal of attention when advertised. The *Dublin Freeman's Journal*, in a leading article, hit out wildly at the Theosophical Society and all its works, reproaching its members with a *penchant* for ghost hunting; this attack, however, eliciting several letters in reply. The lecture hall was filled to overflowing with an audience composed of persons of all creeds and containing a sprinkling of the clergy.

The lecturer did not confine himself to the subject announced, but remarked on the decaying condition of religions, the enemy of which, he said, was modern science, and the revivifying influence, Theosophy. Science led through many a dark alley, but stopped at a blank wall. There were two consciousnesses in man, the spiritual and the physical. The Materialist had only the latter, the Divine spark being undeveloped. Theosophy was a scientific search after the Divine spirit in man. This spirit was as a spark from the universal consciousness, and would not ultimately be annihilated, but would expand again towards infinity.

On the subject of re-incarnation, as might be expected, Colonel Olcott advanced nothing new, contenting himself with giving a rough outline of the usual arguments for and against the theory. The immortality of man, he said, demanded pre-existence, and instinct pointed to it. Re-incarnation would account for the origin of evil and solve many other problems. The objection that it would be unjust to punish us in this life for deeds done in a former one, of which we know nothing, would not stand. The identity of the individual now living with that of a past incarnation was the same as the identity of the adult and the child.

Colonel Olcott's address, which was frequently applauded, was marked by a broad and liberal tone throughout, and though many persons present differed from him, nothing was said calculated to give offence. It is to be regretted, however, that when questions were invited at the close of the meeting, there ensued a lamentable display of ignorance and intolerance by a section of the audience, untempered by even a grain of courtesy. The spirit of bigotry is rife amongst many who boast of their Christianity—the same spirit that sent martyrs to the stake in days gone by.

G. A. K.

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

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Light :

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

SATURDAY, OCTOBER 26th, 1889.

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

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

PICCADILLY'S PUERILITIES.

There has been brought to our notice a "Society" paper called *Piccadilly* in which a portentous amount of rubbish is well printed. It is, perhaps, not necessary to characterise "Dear Pic" (as it seems the fashion to call it), after perusing its largely displayed head-lines, "Bab's Babbie," "Mephisto's Mems," "Paddy's Peelers," and similar stuff. It is indeed incomprehensible how it can pay—of course it does not pay—any man to soil excellent paper with the stupid nonsense that appears on every page of *Piccadilly*. The only concern we have is with an article called "The Truth about Spiritualism," which must have been written by someone densely ignorant of the subject on which he writes, and quite incapable of stringing together even a few grammatical sentences. The matter of the article displays absurd ignorance: the style of it would consign a third-form schoolboy to a deserved whipping. What is to be said of a man who writes thus?

"The flying furniture was done by dead relations."

"The universe is composed of substances or elements, possessing properties or qualities, and that (*sic*) from these properties or qualities all the effects we witness arise."

"Certain elements having undergone a chemical animalisation in the human body, possess the quality of giving the effect of motion to inert substances under certain conditions."

"It is evident that nothing material can pass out of man that is not previously imbibed by him; and it is also clear that there is a quantitative stock in a man of all the elements he is composed of, and which (*sic*) is in a continuous state of addition by absorption, and of elimination by the excretions of every sort."

These elegant extracts will serve to give some faint idea of the manner of man who sets out to tell "The Truth about Spiritualism," and of the finished way in which he tells it. But if his language and style are chaste and classic his utterances are even more remarkable. We learn that a certain "Psychical Research Committee" (not known to experts on the subject of Spiritualism, and, as a matter of fact, not existent now or at any other time) "tried many professional mediums and failed to elicit truth." It would be hard to concentrate so much statement that is unreliable and untrue into the same number of words. But perhaps this beats it. "The

levitation of human beings is doubtful, the testimony as to its occurrence being most unreliable." Mr. Crookes said, on the contrary, that the evidence, not in D. D. Home's case alone, but in many another, was complete. "Neither a tired man nor a hungry one can do anything or help in anyway," i.e., to produce objective phenomena attributed to mediumship. No more silly statement could be made. It is known to all who know anything of the matter that fasting and spiritual elevation, whether by prayer, meditation, or the subduing of the flesh to the spirit have a remarkable effect in producing palpable evidence of spirit-communion. "Nothing occurs spontaneously, but only when it is asked for or mentally desired." Absolutely false. We have in all our long experience never *asked* for anything: all has been spontaneous. These citations must suffice. It is impossible to go through an article and point out all the errors, falsities, and stupidities that occur in almost every line. Nor would it be in the least worth while, if it were not desirable to draw attention to the marked difference between this vulgar rubbish—purveyed, we wonder, for what debased palate—and the reasonable discussion of our facts to which we have become accustomed of late. The stupidity! The ignorance! The vulgarity! We could afford to welcome many attacks of this kind, were it not that we are ashamed to see our enemies making such an exhibition of themselves. An Editor must be in very low water when he is reduced to print "The Truth about Spiritualism," in the form that that precious stuff assumes, in his journal.

LONDON SPIRITUALIST ALLIANCE ASSEMBLIES, AT 2, DUKE-STREET, ADELPHI, W.C.

SESSION 1889—1890.

Subjects for discussion will be introduced by the following speakers, the proceedings commencing each evening at eight o'clock:—

1889.

October 29th.—THE PRESIDENT "Facts within my knowledge."

November 12th.—MR. T. SHORTER..... "Review of the Argument for Re-incarnation from the Problem of Moral Evil."

" 28th.—MR. MORELL THEOBALD. "Gleanings Abroad."

December 10th.—MADAME DE STEIGER... "Spiritualism in the Poets:—'The Epic of Hades.'"

1890.

January 28th.—CAPTAIN PFOUNDERS..... "Theosophy: Its Use and Abuse."

February 11th.—GENERAL DRAYSON..... "Some Early Experiences."

" 25th.—"1ST M.B. (LOND.)"..... "Re-incarnation Problems."

March 11th.—MR. E. DAWSON ROGERS... "Perplexities."

" 25th.—DR. GEORGE WYLD..... "Passage of Matter through Matter."

April 22nd.—MR. E. MATTLAND..... "Some Needed Definitions in Spiritual Science."

May 6th.—MR. MITCHINER, F.R.A.S.... "The Veil of Isis: Some Thoughts on the Present Position of Spiritualism."

" 20th.—MR. PAICE "Infinite Existence and Finite Morals."

June.—Closing meeting of the Session in the Banqueting Hall, St. James's Hall, exact date of which will be announced in due course. Address by Desmond FitzGerald, Esq., M.I.E.E., M.Ph.S. (Lond.), "My Experiences in Spiritualism: A Word with Sceptics and Spiritualists."

If we are uncomfortable within, nothing but a death to that which makes us uncomfortable will allow life to come in and fill up our measure of comfort. Nothing that we want that is *real* can be granted to us but by a way being opened through death that life may quicken it. . . . When the men of the present Church die to *dead* forms and *dead* ceremonies, and all that death has fixed up, then the spirit will quicken them into the *living sensitive expressions*; but so long as there is a conjunctive holding to any lifeless thralldom, there is an *absolute impossibility* of a newness of life.—J. PIERREPONT GREAVES, *Theosophic Revelations* (written in 1832), pp. 37 and 40.

PHENOMENA OBSERVED AT A CIRCLE.

Miss F. J. Theobald, in answer to our appeal for facts, kindly sends us the following, prefacing it by this explanation:—

SIR,—I send you the account of a séance I attended some twelve years ago at the private house of a friend. I have copied it from notes made at the time. True Spiritualists, who can understand some of the difficulties and apparent anomalies of spirit manifestation, will, I believe, find this narrative instructive.

The circle consisted of about twelve persons, including the medium, who was a professional gentleman. I do not know whether he still uses his medial powers or not. They were certainly of a very high order.

The incidents throughout the evening were full of interest and curiosity to me, but I must say that I returned home more than ever grateful for the form of mediumship which is my own.

To all who understand how gradually all forms of medial powers are developed, beginning, for instance, in the writing and drawing mediumship, in feeble strokes, scribbles, and half-formed figures and words, until the sentences, or figures, can come out clear and legible; and again in seer-ship, spirit photography, and materialisation, the first dawn of which will come in misty, cloudy appearances, and gradually emerge into the full form; to all, I say, who recognise these peculiarities as characteristic of genuine spirit power, they will see, as I did, that the gradual development of the panoramic view of the faces, of which I give an account, beginning so hazily, and at last coming more and more clearly, testified to the truth of the whole. I enclose you the names of friends present, but I do not feel at liberty to publish them without permission, and, at this distance of time, I have lost sight of several, and so cannot obtain it.

F. J. THEOBALD.

Blackheath.

SPIRIT FORMS AND VOICES.

We commenced the séance at 8.30, which was half an hour later than had been arranged. As soon as the gas was lowered, a spirit voice asked our hostess why he had been kept waiting so long. Spiritualists soon learn that our spirit guides are very punctual. If a certain time is fixed for them to come, they come, but, as a rule, neither before nor after the hour. Several very singular manifestations took place, whilst we sat in a half-circle, all hands being joined so that no one could have left his seat without the knowledge of his neighbour.

First, a large and heavy musical box, which was standing on a table behind us, was lifted high over our heads, placed on the floor in our midst, wound up, and being set playing, was floated in the air all about the room.

Mr. E., who was sitting by my side, had his watch taken out of his pocket and unscrewed from the chain, which was left on his waist-coat. The repeater was continually struck, and by its bell-like note we could trace it, as it was carried around to all parts of the room, high up by the ceiling, and then restored to Mr. E.'s watch pocket. He told me that this seemed a favourite manifestation of spirit-power, as it took place at every séance he attended, but, although it was a valuable gold repeater, he had no fear in trusting the spirits, as they always brought it back safely.

A large lump of ice in a china bowl was standing on a table at the further end of the room. This was brought over our heads and deposited on the floor close by me. Loud thumps came, as if our unseen visitors were trying to break it up; they so far succeeded as to scatter several fragments, two or three of which came direct into my mouth. The evening being intensely hot, I found it very refreshing. Just at this time also a cool breeze fanned the air, and some small, but clear, spirit-lights floated around us. I was most interested, however, in the spirit-voices, which kept up a constant conversation, loudly commenting upon the various incidents. But there was such a Babel of tongues that anything like intelligent intercourse was out of the question.

Once I found the spirit "Johnny" close by me; he gave me the idea of being a small child, for, so far as I could judge, he seemed to be standing by my knees like a little one, and his voice was tiny and childlike but very clear. I said, "Are you a little boy, Johnny?" "No, Miss Theobald," he answered, in so injured a tone that I felt quite like a culprit, "I am not a little boy." "How did you know my name?" I asked. "Because I heard you called so."

This is a specimen of the style of conversation between the visitors and the spirits, and there did not seem any effort made to raise the tone. Probably all felt, as I did, that there was no opportunity of doing so just then, in the midst of so much confusion. I believe that all felt the touches of spirit hands many times, so that in the short space of one hour we received proofs, first of the spirit power to move material objects about the room; secondly, the power that spirits have of speaking in the direct voice; and thirdly, their power of materialising hands.

MATERIALIZED SPIRIT FORM.

The first part of this meeting being over, we were glad to throw open doors and windows to cool the rooms, whilst arrangements were being made for the second part, when we were to sit for the purpose of seeing materialised forms.

The two drawing-rooms were thrown into one, by opening the folding doors. In the back-room the medium was placed, heavy curtains were drawn across the door-way to make the dark cabinet, and the medium was soon entranced. The visitors sat in chairs placed in a double row, closely together, facing the curtains, in the centre of which was an aperture about one and a half feet square, resembling a small window-frame. In a few seconds a beautifully formed hand and arm were thrust out of this aperture, and made signs, understood by some present to be referring to the regulation of the lights, for now we had a large lamp, the light of which was either raised or lowered, according to the instructions given in a loud spirit-voice, from the cabinet.

Soon there appeared two hands at the aperture, first showing clearly and separately, but afterwards joining together in a firm grasp, or clasp. Then came a sort of panoramic view of different faces. A lovely child's face, soon replaced by different spirit-faces. Some looked like old men, others were young girls. One was apparently the face of a nun. All of them were very fine and beautiful to look at, but tantalisingly indistinct in the subdued light, which they brought with them. These faces came perhaps five or six different times during the evening, and each time more distinctly.

Two of the faces were exceedingly like those of two of my spirit friends who had promised to do their best to show themselves if I would go to the séance, and in truth, it was this hope which had decided me to join my friends that evening. One was like E. N. Dennys, in so far that I could distinctly see the long, flowing hair falling over his shoulders, which was characteristic and peculiar to himself. After this manifestation was over, the spirit-voice directed the lights to be put out, and we were for a few seconds in total darkness. Suddenly I saw a bright light from behind one side of the curtain, and as I watched, it was slowly pushed aside, and a spirit-form emerged noiselessly from the cabinet and stood before us, holding in his hands a large globe of light. It exactly resembled an opaque gas globe. By this light we could perfectly see the head and shoulders of our spirit visitor, who was said to be the medium's uncle, a physician when in earth-life. He had passed away about seven years previously. The face was very handsome, clearly defined features, very earnest and intelligent in expression. His movements were dignified and graceful, and his great desire seemed to be to convince us all of the truth, and fact, of his being really a materialised spirit-form. His beautifully formed hands showed distinctly against the globe of light, and perhaps the most convincing circumstance in connection with the whole, was to see the collapsing of the globe as power failed, upon which he glided rapidly into the cabinet, but as rapidly came back with renewed vigour, and the globe of light restored to its original size.

The spirit came close to each one of us several times. He could speak the words "Yes" and "No" clearly, and answered any of our questions in that way.

The friend sitting next to me asked if she might touch his lamp. He gave a very decided "No."

I then said, "Do let me shake hands with you!" Upon which he willingly offered it, and I grasped it firmly. It felt firm, but very rough. I held it until it was gently withdrawn. It was evident that this spirit was but partially materialised, i.e., to the waist only, because the friends sitting in the chairs behind us were so closely placed, that there was not a particle of room for anyone to pass along. Still our spirit visitor went direct from his position in front of me and stood as closely to the one who sat just behind me.

Soon after this one of our invisible friends announced in a loud voice that the power was exhausted, and séance finished.

The medium walked in from the cabinet, still in deep trance, which soon passed off, leaving him, I believe, none the worse for the power which had been used for over two hours.

JOTTINGS.

Colonel Olcott is going to and fro in the earth, like others who seek to convert to their way of thinking people who think otherwise. Our own belief is that energy is better spent in setting forth truth than in controverting error. The forcing of unwelcome truth on unwilling minds results in what physically we call dyspepsia.

Why should any human being set himself to force any other human being to think as he does? If a man believes that a mode of thought or belief will destroy or save a man's soul we can understand his taking that man severely in hand and trying to force him to believe what he thinks proper. Short of that we cannot. All things are matters of opinion, and opinion in the end interprets statements on which some ill-advised people send other people to eternal perdition—so far as they are able.

By which we do not mean that people should not hold their opinions strongly: but only that they should form a clear opinion as to what an opinion is.

Perhaps, if we may judge by what comes under our ken, that is not easy. It is, at any rate, difficult to get from a man who would be called educated a clear idea of what he means by—say a table. If a dozen men were to give their ideas of a table the statements would be quite as confused as the first dozen ideas of what did or did not happen at a given séance.

The fact is that trained intelligence is very rare; and it is quite likely when trained to be mischievous in the way that it acts much as a razor would if set to chop wood. It is too superfine for the work. That is precisely where the Society for Psychical Research has failed—for failed it has. It has been superfine, finicking, hyper-critical, and in its endeavour to get at truth has expressed and excluded truth from its view.

Colonel Olcott has been in Dublin lecturing on "Have we Lived Before?" The meeting seems to have been stormy; a very excited and rather abusive grey-haired and grey-bearded gentleman delivered himself of some matter which he ought to feel the better for being rid of, and the *Freeman's Journal*, the *Irish Times*, and other papers made comments which are not more than usually silly, but which, for the purpose of enlightening any reader, are wholly worthless.

When will publicists take the same trouble to get men to write on psychical subjects who know the elementary facts relating to them, as they do, for example, to get a man who has once before heard of electricity to write about the electric light?

And when will it be considered a disgrace to a man that he should earn a penny a line by misinforming the public on subjects about which he knows absolutely nothing?

Since we are in the mood for asking questions we will add this one and final query. When in the approaching millennium will Spiritualists and their richer relations agree to live in peace and devote their spare time to the study of their subject, and not to sporadic vituperation?

Miss Mollie Fancher, of whom our friend Epes Sargent wrote so much, is now Vice-President of the Sargent Manufacturing Company of New York. For the past year all business meetings of the company have been held in her room—a darkened chamber, where no one could see to thread a needle—and she is the heart and soul of the concern. She lies on her bed, with limbs distorted, but with mind clear, suffering but patient, and considerably more useful in life than are most people whose limbs are quite straight.

Some scientist has ventured to say that "we get a complete new outfit of brains about every two months." This is from America. We do not find this to obtain in the old country. We wish it did.

F. W. Evans, Shaker Elder, writes in the *Golden Gate* on "The Great White Throne." He must be read to be believed, if at all. But he tells us that the Great White Throne is "Shakerism: the Resurrection Order." And among its fundamental principles are "The duality (*sic*)—Fatherhood and Motherhood of God." What can an interpreter not get out of what he interprets?

Lucifer discourses on "Philosophers and Philosophicules." "Philosophicules" is good. The motto of the article is better. Herbert Spencer it is who is quoted, and he—philosopher, we suppose—says "Knowledge of the lowest kind is un-unified knowledge: Science is partially unified knowledge: Philosophy is completely unified knowledge." Whereupon we wonder. We thought that Science claimed to be the systematic observation and correlation of facts—nothing if not "unified." And we thought of Philosophy that so far from being "unified" it was in "most admirable confusion." But we live and learn—or do not learn.

People said that Foster caused the writing which used to appear on his arm during a séance by abrading the skin with some instrument. There is nothing too foolish for people, who ought to know better, to say about the phenomena and philosophy of Spiritualism. But here comes in an experiment recorded by Binet and Féré. A blunt probe was used to trace on the arm of a hypnotised subject certain marks. The order was given—"This afternoon at four p.m. you will go to sleep, and blood will then issue from your arms on the lines now traced." And so it was: just as on Foster's arm appeared letters, having a significance, but not traced by a probe.

Lucifer appeals for support in a pecuniary sense. There is no reason why it should not: for the purveying of goods for the few is not remunerative and must be paid for by those advanced persons who are able to appreciate the wares. The "common sort" will not pay. They are too selfish.

LETTERS TO THE EDITOR.

"Clothed with the Sun."

SIR,—In his letter in "LIGHT" of the 19th inst., Mr. Maitland points out two mistakes in my review of the above work. I regret and apologise for them both—but with a difference. As regards the first, Mr. Maitland's letter shows that there is no such discrepancy as I suggested, and my remark was decidedly careless and unfounded. As regards the second, however, it is an inaccuracy not really affecting the objection to the truth of the vision. The "concoctors" of the Gospels from the materials in the Alexandrian Library are not, as I represented, alleged to have been Theophilus and Ambrosius—an impression I received, and could not but receive, from the earlier part of the chapter, though I ought to have corrected it by a more careful perusal of the later part—but it seems clearly implied that the "concoction" of the Gospels was not completed, and therefore that the Gospels themselves did not exist as we have them, till near the date of the destruction of the library, A.D. 390. The seeress—whose vision was in trance—receives two dates—"A.D. 390, B.C. 286. This last is the date at which the library was first of all got together; A.D. 390 is the date of the chief destruction of the documents out of which the new religion was made. If they could be recovered we should have absolute proof of its concoction from Hindû, Persian, and other originals; the interpolations, extracts, and alterations proving this. They show, too, that the name first adopted for the typical man was more like Krishna, and that Jesus was a later choice, adopted at Jewish suggestion, in order to suit a Jewish taste. The system was long under formation, and it took *all that time to perfect*." (*Italics mine.*) To this last sentence Mr. Maitland appends the following foot-note: "There is an ambiguity here, owing to the date of the completion of the 'concoction' not being specified." It seems to me to be indicated unmistakably, if we are to allow the words "all that time" any meaning in connection with the dates given. But a critical examination of the first two pages of this chapter would land any reader in confusion. For instance: the date B.C. 286 is stated as that of the collection of the *first* library—destroyed under Julius Cæsar. "All that time" must, therefore, begin at some date subsequent to the formation of the second library, and the "ambiguity" is more as to the commencement than as to the completion of the "concoction." Now we should have to go back some 200 years and more from A.D. 390 for the very latest date at which the existence of the Gospels, approximately, at least, as we have them, is disputable. Even the author of *Supernatural Religion*, in his sceptical criticism of the evidence, does not deny that Irenæus, for instance, was acquainted with the Synoptical Gospels towards the close of the second century, about which time they became, or were becoming, "canonical" in the Church. Opinion is only divided as to the value of

apparent references to them in the Gnostic controversies of an earlier date. Mrs. Kingsford's vision may record the truth on two conditions; (1) if we need not understand it as assigning any date at all near that of the destruction of the Serapeum (whether the library was then destroyed at all is open to the gravest historical doubt), as the date of the completion of the "concoction"; and (2) if it can be supposed that "every detail of the Gospel history"* was without even traditional foundation prior to the date, not later than the latter half of the second century, at which the Gospels undoubtedly existed in literary form. There is not much time left for the "concoction," and for the subsequent process of getting the fictions circulated and accepted.

As regards the explanation Mr. Maitland requires from me in defence of my criticism of the doctrine of the derivative, as opposed to that of the original Divine Humanity, or "Christ," I can only postulate the general principle that the soul forms the body, and not the body the soul. I hold that for there to be an Universal Body of regenerate humanity, there must first be its Universal Soul, and that this soul is not the "resultant" of the aggregation, but the cause and formative power of that. In the individual body, I fully believe in all those functional and elementary "consciousnesses" which Mr. Newton Crosland finds unintelligible, because he fails to observe that these consciousnesses are masked and sublated, as the very condition of attainment to the unity which includes and regenerates them. Just such is the condition of human regeneration. We give up the life and will of separateness to receive the universal life and impulse which directs all our energies in harmonious subordination to the integral unity. The putrid life of the body at death is nothing but the re-self assertion of its elementary individualities. But the organising or integrating principle is assimilative, not the result of an assimilation from the spontaneous polarisation of the particles. I contend that there is no such spontaneous polarisation, other than a surrender of the independent life to the operation of a superior principle *already in full development and activity*, which regenerates by impartation of its own higher life, transmuting and elevating the life which is given up to it. And this, I conceive, is the doctrine of religion, and the principle which brings religion into scientific harmony and analogy with the processes of nature as already familiar to us. When Mr. Maitland asks me to define the "extraneous" personality which he thinks I postulate, I reply (1) that I spoke of an extraneous *operation*, not of an extraneous "personality"; and (2) that I conceive the "Christ" not as an individual among individuals, but as the pre-existing essential consciousness of Divine Humanity; not as a man, but as *Man*, in whom alone we are truly human, having only a *capacity* for spiritual humanity till that atonement is effected. The extraneity is only that of a higher principle, in manifestation and energy, in relation to a lower one whose homogeneity with the former consists in capacity for assimilation to it.

Some years ago I ventured, in a pamphlet entitled *The Metaphysical Basis of Esoteric Buddhism*, to criticise what seemed to me a fundamental defect in Mr. Sinnett's conception of Divinity as the Aggregate Intelligences of the Dhyani Chohans—the Avalokateswara. In the doctrine now before us we have indeed an advance on that conception in the recognition of *transcendent unity*, the corporate association being crowned, as it were, by a collective soul which we are expressly told is *more* than the sum of the constituent souls, "just as the human ego represents all the consciousnesses of man's system centralised into a unity and polarised to a higher plane." But does Mr. Maitland hold that the conscious unity of the human ego is the result of organic aggregation? It is something to recognise transcendent unity, but the recognition is vitiated by any attempt to extract the one from the many. It is well to acknowledge the *universale in re* and the *universale post rem*, yet the third affirmation, the *universale ante rem*, is indispensable to complete the thought.

But why, Mr. Maitland asks me, is the Christ called the *Son of Man* as well as the Son of God? That question may, perhaps, be answered thus: that the Logos (the "Adonai" of this book) descended into human conditions, and thus into the limitation of human personality, the generation of this earthly manifestation by the Spirit "proceeding" from—or, adopting Mrs. Kingsford's distinction, "through"—Himself constituting such personality very truly the "Son of Man," if the Logos be itself

* "Every detail of the Gospel history is invented, the number of the Apostles, and all the rest. Nothing is historical in the sense supposed."

the Divine Humanity. But the more usual explanation is, of course, that the humanity was from the mother. The recognition of the two natures is a consequence of the doctrine of the Incarnation, the assumption of the earthly humanity being for the sake of operation on that plane.* Whereas the chapter "Concerning the Christ and the Logos" seems to reduce the "Logos" to inactivity. Humanity ascends by its own unaided effort or evolution, and when it touches the celestial it "receives the baptism of the Logos," and becomes "Christ" or the anointed. That, at least, is how I understand this chapter.

But let me add, in conclusion, that I am far from confident that I have grasped the full metaphysical import of Mrs. Kingsford's theology, and that my criticism, such as it is, has been conceived in a spirit of the deepest respect for both author and editor of this book, which deals with many special topics not even referred to in my notice, and which I trust will receive much independent study and appreciation.

"YOUR REVIEWER."

Mr. Newton Crosland Again!

SIR,—It is rarely that I read a contribution of Mr. Newton Crosland's in your columns without being forcibly reminded of the familiar, but expressive sayings, "Boys will be boys," and "One must not expect to find old heads on young shoulders," so crude and immature do I find both his views and his manner of expressing them. Of course, the youthfulness I allude to is not of the physical, but of the intellectual and spiritual man, and is such as would belong to a soul but newly emerged into humanity from some lower grade, and having as yet before it the great majority of the earth-lives necessary for its evolution to full manhood. But the defects above specified are not Mr. Crosland's worst characteristics. For with the immaturity he has also the rudeness of boyhood. Hitherto, when made the object of this foible of his, I have dealt leniently with him, on the principle that it amused him, and did not hurt me. But it has now reached a point at which toleration would be worse than weakness, and to "spare the rod" would be not only to "spoil the child," but to leave a wrong unredressed. For he has ventured most unwarrantably to attack the memory of one deservedly held in the deepest veneration by all who knew her and her life and work. Mr. Crosland was not of those who were thus privileged. He was neither a friend nor an acquaintance of Mrs. Kingsford's, and can at most have met her but once or twice at some miscellaneous gathering. Hence his claim to have had opportunities of "knowing and observing her personally," is as baseless as the remarks he has founded on those alleged opportunities are presumptuous. Were he in any degree in a position to treat of such high matters at all, he would know that the qualifications for an "expounder of Divine truth and teacher of mankind"—(his words are "Divine expounder," &c., but I take that to be a slip)—are not amenable to superficial observation, but are dependent upon a *status* and condition which are interior and spiritual, namely, the soul's purity and courage, and its power of withdrawal from the outer and lower, and of concentration upon the inner and higher. And for him to pronounce as he does, in the plenitude of his ignorance in these respects, that Mrs. Kingsford lacked the requisite "humility, cultivation, and experience," and was "surrounded by too many abnormal influences"—what is the innuendo here?—for the results to be trustworthy—is not only to constitute himself her spiritual judge, but is to dictate to the Gods their choice of an instrument.

It would naturally be supposed that the proper test of a Divine message must consist in its power to appeal to the highest perceptions and aspirations of man's nature; and that in order to apply such test it must be necessary at least to read what had been received. But, as you shrewdly surmise, your correspondent has not done this. He has actually criticised her book without reading it; and also, to my strong conviction, without having read any of its companion books, so that he is in utter ignorance of the system of thought propounded by Mrs. Kingsford. That he has not read the former is made certain by the fact that the *review*, the *strictures* in which he endorses by *complimenting you upon it*, is now admitted by its writer to have been conceived under a complete misapprehension of the passages

* So says Krishna to Arjuna in the *Bhagavad-Ghita*: "Though I am unborn and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my Nature-form (Prakriti) I am born by my illusive power (Maya). For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I produce myself. For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age."—(DAVIES'S TRANSLATION.)

criticised. This is an admission, the effect of which is not only to cancel *in toto* the strictures which, through his neglect to read the book for himself, Mr. Newton Crosland supposed to be justified, and thus to stultify him; but also to show your readers how slender must be his respect for them, for you, for truth, and for himself, when he can thus assume the office of censor without taking any trouble to qualify himself for the post; how small, too, his sense of responsibility, and how little reliance can be placed on anything he may write.

It so happens that on one occasion Mr. Newton Crosland brought against me a charge of seeking to "warn him off the columns of 'LIGHT.'" Of course—as I assured him—I had no design of the kind. I only wanted him to confine himself to topics within his knowledge and capacity. But I can now readily suppose that there are Those who really had such a design, and who were only awaiting a fitting opportunity for its execution. For what is more likely than that the Gods—wearied of his offences and finding him incorrigible, and desiring also to see your columns better occupied—ordained the setting of the trap into which he has hastened to fall, and this in such wise as to render it impossible for him ever again to claim to be entitled to a hearing; and thus, "from seeming evil still educing good."

May the example be a salutary warning to others who are similarly liable to rush in where angels are wont to tread with respect! And may the time soon come when would-be critics remember that the only thing a criticism shows infallibly, is where and what the critic himself is!

EDWARD MATTLAND.

[There does not seem sufficient reason to pursue this subject.
—ED. OF "LIGHT."]

Everlasting Punishment.

SIR,—In answer to some exclamations in "LIGHT" on "The horrors of everlasting punishment" and "a dreadful religion" I replied in a letter you did me the favour to print in "LIGHT" of February 2nd, 1889, that the Bible, whatever some may think or say, does not teach everlasting torment, except in the Spiritualism of the Book of Revelations xiv. 11, and that Spiritualism, as we know now, is sometimes fallacious.

My object in that letter of February 2nd was to express my belief, from the Bible itself:—that, from its first chapters to the end of the Epistles, the alternatives there taught in reality concerning the future of mankind were their eternal life or their eternal death. I should like, now, to say a few words about the chief text which has helped so greatly, *by a perversion in its translation*, to give men the idea that the religion of Europe is, of necessity, "a dreadful religion." If it is so, it is man who has made it so. Of course, I allude to the words of our translators, "everlasting punishment." (Matt. xxv. 46.)

My object in this letter is to show that the term "punishment" is but an implied contingent or result of the original meaning of the Greek word *κόλασις*, used by Jesus, because its *primitive* meaning brings it to the very same signification as that so frequently applied by Him as the alternatives for humanity, viz., the eternal life or the eternal death of the soul. As, for instance, when He said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."

In proof of what I say, allow me to make the following remarks: The Greek word rendered "punishment" in the verse by our translators, of itself, positively indicates the *kind* of punishment. The original word is *κόλασις*, whereas, if torment were meant the Greek word *βάσανος* or *βασανισμός* would have been used, as it is in the Revelations. *κόλασις*, on the contrary, is derived from the verb *κολάζω*, which signifies: Firstly, to cut off, as in pruning branches from a tree. Secondly, to restrain or repress. The Greeks write: "The charioteer restrains his fiery steeds." Thirdly, to *chastise*, to punish, to cut off an individual from life or society, or even to restrain his liberties.

That the first definition, "to cut off," is the proper one, in this case, is evident from the antithesis of the succeeding and last clause of the verse, where *life*, the reward of the righteous, is put in contrast with the *death*, or cutting off from life of the unrighteous.

In confirmation of what I have said, I turn to Donnegan's Greek and English Lexicon, and find as follows: "*κόλασις*, the act of clipping or pruning—*generally*, restriction, reproof, check, chastisement; *literally* and *metaphorically*, punishment. Substantive of the verb *κολάζω*."

I look in Donnegan's Lexicon for the verb *κολάζω*, from which the substantive or noun *κόλασις* is derived, and I find "*κολάζω*,

properly, to cut off or take from, to curtail, chop, or mutilate; *generally*, to chastise. *Lit.* and *met.* to correct, to check, to moderate, to chide, to rebuke, to punish, to keep back, to hinder, repress or restrain, to keep down."

So it is right to interpret Jesus by the primal signification of the verb *κολάζω* and the noun *κόλασις* as meaning *excision*, or a cutting off from life, as a branch is cut from a tree, bringing death to the branch (unless, indeed, it should be re-grafted), not only because it is the original meaning of the Greek word *κόλασις*, but because it is, as I have said, a logical and correct contrast with its *context*, which is *life*; while the term "punishment" is not in contrast with the word "life."

Thus, the translation of Matt. xxv. 46 should be, honestly: "These shall go away into everlasting excision," like a branch cut from a living tree, which is the death of the former, unless, indeed, as I have before said, it shall haply be re-grafted. And this is the doctrine taught by Jesus elsewhere; I may almost say everywhere else, in proof of which I could bring nearly thirty texts, as I remarked in my former letter on this subject, and not least in the twin text to that of Matt. xxv. 46, where Jesus says: "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John xv. 6.) That is the end of dead and withered branches, according to the Bible; they are "burned up."

That learned and remarkable book, *The Perfect Way*, has a notable comment with regard to the subject I have brought before you. It says, on p. 45, edition of 1882: "The soul, once begotten and made an individual, is immortal until its own perverse will extinguishes it; for the fire of the soul must be kept alive by the Divine breath, if it is to endure for ever."

I confess that my own heart goes rather into the doctrine of eternal hope for all mankind, which has its Scripture texts also, but not in so great abundance as those for conditional immortality; but it must be, I think, acknowledged that the two will not very well mix.

T. W.

LOUIS XVII.

SIR,—It was, I think, a great mistake, at the late Paris Congress, to assume that Allan Kardec was the founder of Modern Spiritualism. The founder was, I cannot doubt, Louis XVII., the legitimate King of France, the unfortunate Dauphin, second son of Louis XVI. and Marie Antoinette, who had been a dreamer of dreams from his childhood; who was as clairaudient as King David, and, perhaps, in some respects, more clairvoyant, and who, in 1839, published a book called, *La Doctrine Celeste de Notre Seigneur Jesus Christ*, in which, as with several other books that he wrote, were included the chief teachings, afterwards adopted by the spirit-guides who dictated to the mediums, made use of by Allan Kardec. For this *Doctrine*, that unfortunate Prince had, on October 24th, 1838, while exiled to England by Louis Philippe, severed himself from the Church of Rome, and lost his friends, who kept him and his family liberally by their contributions, and who were chiefly good Catholics of the ancient régime, and members of the priesthood; and thus, from a position of comparative affluence, the result of these contributions, he was suddenly reduced to poverty by their withdrawal of their liberality; not because they doubted his Royalty, but because he, "the eldest son of the Church," had repudiated his allegiance to the Pope for conscience' sake, led by the teaching of spirits. We read in *La Legitimite* of December 5th, 1886, a journal published weekly at Bordeaux, which has for six years maintained the right of his family to be regarded as of Royal blood, the following: "Before leaving the Church the struggle was long, and it was not until October 4th, 1838, that he declared himself to have separated from the Catholic Church."

Previous to this step, Louis XVII. sent an emissary from London, the Abbé Laprade, to try to induce the Pope to be guided by his opinions as taught him by spirits; he wanted the Pope to adopt, for general use in the Church, "a prayer that had been revealed to him on Christmas night, 1836." This the Pope refused to do, sending, at the same time, his Benediction to him as an unrecognised king.

Here is an account of the Prince's mission to the Pope, and the prayer he sent him, showing how thoroughly he was under the influence of spirits as far back as the year 1836. It is taken from *La Legitimite* of December 5th, 1886.

The second of January, 1837, the Prince sent the Abbé Laprade to Rome to ask the Pope Gregory XVI., to adopt, throughout the Church,

the *Croix de grace*, a little ivory cross to be suspended to the neck by a rose ribbon, and to adopt, for general use, the following prayer, a very good prayer as far as it goes, which had been "revealed" to him on Christmas night.

The prayer was in Latin, but I give it in English :—

O my Saviour, Thou didst die for me on the Cross, may I meditate aily on this sacrifice, so that, taking Thy word as my law, I may find the right path, and, through Thy example, I may act justly towards my brethren, and as a brother towards my brothers, like a good Christian. Amen.

M. Laprade being admitted to the presence of His Holiness on February 24th, 1837, submitted to him explanatory papers, together with a copy of a letter of the Prince, which the Pope read aloud till he came to the following words :— "It has been told me that he who recites this prayer three times a day, and who would carry out all which is prescribed in this prayer, shall be saved." "I doubt it," exclaimed the Pope, "because the love of your neighbour is not enough, the accomplishment of other precepts is required, beyond this, to gain God's love. . . ." On dismissing M. Laprade, the Pope made him understand the great reserve that he was bound to exhibit in the then state of politics towards the unrecognised Louis XVII.

But M. Laprade returned to the charge, he had still another message from the Prince to the Pope, which had to be delivered, and which was doubtless fulminated through spirit guidance. This was the message he had to deliver :—

"If blind policy continued obstinately to repudiate the Prince, all the States of Europe, and those of the Church in particular, were to undergo great persecution, and cruel overthrows." His Holiness having no answer to make to the above missives, would not receive M. Laprade again, and he returned to London to the Prince who had sent him on his errand.

I need hardly point out that the above is written by a good Catholic. In fact, *La Legitimité* is edited by the talented Abbé H. Dupuy. But I need hardly point out, at the same time, the want of worldly wisdom of the Prince, in thus attempting to dictate to the Pope with threats.

There are details in connection with the prayer which are a lesson to Spiritualists to be wary in the acceptance of communications from the other side, lest under the hypnotic glamour, they may become victims to truth blended with fiction and the rational with the absurd.

To such concatenation of circumstance the unfortunate Duc de Normandie seems to have been subjected in his dealings with spirits who employed him as their emissary to the Pope. But Modern Spiritualism was in its first infancy in 1837, and the Prince had not had the advantage of experience that we have had, to teach us to be able sometimes to avoid pitfalls. How some denizens of the other side will, perhaps, in a spirit of malicious cynicism, attach to a noble sentiment a rider which is ridiculous. How they will render even a rational prayer nugatory by its context is abundantly demonstrated by the correspondence of that poor Prince with the Pope of Rome! How they will inflate a man's mind and make him think he is speaking gospel, or enacting laws with the authority of Divine right, when he is only testifying his own weakness to his fellow man, and thereby damaging the cause which he is hoping to exalt! Or, to put the tenderest view we can upon it. How very faulty and wanting in logic and judgment, is sometimes the advice of spirits! And often how very undiplomatic! As we have seen. Still, it is not incompatible with what we know of Modern Spiritualism; that a man of his temperament may have been deceived in worldly interests for his soul's good; while he may, at the same time, have taught some doctrines for mankind that may have the impress of eternal verities.

From his childhood the Dauphin was subject to dreams and visions. Shortly before his father's trial and execution, he had a dream which foreshadowed that execution, and which greatly distressed his mother, who strictly charged him to tell it to no one. When shut up in a dark dungeon by Napoleon, from 1803 to 1808, he was in communication with a spirit whom he believed to be Marie Antoinette. He says in his memoirs :—

I have the memory of a fixed sensation which absorbed me entirely; it was the image of my good mother; I saw her, she spoke to me; her groans were confounded with my groans. I was broken down and the courage of life forsook me.

His faithful friend and devoted servant, the Comte Gruau de la Barre, who was present at his deathbed of painful memory, in Holland, in August, 1845 (he probably died by being poisoned), tells us, in his valuable book, *La Survivance du Roi Martyr* :—

All these phrases were broken by prayers, and frequently he was in converse with Louis XVI. and Marie Antoinette, those august and happy victims, who appeared to be calling their well-loved son, whose martyrdom had been more dolorous and of longer period than their own."

The King of Holland, father of the present King, who had no doubt of his identity, through his knowledge of State secrets, had an aide-de-camp at his side during his illness, afterwards General Van Meurs, who testified his conviction in a letter, signed June 26th, 1872, that by what occurred at that death-bed, under his own eye, he could be none other than the Dauphin. Two military doctors were sent by the Dutch Government to attend him during his illness, joined to the civil physician, one of the doctors was the surgeon-major of the King's guard; and, "they sent a bulletin to his Majesty daily, giving the state of their illustrious patient." He was registered and buried at Delft, as *Louis XVII., Roi de France et de Navarre, &c., Charles Louis, Duc de Normandie, né à Versailles 7 Mars, 1785*, and there a tombstone will still be found in the cemetery at Delft. Both Holland and the present Pope acknowledge this family as royal, and the sons of this family entered the Dutch army and navy as Bourbons, the present King of Holland is as favourable to them as was his father. But my object here is to show that Louis XVII., in his books, for he wrote several, taught the essential doctrines of Allan Kardec many years before the latter dreamt of them. These books taught the Fatherhood of God and the Brotherhood of man, Re-incarnation, and final restitution for all men, with the immortality of the soul. Here they are in a few sentences, given, as an epitome of his doctrines, by *La Legitimité* of December 12th, 1886. (p. 776.)

First, the Eternal is one God only, and not a God [in three persons. Secondly, all souls were created in Heaven before the foundation of this earth, and it is they who compose humanity, by their habitation in the bodies born of man here below. Thirdly, all men are sons of God, like Jesus Christ, by the spirit and the soul, which constitute their immortal being, and sons of men by the mortal body, which comes back to earth; while their spiritual person continues its terrestrial career in other human bodies until it has accomplished the will of God on this globe. Fourthly, Jesus Christ, made Lord of this world by the Eternal, His Celestial Father, is our elder brother of Heaven, whence we are descended, and where we shall return, according to the merit of our works, by remounting successively through all the heavens, which are the dwellings of our Heavenly Father, and through which we must pass in order to arrive at the Heaven. Fifthly, we shall all be saved at a given period in Eternity.

The books which Louis XVII. wrote, to maintain these doctrines, were: first, *La Doctrine Celeste*, published in 1839. Second, *Partie Préliminaire de la Doctrine Celeste*, published also in 1839. Third, *Revelations sur les Erreurs de l'Ancien Testament*, published in 1840. Fourth, *Solomon le Sage*, published in 1841.

T. W.

Madame Anna Blackwell and Mr. Lacroix.

SIR,—I beg to hand you my letter which Mr. Lacroix has so entirely misrepresented in the attack transferred to your columns in the number of "LIGHT" just come to hand. You will see how (moved, as I learn, by promptings concerning which I cannot now trouble you) he has changed the statement of the question at issue.

Permit me to add that every portion of the biography of Allan Kardec contained in the preface to my translation of *The Spirits' Book* was written down by me, in 1869, from the lips of his widow, for the express purpose of being used thus. As she may, possibly, have made some slight and unimportant inexactitude in regard to dates—and as I wish to render conclusive my rectification of this attack by a party of whose existence I was unaware until I saw the erroneous statement attributed to him in *Galignani's Messenger* of September 17th, I defer my reply until the return of M. Delaune, now absent from Paris, as he was intimately and practically connected with Allan Kardec from the beginning of his interest in the subject to which he was so completely devoted during the rest of his life.

I shall send you my reply as soon as it shall have been published here, trusting to your enlightened tolerance and sense of justice to bring it before the eyes of the readers of "LIGHT."

October 17th, 1889.

ANNA BLACKWELL.

TO THE EDITOR OF *Galignani's Messenger*.

SIR,—For the information of those who may be interested in the matter, kindly allow me to say that Mr. Henry Lacroix is mistaken in supposing, as he is stated to do in your issue of this morning, that "Modern Spiritualism had been practised in America many years before Allan Kardec took up the subject in France." In point of fact, it was my account of the experiences then taking place in the Fox family, in America, published by Baron du Potet, in his *Journal du Magnétisme*, in the spring of 1850, that constituted the first mention, on this side of the Channel, of what has come to be known as "Modern Spiritualism." Several editions of that number of the journal were

eagerly bought up; and to the curiosity thus excited, in connection with the sudden outbreak of "table-turning" and its accompanying phenomena, that took place about the same time, is due the "spiritist" movement initiated by Allan Kardec's publication of *The Spirits' Book*, in 1851. This movement, propagated with unparalleled rapidity, was carried on under his leadership all over Europe with no more knowledge on his part of the American movement than had the leaders of that movement across the ocean of the movement inaugurated by him on the Continent of Europe. Thus, the "spiritist" movement (of which the leading characteristic is the acceptance of the doctrine of re-incarnation with its all-embracing consequences), and the "Spiritualistic" movement (of which the leading characteristic is the rejection of this doctrine) were begun, and have been going on, independently of each other, but *simultaneously*, from the commencement of the "modern movement" until the present time.

Not venturing to encroach any further on your valuable space, I beg to refer all those who may desire to know the details of the road by which Allan Kardec was occulently led to the views which have made his name "a household word" in so many lands, to the notice of his life and labours contained in the preface of my translation of his great work, *The Spirits' Book*, and giving his history, from his earliest youth to his interment in the burial-ground of Montmartre, whence his mortal remains were subsequently transferred to their present and final resting place in the cemetery of Père-Lachaise.—Yours, &c.,

Triel, Seine-et-Oise,

ANNA BLACKWELL.

September 17th, 1889.

A Correction or Comment.

SIR,—An article in "LIGHT" for October 5th deals with the interesting series of experiments conducted at Pesaro, by Professor Rossi-Pagnoni and Dr. Moroni. In the course of that article you have occasion to criticise a paper of mine upon the same subject, which appeared in the *Proceedings* of the Society for Psychical Research. I shall be much obliged if you will allow me space for a few words of reply upon two points.

(1) In discussing the sésances of July 30th and August 6th, 1886, I suggested that the possibility of those at the table overhearing the whispered remarks of the medium was not entirely excluded. You criticise this suggestion, on the ground that the medium and the table were in different rooms, separated by two walls and a flight of steps. This was the case at the sésance of June 10th; but it is nowhere stated that it was the case at the sésances of July 30th and August 6th. The natural inference from the accounts of those sésances is that the medium and the table were in the same room, at a few yards' distance from each other.

(2) You point out that in my account of the "Assunta" experience the words "*asked her what spirit she would like*," do not agree with the French version, "*lui demandait ce qu'il voyait*." Both my own translation and the French are inexact, the precise meaning being "*asks her who would come*" (*le chiede chi verrebbe*). I cannot, however, agree with you that the difference is important with regard to a theory of thought-transference. The medium declares to those sitting beside her whom the others are to expect, and the expected spirit comes.

October 17th, 1889.

H. BABINGTON SMITH.

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.

The pressure on our space causes us to hold over several articles, letters, and paragraphs. Among them is a notice of "Nizida's" valuable book, which we desire to introduce to our readers as soon as possible.

O.—Let us be constructive rather than destructive. We are not inclined to throw mud.

C. M. de L.—We have had many copies of paragraphs in the provincial Press such as you send us. It is a simple case of mediumship. See remarks already made.

J. T. desires to have some friends of his introduced to Spiritualists residing in or near Paris. It would be well for our correspondent to communicate with M. Leymarie.

E. M. (Plymouth).—A letter such as you send must of necessity be authenticated by your name and address. We disclaim altogether the view you impute to us. And, as a matter of private opinion, which we intrude on nobody, we do not at all agree with what you say—having, as we conceive, no ground for saying it other than mere belief—respecting any alleged fall of man.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Leach delivered an instructive address on "The Spiritualisation of the World." The room was full. On Sunday next, Mr. Butcher.—M. GIFFORD (Sec.).

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was conducted through its varied programme on Sunday last by Mr. Lewis, followed by reading by Mr. Dale, and recitations by the children, with marching, groups, &c. Leaders and elder children are requested to be punctual on Friday evenings at 7.30.—C. WHITE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. J. Veitch answered some objections to Spiritualism, and at the evening meeting delivered a fine discourse on "Our Principles," which was highly appreciated by a good audience. On Sunday next addresses by members at 11 a.m. and 6.30 p.m. At Hill-street Rooms, on Saturday, October 26th, Mr. Savage, at 8.15 p.m.; on Wednesday, Miss Davy, "Clairvoyance," at 8.15 p.m. Inquirers welcomed.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).—Next Sunday evening at seven p.m., Dr. Chadwick will commence a course of three lectures on "Mesmerism and Phrenology," with experiments and delineations, before which I shall read a paper on "Theosophy." As the discussion on this subject last Sunday seemed somewhat unsatisfactory, I intend to state clearly my own views on the matter, and I trust that all who heard last Sunday's lecture will attend to hear the paper. There will be music as usual.—A. F. TINDALL, A.Mus., T.C.L., President.

HARCOURT-STREET, MARYLEBONE.—Unfortunately Wednesday evening was very wet, but friends came nevertheless in good numbers to enjoy the excellent entertainment, with dissolving views, given by Mr. A. Maltby. Through the kindness of this gentleman, the society here has been able to do something towards discharging the debt on the furniture, and hopes soon to be able to get over that difficulty. We would be glad if any other friend can give us a lecture, or otherwise help us in the same direction.—On Sunday last Mr. J. Burns answered questions put by the audience, and also made some interesting remarks on "Music and Singing at our meetings," "The Burial of Spiritualists," &c., &c. Mr. Burns has recently done good service here by lecturing for us, &c., for which he has our sincere thanks. Next Sunday morning at 11 a.m., "Spirit Communion," J. M. Dale; evening at 7 p.m., address by Mr. Iver MacDonnell; subject: "Salvation." Monday, 28th, music, recitations, dancing, &c.—C. I. HUNT.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—On Sunday morning last at Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate; the discussion on "Materialisation," which had been opened by Mr. Earl on the previous Sunday morning, was continued. In the evening an excellent lecture from the guides of Mr. J. A. Butcher was well received by an attentive audience. The subject was "Spiritualism and Freethought." A number of questions were asked by the visitors, and were answered to their apparent satisfaction. Next Sunday evening, at 7, Mr. U. W. Goddard will occupy our platform. Arrangements have been made with Mr. J. J. Morse, for whom the Kensington Town Hall has been engaged, for November 27th, or thereabouts. Admission will be by tickets which can be obtained from the secretary. Further details in future issues of LIGHT.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater, W.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

His Other Self (Ward and Downey) is a shilling shocker which trades on psychical matters. The story is well told, the sensation is sustained, and the "double" who takes the place of the "single" self is well worked out. Altogether a good shilling's worth.

GOD.

That universal star which ne'er declines
Is God; that mighty whole, the whole adored
He is—all is in Him; immensity
And time compose the unmixed element
Of His infinitude. Space is His mansion;
Eternity His age; day is His glance;
The world His image. 'Neath His shadowy hand
The universe subsists. Existence, flowing
In waves eternal downward from His nature,
Like a vast river fed from boundless sources,
Flows for ever on, and then returns again.

—LAMARTINE.

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.