

# Light:

*A Journal of Psychological, 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.)"

*Apropos* of Professor Stowe's visions, noticed in "Psychical Development No. III.," it may be interesting to refer to an article and some correspondence in the "St. James's Gazette," entitled "Faces in the Dark." They were noticed by me at the time when they appeared. (See "Notes by the Way," Vol. II., pp. 74, 86, 97.) As nine years have elapsed since I drew attention to these papers, I may assume that they are not within the present memory of my readers: a brief summary may, therefore, be useful in connection with Professor Stowe's visions. The immediate cause of their being written was an article by Mr. Francis Galton on "The Visions of Sane Persons." He adduced various cases, which seemed to him remarkable, of persons who on going to sleep in the dark habitually saw golden spangles in showers which twined into roses or *vice versa*: of sheep running rapidly down hill, and so forth. My own special form of such vision before going to sleep was a vast flock of swallows flying rapidly past my eyes until they closed and I sank into oblivion. No dream, that I can remember, succeeded this vision, nor have I ever seen it except in darkness or very subdued light. From this, I suspect, not uncommon experience, the writer in the "St. James's Gazette" went on to describe his visions of "Faces in the Dark"—faces that confronted his own and were not seen in profile nor entirely, but fragmentarily, here the eyes, there the lower part of the face, but not, except momentarily, any fully formed face. They were all notable and striking faces, chiefly of men, never showing any tender emotion, but such feelings as grief, scorn, pride, hatred, greed, cunning, and the like. All were independent of volition; all changed rapidly, and always for the worse. At first only strange, a face would gradually be presented at intervals through various phases of degradation until it became ineffably hideous and repulsive.

This brought out a most interesting communication signed "D.," whose experiences were similar, but in some ways different. He saw with eyes open as well as closed, faces in profile as well as full, with eyes averted as well as looking him directly in the face. Not colourless, as the first writer's were, but full of vivid and intense colour, thrown up against a background of intense blackness. A similar process of degradation was noticed. At times these phantasms would come in groups, figures, animals, trees, landscapes, &c. When I first noticed these papers I conversed with two friends at haphazard on the subject of them, and found that both were acquainted with such manifestations: one regarded them as forerunners of sleep after a term of wakefulness: to the other they brought a fevered restlessness,

and were more akin to delirium than to dream. They were independent of volition and the state of health and surroundings. In Professor Stowe's case it will be remembered that his "aerials" took their colour from the place in which they appeared. In a well-furnished room they were polished, in a rough unfinished chamber they were rude and more grotesque. Independent of his will, they did not seem to be independent of local colour. One point in his "Faces in the Dark," as in those noticed above, is very striking. They began well and ended, through a regular and invariable process of deterioration, in hideous and repulsive ugliness, mean, base, degraded in form and feature, without a smile or look of kindness, the impersonations of man's lowest and vilest passions. Even the groups or mobs of "D.'s" fancy were tumultuous and disorderly, as though actuated by discordant passions. The very landscapes grew blighted and underwent the same mysterious process of deterioration. What is the explanation? It is obvious to recall the bookseller Nicolai and his phantoms, Blake and his odd conceptions. But Blake's visions, though often grotesque, as, for instance, the "Ghost of a Flea," were often characterised by a beauty and grace. These visions are not the indications of a mind diseased: they are creations of the brain made objectively manifest, and seem to be symptoms also of the change from waking to sleep. But we should probably learn more of their nature if some correspondents would favour us with clear and concise recital of their own experiences.

I have received the following letter. The facts stated in it recall to my memory some curious feats performed in 1872 or thereabouts by a lady who was called "The Infant Magnet." She possessed some curious power of glueing objects to the surface of a table by laying her open hand flat upon them, and of raising them by the magnetic attraction of her hand. I think I have somewhere read of some less remarkable phenomena, which were exhibited on public platforms, not unlike those detailed in Mr. A. R. Wallace's letter:—

SIR,—I have just received from my brother in Stockton, California, a curious handbill, of which the following is a copy:—

### "ANNIE ABBOTT'S MYSTERIOUS FORCE.

- 'Accomplishes, among other things the following:—
- 'The four strongest men in the audience cannot lift her from the floor.
- 'Standing upon one foot, she will resist the united efforts of four strong men to move her.
- 'Four men cannot take a cane from the palms of her open hands.
- 'A raised umbrella cannot be held over her head.
- 'She lifts men into mid-air by placing her open hands upon their heads.
- 'She lifts 1,500lb. without physical effort.
- 'She lifts eight men clear from the floor at one time with ease and grace.
- 'Eight men strive in vain to hold a pole to the floor, with the heaviest man seated on it, while she lifts it from the floor.
- 'All these, and many other feats, this little marvel will accomplish under the closest investigation by a committee selected by the audience.

'AND REMEMBER, SHE WEIGHS BUT 98LB.'

My brother has seen this marvel, and writes to me as follows:—"I have been much interested lately in an exhibi-

tion here of Mrs. Annie Abbott, who performs some surprising feats of strength, or more properly of passive resistance to the combined strength of three or four men. She gave two exhibitions here, at one of which I was on the stage with six or eight others to thoroughly investigate the phenomena, and I am perfectly satisfied that there is no trick or deception. She was examined by a committee of ladies previous to the performance, and at a private exhibition she was given a bath and different clothing without altering the result. She does all she undertakes to do with perfect ease and with no apparent muscular effort, and as she is a small woman, weighing less than 100lb., it is surprising that four men, two lifting at each elbow, cannot raise her from the floor. Standing on one foot she resists the efforts of four men to push her back from the perpendicular, she holding a stick horizontally with her hands, and the men pushing on the stick. I send you a part of a handbill mentioning the feats she performs, and she does them all. We had two physicians on the stage, and they examined her temperature and circulation, and stated before the audience her temperature to be 82° Fahr., and her pulse 105, and that medical works say that 95° is the lowest temperature compatible with life. Physical strength fails to explain any of her performances. I was inclined to think, before I personally investigated it, that it was a species of hypnotism by which the opposing force of the experimenters was taken away from them, but I did not feel any unusual sensations while on the stage, and appeared to exert my usual strength. Have you any hypothesis?"

We have, I think, in the case of this lady, a remarkable development of physical mediumship producing effects analogous to those most of us have seen in which chairs or tables appear fixed to the ground or are rendered light or heavy at request. It is to be hoped that the American branch of the Society for Psychical Research will examine and report upon these very interesting manifestations. It is clear that the theory of hypnotism will not explain them, unless it is assumed, and proved, that the whole of the audience are equally hypnotised, since they believe they see her lift men from the floor and do other things which she certainly could not do by mere physical strength."

ALFRED R. WALLACE.

#### MRS. RICHMOND'S WEEKLY DISCOURSE.

On the completion of the fifth volume of these discourses, now published consecutively every week for five years at a steady loss, an appeal is made for a fund to enable them to be continued. The publication will be suspended for a time until financial arrangements are made. No doubt these addresses are a valuable addition to the literature of Spiritualism, and we should be glad to learn that the burden of their publication is not laid on the shoulders of Mr. and Mrs. Richmond. A comparatively slight effort is all that is required. In any other society but one of Spiritualists, we should have thought that such an appeal would have been unnecessary, or that, being made, it would find a ready response.

#### SUSTENTATION FUND.

	£	s.	d.
Amount already acknowledged ... ..	368	19	8
J. N. Williams ... ..	10	0	0
Mrs. Stack ... ..	2	0	0
J. J. B... ..	2	0	0
Mrs. Beeby ... ..	0	10	6
T. B. H. (Cape Town) ... ..	0	7	0

THE London correspondent of the "Western Daily Mail" says that Miss Inglefield, the daughter of one of the most respected officials of the House of Commons, has developed extraordinary psychical powers in the direction of thought-transference. She has correctly given the number of a bank note placed in an envelope at a given time, at a place a long railway distance away. She gives private entertainments, and is highly spoken of.

MR. HUSK desires it to be publicly stated that his wife was not present at the séance at 61, Lamb's Conduit-street, when the exposure took place; nor has she sat there more than four times since he and Mr. Williams commenced to sit together, nearly ten years ago. Though no such allegation has been publicly made by us, or in any newspaper so far as we know, we publish this statement, made in a letter from Mr. Husk to Mr. Morel Theobald, at the request of the latter gentleman.

SUDDEN DEATH.—Death, like the angel in Peter's dungeon, breaks the fetters of mortality, throws open the prison doors; and from the gloom of night and the crash of the earthquake, leads the spirit out to gladsome day. Oh, that we would ever view it as such—the exodus of life—the outmarching of the soul from its chains and its bondage, to the land of rest, and liberty, and peace.—MACDUFF.

#### CAN ANIMALS SEE SPIRITS?

We have printed some evidence on this topic, and now add a letter which has just appeared in "Rod and Gun" (March 14th). The evidence is very strong that dumb animals are conscious of the presence of "ghosts" and are painfully affected thereby. For instance, Owasso (Slade's familiar) made himself painfully evident to the consciousness of a cat whom he declared beforehand his intention of frightening. Such records will be welcome, if duly authenticated, in these pages.

SIR,—There is reason to believe that they can. At any rate, I have a very remarkable fact to state.

There is in Devonshire a large, rambling, old house, which has long had the reputation of being haunted. Family after family tried to make it their home. One after another they gave it up for the same cause—frequent spectral ongoings in one of the corridors. Sometimes the ghost was seen by one member of the household while it was invisible to others close by; sometimes mysterious sounds showed the ghost to be about while he was not visible to any of the watchers. The family who last occupied the house thought that a good fierce dog might settle the problem—on the supposition that the ghost was a human trickster.

Therefore a sanguinary bulldog was called in. On the first night of the dog's residence the spectral rattlings were heard. The watchers went to the corridor, taking the detective with them. The dog needed little hounding on. True to the instincts of his tribe, he rushed foremost to the scene, barking savagely; the watchers followed!

Suddenly, when half-way through the corridor, the dog stopped, and gazed in terror upwards. His tail dropped between his legs; and, after staring for a moment into the air, he slunk slowly, shivering, away. He had seen the ghost. The curious part of the episode was that on that particular occasion the spectre was invisible to the human eye.

This story was told to me in the United Universities Club the other day by a friend with whom I had been talking over certain strange tales about dogs that had appeared in "Rod and Gun." He himself knew the family in whose occupancy of the house the strange incident had occurred, intimately. He assured me that he could no more doubt their tale than he could doubt any human statement; and added that the late Mr. Darwin considered the matter of such importance that it made even him refrain from taking it for granted that all stories of apparitions were unfounded in fact.

The great Dr. Fraser, Bishop of Manchester, wrote an elaborate essay in order to show that, while many stories of apparitions are so well authenticated as to be incapable of challenge, spectres have never any objective existence, but are mere projections from subjective apprehension. His theory was that there certainly is telepathic communication, on occasions of extremity, between the minds of two persons closely associated by the ties of affection—that, for example, the spirit of a dying man yearningly thinking of his wife is able to communicate his extremity to her spirit, howsoever far away she may be—and that, preternaturally becoming conscious of what is happening, the mind of the person communicated with, reversing the ordinary process of cognition, affects the eye, which, in its turn, projects a vision of the actual facts—"visualises" the scene, as the learned Bishop phrased it.

This explanation of the undoubted phenomena of apparitions seemed exceedingly reasonable. It accounted for apparitions by reference to natural functions of the human soul and intellect—by calling attention to a sense which had never before been observed, or at least defined. But if this strange story from Devonshire is to be accepted as true, Dr. Fraser's theory must be held disproved; for the Bishop's theory implied that only the person mainly concerned—only the person to whom the telepathic communication was made—could be conscious of the apparition.

Pall Mall, London, March 10th, 1891.

W.

BE no longer a chaos, but a world! Produce, produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it, then. Up, up! "Whatsoever thy hand findeth to do, do it with thy whole might." "Work while it is called to-day; for the night cometh, wherein no man can work."—CARLYLE.

## LETTERS ON "LIGHT."

(FROM A CORRESPONDENT.)

- I. (January 24th.)—How much can we bear to Know?  
 II. (January 31st.)—Can Spiritualists Organise? Not on mere Belief in the Unseen. Our Father and our Mother.  
 III. (February 14th.)—Why are we not all able to Communicate with the Unseen? Chiefly addressed to those who cannot get a Message. Suggestions on Guides, Tasks, Loves, the Soul's Home.  
 IV. (February 21st.)—Inequality explicable by The Lineage of Souls. Twin Souls choose Lineage before parting for Evolution. Lineage Explains Magic, Religions, Sex.

## V.

## OUR FREE FIGHT OR STRUGGLE FOR EXISTENCE IS DUE TO CORRECT LINEAGE. EFFECT OF LINEAGE ON PSYCHIC LIFE.

*(Continued from p. 113.)*

(i.) Give me what I can understand; what is definite to me; let me feel the ground firm under my feet as I go. (Harmless, righteous-sounding basis, does it not seem? So honest, so modest, so compatible with innocence.)

(ii.) There is a good thing; I will have it; I can understand it; it seems definite to me. "But it is mine." I cannot perceive that; I can only perceive the desirability of the thing. I have got it. (Violence.)

(iii.) It looks like mine. Nobody would know it was not mine, if he were not told. (Fraud. For belief only in what is "apparent" carries the double risk of your aiding Fraud as well as Violence. Fraud often begins in forgetting what has actually occurred; then in assuming that whatever is has always been so.)

(iv.) It is disagreeable to me to see persons with claims other than those I can understand; for me to be thus confused retards my evolution; so does their desiring, attempting, and executing what does not fit in with my attempts.

*Practical Conclusion Arrived At.*

(v.) If I cannot oust them, I will use them. They appear to get ideas where I cannot. They must be enslaved in some way, so that I can seem to be the one who gets the ideas.

(vi.) Let me say they are interlopers; have no right in creation anywhere; are here only on sufferance; at any rate, could never bring any idea to expression without me.

(vii.) Now I have enslaved, degraded, effaced them.

(viii.) Whatever seems is all there is; now there seem to be no other people but me and my kind; it is plainly true that there never were any others nor could be.

*New Departure.*

(ix.) Everything is very dull. What shall I do next? I will take what you have.

(x.) Struggle is delightful. Let us show who is the stronger.

(xi.) The conqueror is clearly the best. Might is Right.

*Tableau.*

(xii.) Free Fight for existence as described by Professor Huxley, who thus acknowledges the discomfort his Lineage has done its best to promote during the whole course of evolution.

Interesting as it would be to examine the industrial question, population, its distribution, or, indeed, History in general in the light thus given, let us for the present only apply ourselves to seeing what light the Lineage of Souls throws on that vexed question in Spiritualism, *Why cannot we all communicate with the Unseen?*

(1) Does the initial choice, "Ideas" or "Forms," affect openness of soul, or seership, one way or the other? (2) Does the difference of path entailed by the choice affect the power of either Lineage to "see" for the other?—according to the doctrine generally received among psychic students, the soul can only understand what it has experienced. (3) Have normal conditions been interfered with by the Free Fight or by whatever led to it? If so, how far?

*Natural Difference Arising from Initial Choice.*

The souls who say: "Give me ideas, and I will find forms to express them" (No Lineage), would be thereby entitled to communicate with the Unseen while pursuing evolution in the Seen; the presumption would always be in their favour. The souls who say: "Give me forms, and leave me to find my way to ideas in my own time and way"

(Correct Lineage), thereby choose to have spiritual openness by degrees only; thus making it a matter of attainment, process, time.

Normally, then, we might expect to find a larger proportion of souls permanently in a state of openness among No Lineage. This would point to their being the seers of any given community. (My next letter, on the Zodiac, will show how its signs affect psychic power in both Lineages.)

*Natural Difference of Path in the Lineages.*

A fair example of this may be thus stated: No Lineage tends to choose life in Nature's freedom, woods, and fields; or, if in social life, in very simple communities, and in orderly ways. Correct Lineage tends to cities, caste, pride, systematised religion, concepts of privilege and inequality regulated even in and by the Unseen. Perhaps such a No Lineage soul might find difficulty in reading the Past, and consequently the present bias or tendency of such a Correct Lineage soul. But if No Lineage were thus limited it would be only in its less mature stages; this incapacity, even if we admit it normal, would be usually outgrown. But Correct Lineage would not outgrow its incapacity to "read" for No Lineage, because of its being so dependent on Forms; anything unfamiliar places it at a disadvantage; it suspects error. No Lineage, being less theory-bound, has fewer expectations, presumptions, prejudices, all along; consequently, when fully developed and mature, is better able to understand "all sorts and conditions of men."

*Influence of the Free Fight on Psychic Power.*

It has been most disastrous within the ranks of both Lineages alike, innocent and guilty suffering in common. And this continues because the normal effects of Lineage differences are not understood, and are obscured by the abnormalities due to the Free Fight, whose effects are in full operation without anyone knowing the fact, how it works, what to guard against or aim at.

And to what particular advice does this lead?

No Lineage people should seek psychic development in each other's company; bearing in mind, that though they will always help Correct Lineage to develop, Correct Lineage will never aid them, and will positively retard them till mature; and that this would be true even if no injustice had ever intruded between the Lineages. The souls of No Lineage have suffered so much at the hands of Correct Lineage that their presence will often paralyse psychic energy; even though they have no definite memory they may feel: "Here is an ancient foe." *E.g.*: A strong medium will say, "These people may be very good, but I can 'see' and 'hear' nothing; I feel suffocated." A gentle, pathetic voice may be heard saying, "Oh! I never get anything through a medium, public or private"; or, "They all tell me I am not in the least mediumistic." This sounds like a No Lineage inquirer happening to find only Correct Lineage mediums (psychic company).

*Relation of Guides and Lineage.*

I find some spirits know this doctrine of Lineage, while to others it is a new key to a mass of unexplained attractions and repulsions; others, again, are of a tough quality, and rather enjoy such friction. Sometimes your want of success in getting a message through any medium, or in developing your own power, is due to your guides being ignorant of Lineage; sometimes to their sensibly applying their knowledge to shield you. (a) You are No Lineage; so are your guides; ignorant of Lineage, they do not know that the secret of your non-success is due to the company you frequent being Correct Lineage—especially your psychic company (medium, circle, &c.). (b) You are No Lineage; your guides Correct Lineage, but ignorant of the doctrine; they are attracted to psychics of their own Lineage, and cannot imagine why it does not suit you. But as they are puzzled by you altogether, they think it is only one cruel riddle the more. (c) You are No Lineage; so are your guides; they know all about Lineage. They cannot prevent your seeking psychic company among Correct Lineage, but they decline to use it on your behalf, so you "get no message through that fine medium." (i.) They know that if you got one, it would encourage you to go again, and that would not promote your own development (their main object). (ii.) They also know how many Correct Lineage spirits see no harm in deceiving No Lineage, regarding them

as conquered, inferior, &c., but are fairly true to those of their own Lineage.

I will not work out an example of the quite possible case that the guides (either Lineage) might be unfaithful. For I believe absolute unfaithfulness has done less harm to psychic development than has arisen from putting Correct Lineage guides with No Lineage souls; then giving them false information and unfair treatment.

How these wrongs became features in the Free Fight will be illustrated in later letters, where some further indications for distinguishing people by Lineage will also be given.

### SOME MAGAZINES OF THE MONTH.

"The Review of Reviews" maintains its position. The frontispiece is an autograph portrait of the Empress Frederick, with the announcement that one taken some years ago is substituted at the last moment for one recently taken by Messrs. Byrne and Co., who have refused to allow it to appear. "Her Majesty sent Mr. Stead the photograph for publication, and thought Mr. Stead would obtain from Messrs. Byrne and Co. the copyright. Her Majesty is sorry to learn that the copyright has been refused." Mr. Stead will be no loser by the refusal. There is (p. 217) a fine portrait of Meissonier at the age of seventy-nine, a leonine head with shaggy beard, a striking crown to a meagre little body. Mrs. Besant contributes a touching sketch of her dead friend, Charles Bradlaugh. He wrote of her shortly before he died in terms of warm eulogy as an orator, a woman of affairs, and a philanthropist, though (he added) "her sympathies have led her to take views of the remedies for social misery in which I cannot concur; and she has found guidance to a mysticism which seems to me unsound and unreal." Mrs. Besant's very interesting paper does not bear abridgement, and is well worthy of perusal. She recalls the words of "England's greatest Minister," who spoke of Mr. Bradlaugh as "that distinguished man and useful member of this House," and leaves a concise memoir of a remarkable man, free from the adulation which sometimes mars the well-meant eulogy of a friend. The Mattei experiment suggested by Sir Morell Mackenzie is to be tried at St. Saviour's Hospital, Osnaurg-street, five beds having been placed at the disposal of the committee by Mrs. Palmer. Dr. Stannard Kennedy has consented to act as physician in charge, and his father as honorary consulting physician. Dr. Lawson Tait, of Birmingham, gives a modified adherence, and Dr. G. W. Potter, editor of the "Hospital," will serve on the committee. Meantime the central depôt at 18, Pall Mall East, is overwhelmed with orders which cannot be supplied in proportion to the demand. A Matteist Home has been opened at Brighton, and particulars can be had by addressing Mattei, Treachers' Library, Brighton. Amongst the articles that specially concern us are Dr. Wallace's paper in the "Arena," on "What are Phantasms and why do they appear?" Madame Belloc's reminiscences of Mary Howitt in the "Paternoster Review"; Dr. Henry Maudsley in the "Forum" on "The Physical Basis of Mind," in the course of which he describes hypnotism as artificial insanity, . . . including "dominating delusion, congruent hallucinations, and conformable conduct." Wesley—the St. John of England—has a centenary memoir, very good of its kind, though we look in vain for any notice of his Spiritualism, beyond some faint allusion to his "aspirations after a closer union with the Invisible and the Ideal." For the rest this encyclopædic guide to the best current thought is a monument of industry and method.

Mr. Newnes's "Strand Magazine" is not quite so good this month, but is good enough to distance all competitors. The frontispiece, drawn and etched by her Majesty the Queen in 1841—"The Queen's First Baby"—will interest many. "The Architect's Wife," from the Spanish of Antonio Trueba; "The Decay of Humour in the House of Commons," by Toby, M.P.; "The Snowstorm," from the Russian of Alexander Pushkin; "A Night at the Grand Chartreuse," by J. E. Muddock; "Camille," from the French of Alfred de Musset; Grant Allen's "Jerry Stokes," are all of varied interest. Our own readers will enjoy "The Voice of Science."

How many neglect their own fields to inspect the farms of their neighbours.

### "THE IDEA OF RE-BIRTH."\*

The three names on the title-page of this book have sufficient weight to make all students of esoteric knowledge at least desire to make its acquaintance.

There is first an admirable preface by Mr. Sinnett, so cogently and clearly speaking for itself, that it would be impossible in a short paper to quote from, and try to make an already rapid and lucid summary of the doctrine of Re-incarnation still more rapid or lucid.

One point I would, however, like to mention. Mr. Sinnett says at p. 19:—

"There is nothing in the Oriental doctrine of Re-incarnation incompatible with Christian teaching, *if we read this* (the italics are mine) in a spirit raised at all above the gross materialistic literalness in which it is too often regarded."

I would like to leave out the word "gross" as somewhat strong, otherwise this is a broad and decided statement of Mr. Sinnett's well-reasoned opinions on the subject. The context goes on to explain and amplify this very important view of the matter, and I am bound to say from my small view of it that it also accords with the teaching of some Christian mystics with which I am acquainted.

Mr. Sinnett does not say that esoteric Christianity *teaches* Re-incarnation, only that it is in no way incompatible with the more detailed Oriental Doctrine.

There is this to be said, the Christian doctrine points out *the Life* so clearly, and so urges on the goal of Perfection as the one to be aimed at, we can but think that the Initiates who taught this must have known that to arrive at Perfection was an impossibility to nearly every man. What was the use, then, of teaching it, unless they had some inner doctrine to propound in explanation, such as Re-incarnation would be?

To teach Perfection to ordinary man was *quasi-useless*; therefore it is by no means forcing the situation to suggest that the Christian Doctrine of Perfection could only be taught by the additional knowledge of what Mr. Sinnett calls that "spiritual evolution which is a drama *in many acts*—each act a life."

The reason why I especially quote this part of Mr. Sinnett's preface is because the doctrine of Re-incarnation is one eagerly studied by persons who by right of birth and temperament more incline to the Western Revelation than to the Eastern, and who though paying all deference to the Divine teachings of Buddhism feel that *their* lines of thought are more drawn to the metaphysics of Christian doctrines. This temperament is the result of natural and deeply seated laws, and should not be disregarded. The only thing to be really sternly held to in the matter is the *attainment of the Equilibrium*; which in a minor sense means the search of Divine truth in both revelations, the analogies and co-relations of both. Everything is infinite, and if we pursue one angle of truth in any narrow sense we shall be as far off as ever; the path would never lead to an end in that way; it is only by keeping up a mental horizon that widens and widens until the perfect Circle (and this is but sense imagery after all) is attained.

Therefore, Mr. Sinnett's remarks are especially valuable as helping us to keep up this wide horizon, such as not crystallising one's own small vision into doctrine for the world.

Miss Arundale's Essay on Re-incarnation appears to me the result of most deeply earnest thought, to which I should think even opponents of Re-incarnation cannot fail to give grave attention, as the outcome of some years' careful study of this view of things.

"Proof" is the first question always asked by new hearers of this teaching, and also continually by old hearers, who do not find themselves able to assimilate it, and I think at p. 51 Miss Arundale gives a very excellent reply:—

"Proof," she says, "may be classified under three heads—perception, inference, and authority." To this I would add (*par parenthèse*) Perception applies to the Buddhi and Atma; Inference to the Manas; and Authority to the lower Quaternary—and then go on to her further elucidation, and I think it so good that I would beg earnest attention to it. "It is urged by some objectors that the doctrine of Re-

\* "The Idea of Re-birth" by Francesca Arundale, including a translation of an Essay on "Re-Incarnation" by Karl Heckel, with a preface by A. P. Sinnett.

ncarnation is not susceptible of proof under any of these three Categories, that it is neither self-evident nor to be derived from inquiry and investigation.

"A self-evident truth can *only be self-evident to that plane of being that can deal with it.* (Italics mine.)

"The existence of the body and of material corresponding matter is self-evident to the senses, but the existence of soul can never be self-evident to the senses, as it is on another plane of being."

We know quite well that if we had nothing in us analogous to the thing perceived we should have no perception of it at all. It would be in the fourth dimension to us, altogether outside and non-existent to us. Therefore, the fact that we can imaginatively conceive the idea of Re-incarnation is an indirect proof that the idea exists. *We* have not created it.

Miss Arundale goes on to say:—"That which is 'self-evident' is simply to be understood as possessing the compelling force which necessitates its recognition from its own plane of being. To material and intellectual man, therefore, the existence of soul and its continuity cannot (without blame to him) be a self-evident truth, any more than the existence of spirit and its immortality.

"Inference is the next mode by which a truth can be demonstrated. Inference implies arguments from analogy and comparison, and those truths which are not objects of the mind or senses can only be proved to mind and sense through inference." I will not quote any further, the passage should be read *in extenso*.

I may mention that one aspect of the third way of classifying proof, authority, has been the one chiefly and entirely in vogue for centuries. It is authority alone that has supported the doctrines of the survival after death. Until Spiritualism brought the phenomena of post-mortem survival, most persons, except the select few who are always left to keep the golden thread of knowledge well in hand, held the doctrine from the authority of others. Who the "others" were in this case, then as now, are always the next minds that more especially dominate one's own.

To receive doctrines on authority is, however, very far from being the mode inculcated by esoteric teaching.

This all goes directly upwards, and desires the cultivation of the intellect so that intellectual inferences can be clearly judged, and still onwards, so that such doctrines can be *perceived* as self-evident on their own plane.

We can really contradict nothing, with authority, unless we have within us the "compelling force which necessitates recognition on the plane of being" to which such discussion appertains.

It would make my paper too long if I were to quote more, besides, I might spoil the arguments by going off the lines on to my more personal views; I should just like to add one small angle of the matter which occurs to me: it is this.

I do not see among the views brought forward this aspect. Those who do not hold this doctrine say: "We have no memories *really* of our lives." It is true for most of us, but as it is a very old doctrine, though having no such memory may be my case, and most of my friends' cases; I cannot say that through the ages *no one has existed* who has had memories and more than memories! Of course, we can all contradict anyone's *ipse dixit*, but it only remains contradiction, both positions are unaltered. Another thing is this. Let us admit that we have no memory in our waking hours of having been beggars or queens, prime ministers, or serving men or women, great or little, good or bad, or utterly indifferent, or like the grass of the field, not one blade useless when all together, but apart and alone, to be trampled on. All these lives are non-existent *to our senses* in our waking state, but how do we know that in that mysterious region of sleep, while the bodily senses are resting, that psychic man is not well awake and *may be* garnering up his experience to translate, as his organism permits, to his material senses, the knowledge that he has gained?

All of this, even, may be veiled as it were, through the incompleteness and denseness of the organism. "We see through a glass darkly!" It is not lost, however, or useless, and may result in various ways in our waking hours; and cause that widening and illuminating of our inward faculties, that leads in advanced organisms to the clearer vision of the saint, the poet, the philosopher, and the lover and

friend of man! To others, whose finer faculties are less trained, the lessons in the Night may only be translated into the bodily senses by the faint prickings of conscience, which come as the primary lessons in intuition.

These are first called into action when birth is given within the microcosm to "the compelling force which necessitates its own recognition"—and man is on the first step of the road by which he learns his place in the macrocosm.

With the Editor's kind permission, I will, in a future paper, venture to discuss M. Karl Heckel's learned paper on the same doctrine.

ISABEL DE STEIGER.

### THE FOURTH DIMENSION.

Through the kindness of a friend, I have had the opportunity of reading Zöllner's "Transcendental Physics," in which the theory of the Fourth Dimension plays so conspicuous a part.

As some of the greatest mathematicians are inclined towards the probable existence of a Fourth Dimension, by which I understand something more than length, height, and thickness, to be predicated of space, all I can do is meekly to regret that it is to me so unthinkable, though a multiform universe suggests more complex measurements than a simple cube demands. I must, however, demur to what appears to me a sophistical illustration at pp. 5 and 6. The author says, referring to a straight line, "Let us consider such a *cord* to be represented by *a b*, showing us, when stretched, a development of space of one dimension." Now a *cord*, however fine, is not a perfect exemplification of space in one direction, for it has both breadth and thickness which, added to length, gives three dimensions.

Had Zöllner wished a true exemplification he could have mentioned Euclid's line, but that would not have suited his purpose, because he proceeds to cross it by a twist on itself, whereas no line in mathematics can, I conclude, be crossed, but only intersected or joined; for to cross a thing is to lay one thing on the top of another, and supposes the dimension of thickness which is exactly what a cord has, and a mathematical line has not.

He further says, "If conceived of infinite thinness" (referring to the cord) "all its parts may be considered as lying in the same plane." I do not know what is meant by "infinite thinness," but I contend, however thin the cord is, at the place where it crosses itself, it will be doubly as thick as at the other points; *ergo*, all its parts do *not* lie on the same plane.

He adds: "For beings with only two dimensional perceptions, these operations with the cord would correspond to what we, with our three dimensional perception, call a knot to the cord." I do not think so. Suppose, for instance, some lower animal, as a cow, had only a two dimensional perception, a piece of cord simply twisted on itself would not appear to the cow other than as a flat circle with projecting ends attached, and the whole body strictly on the same plane to her vision. I should be much surprised, under those circumstances, at any thought of untwisting the line, even in so stupid a beast as a cow. If, however, she had an inkling of a Third Dimension by perceiving the thickness of the cord suggested by shadow, and that it really crossed itself, then she would probably, if it suited her purpose, take one end in her mouth, and by an adroit toss of her head, shake the cord straight. Supposing, however, that she really only saw two dimensions, that is length and height, and a farmer's hand easily straightened the cord before her eyes, it would doubtless be very miraculous to her, and, for aught we know, may correspond to the making of impossible knots by occult agency before us.

I may add that the reason I selected a cow by way of illustration, is because her perception would appear to be imperfect, as when deprived of her calf she is satisfied if a sheet of brown paper is hung up beside her in its place.

*Apropos* of remarks at p. 158, of the apparent impossibility of a two dimensional being moving an object out of an enclosed plane, it has occurred to me whether the traditional inability of a cock to step over a chalked circle drawn round him has anything to do with his limited perception.

M. W. G.

[Our correspondent should read "Flatland," by Dr. Abbott.—ED. "LIGHT."]

At a recent trial in Paris, involving a legacy bequeathed to Spiritualists, in which they gained their cause, the president of the tribunal said, alluding to the teachings of Spiritualism:—"For my own part, I know of nothing more consoling. What right have we to pronounce these doctrines erroneous? Spiritual communications are unacceptable, it is said. True, and yet they are the very basis of revealed religion. . . . We must conclude, then, that however strange these Spiritualistic doctrines may appear to us, they are entitled to just the same respect as all other philosophical and religious beliefs."—"Banner of Light."

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2, DUKE STREET,  
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## Light :

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

SATURDAY, MARCH 21st, 1891.

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

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#### MUNIFICENT DONATION.

The Editor of "LIGHT" begs to acknowledge, with warmest thanks, the receipt of a Bank of England note for £1,000 from an anonymous friend, who takes the same pains as before to preserve anonymity. We must respect this wish, and confine ourselves to a grateful recognition of the great service thus rendered to us in our work. The envelope is addressed "To the Editor of 'LIGHT,'" and the note is wrapped in a half-sheet of paper, on which is inscribed: "1 note £1,000 for the support of 'LIGHT.'"

#### NOTES ON PSYCHICAL DEVELOPMENT.

##### III.

Professor Stowe, to whom allusion has already been made in these columns ("Notes by the Way," pp. 97-8), gives some account of his earliest impressions of Spiritualism, which his son transfers to the pages of the recent memoir of his mother, Mrs. Harriett Beecher Stowe. We are told that from earliest infancy to his fifteenth or sixteenth year Mr. Stowe was under what he calls "a most singular delusion." Hallucination, the Society for Psychical Research would call it; mediumship in development, we prefer to name it. He was a plain man, matter of fact, without talent for fiction or poetry; an accurate observer of men and things, but without the vivifying power of imagination. From birth he was constitutionally feeble, with "a nervous system easily excitable." With care he kept in fair health, and he was always a worker, "obliged to labour for my livelihood."

Premising so much, and noting that, save in respect of the easily excitable nervous system, this is not a promising temperament for a medium, we pass to his psychical experiences, "told as they came from Mr. Stowe's lips with little or no alteration." He seems to have seen visions from the earliest childhood; he fixes many as having occurred during the first five years of his life, and some during the first three. At first they took the form of a "multitude of animated and active objects" moving independently, incapable of being obstructed in any way by material obstacles, and independent of the sense of touch. The child saw them through intervening objects at any distance, passing through floors, ceilings, and the walls of the house. They

occasioned him no alarm or surprise, and he knew no difference between them and any other objects which met his eye. They made up a large part of his daily existence, and he recognised no more difference between them and his toys or the bench on which he sat to play than between his infant brother and his little dog Brutus. There was no time, place, or circumstance in which they did not occasionally make their appearance; but solitude and silence were most favourable: as, for instance, when the child was in bed and the room was dark. Then his "aerial visitors"—so he called them—usually came. When they failed, as they sometimes did—why? we wonder—he "felt lonely and disappointed." He conversed with them, not by language or signs, but by a "peculiar sort of spiritual intercommunion. . . . When their attention was directed towards me, I could feel and respond to all their thoughts and feelings, and was conscious that they could in the same way feel and respond to mine. . . . They exhibited all possible combinations of size, shape, proportion, and colour, but their most usual appearance was with the human form and proportion, but under a shadowy outline that seemed just ready to melt into the invisible air, and sometimes liable to the most sudden and grotesque changes, and with a uniform darkly bluish colour, spotted with brown or brownish white." There were also other objects which never varied and seemed to be mischievous and terrible. Their appearance was observed to depend on the state of his health and feelings. They took the shape of "heavy clouds floating about overhead, of a black colour spotted with brown, in the form of a very flaring inverted funnel without a nozzle, and from ten to thirty or forty feet in diameter. . . . When they approached, the rational phantoms were thrown into great disorder . . . if a cloud touched any part of one it immediately communicated its own colour and tremulous motion to the part it touched . . . [this] diffused itself over every part of the body . . . [which was] drawn into the cloud and became a part of its substance . . . [in spite of] the contortions, the agonising efforts of the poor creatures, who were dissolving and melting into it by inches without the possibility of escape or resistance." Material objects had no effect on these phantasms except in one way. Their surroundings seemed to influence them. "In a neat, well-furnished room there was a neatness and polish in their form and motions; and, on the contrary, if I was in an unfurnished, rough apartment, there was a corresponding rudeness and roughness in my aerial visitors."

The Professor gives us some more minute details which we cannot quote at length. The first of which he has a distinct remembrance is this. From a closet in his bedroom there came out a "very large Indian woman and a very small Indian man, with a huge bass viol between them." On this they proceeded to play, the man making "harsh, hollow notes, which I distinctly heard, and which seemed to vibrate through my whole body with a strange, stinging sensation." The woman produced no audible sound. When the family removed to another house, these unearthly musicians appeared, "looked round peevishly," and disappeared for ever. Another apparition was that of a pleasant-looking human face which peered from an open space in the boards of a staircase which led from the boy's bedroom to the garret. It bore a very close resemblance to the features of a boy older than himself whom he "feared and hated." None the less, he called the pleasing phantasm by the boy's name—Hervey. Some other experiences, very graphically detailed, but of the same order, we pass by. One bright moonlight night he awoke to find "a large, full-length human skeleton of an ashy-blue colour in bed with" him. He saw "little fairies, about six inches high, in white robes, gambolling and dancing with incessant merriment on the window-stools."

Up to this time he had never doubted the reality of these appearances, and now found, with dismay, that his friends had little or no knowledge of the aerial beings which so pervaded his child-life. This did not at all affect his own belief, but it may possibly have driven him more and more in upon himself. He records that he was at this time a lonely child, fond of solitary walks, subject to fits of depression, in which all sorts of gruesome fancies beset him, and to accesses of uncontrollable temper, ending in bitter remorse. Whether as cause or effect, the visits of these aeriols had an intimate connection with certain sensations of his own. Their expression followed his mood. When they moved he felt "in the stomach that peculiar tickling sensation which accompanies a rapid, progressive movement through the air; if they went off at an uneasy trot, I felt an unpleasant jarring through my frame." Fatigue followed their appearance, great in proportion to the vividness of their presentation. "This continued to be the case after I became satisfied that it was all a delusion of the imagination, and it so continues to the present day." Whether or not this conclusion is a true one, we do not here stop to inquire. The block of experience is sufficiently remarkable to warrant us in recording it as a psychical curiosity. The child must have been a remarkable sensitive, even if we are to regard these visions as the subjective outcome of a highly strung imagination. All through his long life it is to be noted that he never lost his interest in the subject, though his mind revolted from its cruder and more material forms. He gathered round him a large mass of books on the subject, and Mrs. Stowe speaks of it as an "elaborate and valuable collection," and of the Professor as "over head and ears in *diablerie*." So, whatever was the impulse that stirred the infant mind, whether *ab extrâ* or not, its force survived till the end of a long life, manifested variously, but never wholly absent.

#### THE SIXTH SENSE.\*

The sixth sense is Intuition. Electricity (not Edison's) is the psychic force which forms the motive power by which messages from the unseen reach our lower world: the subtle means of soothing pain and healing sickness and disease. Dorothy Camp is a delightful medium of the sort of which we want as many as we can get; a vehicle for the pure and elevating influences that we have all too little of to raise and cheer us; a follower of the Christ rather than a Christian, with eyes open to the perils that beset the adventurous traveller in the other world, where all is not good and all is not bad, even as it is here, but where the bad and the misleading lie nearer to hand and are more objectively in the path of the explorer. Judge Abercrombie is a cultivated American gentleman, and what greater praise need be given to a character finely conceived and firmly sketched? Tracy and Grace are charming children, and there is a little boy, Harry, who is as tricky as he ought to be. There are others, but we need not dwell on them, for the story of home-life, and the loves of Dorothy and the judge, are but the setting of the important part of the book. Scattered up and down in its pages are many expositions of the higher Spiritualism which are good to read and ponder: words of wisdom that often provoke reflection. It cannot be said that the writer is the advocate of any special school. We meet with Mr. Sinnett's "Occult World," and then "M.A. (Oxon.'s)" "Spirit Teachings," but Dorothy's gospel is all her own, and is moulded on the life and teachings of Jesus as she interprets them. She never loses sight of Him. To His line and plummet she refers all perplexities. He is her all-sufficient guide and example. Some of her translations of familiar sayings—so worn by familiar usage that they have lost their first incisiveness—are very striking and instructive. The book is one to be read and assimilated, not to be dissected by the reviewer. If its teachings were

pondered by Spiritualists it would be all the better for Spiritualism: for a prolonged course of trifling with mediumship and open-mouthed gaping at wonders, some real, some lying, all profitless if indulged in from idle curiosity, has gone far to familiarise some of us with a type of Spiritualism that can do us no good, and is perilously likely to do us harm. We cannot wholly separate tares and wheat: the evil and the good will be always with us. But the time has fully come to choose the good and refuse the evil, even though the choice be difficult, and we incur some risk in making it. "M.A. (OXON.)"

#### JOTTINGS.

We learn from the "Star" that Messrs. Rossiter and Robinson, jun., have applied to Messrs. Williams and Husk to refund the money paid by them for admission to the "exposure" seance, and that they have received the amount claimed, with a disclaimer of any fraud on their part.

There is now an exhibition at the Westminster Aquarium which is worth the attention of all who are interested in the latest development of Hypnotism. M. Guibal calls his entertainment "Psychognosis." He hypnotises his subject, Miss Greville, by a slight pass or two, and she passes absolutely under his control. The hypnotiser goes to and fro among the audience, receiving from a number of persons their wishes as to what they desire to be done. One wants a long series of figures written out; another wishes for a number of raps to be made on the floor with his umbrella; and a third desires a given object to be taken from one person and transferred to another in a distant part of the room: We asked that our initials should be written on our programme, and so forth, through a long list of complicated requests. M. Guibal's remarkable memory enables him to form a vivid mind-picture of these several commands. He then, by magnetic passes, calls the lady from the stage, and, without contact with her or the utterance of any word or sound, causes her to perform all that is asked by the great number of persons in the audience. The success was complete, and M. Guibal asserts that he has never had a failure. This is what seems on the surface. But is it real, or is it only clever conjuring? It would require a far more careful investigation than any afforded at a public entertainment to decide.

"Land and Water" draws attention to the prophecy of "Mother Coo" of a colliery disaster in Wales, and to the prophetic vision of Mrs. Kenon Bruce, with which our readers have made acquaintance, and adds another, which is good:—

"Now I will add to these two singular stories a third, for the truth of which I can personally vouch, but, for various reasons, I must thinly veil the personalities of those concerned in the matter, whilst otherwise strictly adhering to the facts. Some five-and-twenty years ago there lived in London a lady whom, for convenience sake, I shall call Mrs. A. Mrs. A. had two sons. B., the eldest, was settled in Paris in an official position, whilst C., the youngest, who was in the Royal Navy, was with his ship off the Falkland Islands. One night Mrs. A. had a terrible dream, and she dreamt that the ship upon which her youngest son served had returned home, and that she had hastened to the port to welcome him back. But upon going on board of the ship the captain and his brother officers turned their backs sorrowfully, and the former ultimately broke the news to her that young C. had been lost in the Falkland Islands. The next morning Mrs. A., who was in daily correspondence with her eldest son, B., in Paris, duly wrote to him a long account of this singular dream, and the letter, fully dated, to this day, I believe, remains in his possession. In due course the ship returned—letters from C., written antecedent to this date, however, having been received since—and an intimate friend of the family, an official at the Admiralty, went down to meet her. The first intelligence he received was that young C. had been lost on the very day—or rather during the very night—that Mrs. A. had dreamt her strange dream. His body was discovered under the shelter of a rock some twelve months later, and a little tomb in the Catholic churchyard in the Falkland Islands now marks the place where his remains are interred. This is an absolutely authentic anecdote. The letter, as I said, is, I believe, still extant, and Mr. B. and others are still alive to corroborate in every particular the facts as I have stated them.

"The Daily Telegraph," commenting on these narratives, adds one which we have seen before. Being well authenti-

\* "The Sixth Sense, or Electricity. A Story for the Masses." By Mary E. Buell. (Colby and Rich, Boston, U.S.A. 1891.)

cated, it will bear reproduction. It is included in the collection of such stories published by the Rev. F. G. Lee, of All Saints', Lambeth. We quote from a leading article in "The Daily Telegraph" :—

Long before the Society of Psychical Research collected, tested, and classified their three or four thousand narratives there has been a great body of family tradition, oral for the most part, but in some cases recorded, attesting what looks like instantaneous communication between a dying person and a distant relative or friend. One of the best authenticated is connected with our first occupation of Burmah in 1825. An English officer sitting at the mess dinner in Rangoon started and turned pale. On being asked for an explanation he said, "I saw for a few seconds a coffin on the table, with my sister lying dead in it." The incident impressed all for the time, but was almost forgotten when, months after, came letters announcing that at that hour his sister, to whom he was deeply attached, lay dying, expressing in her last words her agony at the consciousness that they would never see one another again. She thought of herself, as she felt she would be in a few hours, dead in her coffin, and this thought was apparently transmitted to her brother's brain far away. In another case a lady coming home from India to her family at Torquay fell ill at Cairo, and when she was told that she was near death she passionately lamented the children she should see no more. Her excitement ended in a deep trance, out of which she awoke, saying, "I have seen them all; I can die happy," and she expired. At the time of the trance the children saw what looked like a vision of their mother smiling at them while they sat at tea.

"The Freeman," a Baptist journal, has printed some ignorant remarks about hypnotism, of which this is a sample :—

"It is the fashion to say, 'There is something in it,' and so it has been for a century past. But what that something is, beyond a heap of humbug, never comes out when it is submitted to a real test. That one person has an influence over another, that soft-brained people can easily be sent into hysterics, that partial paralysis can readily be brought about on some weak-nerved folk, all this is clear enough, and has been long known. But that there is any profound discovery of some secret of nature few who have looked into it believe. Great is the power of deception."

A correspondent of ours remonstrated, and drew this disclaimer :—

"The writer of the note on 'Hypnotism' has, we are informed, studied the subject for years, and been present at many demonstrations. He certainly did not write without investigation. The allusion to 'soft-brained people' was to the effect that such persons can be readily sent into hysterics, not with any intention to apply any unkind term to believers or students of hypnotism."

"The Christian" is responsible for the statement that "there are in Belgium many devoted adherents of the Church of Rome, but the majority of the population has sunk into materialism. Some profess it openly, and join the ever-increasing atheistic clubs; others still appeal to the Church when a birth, a marriage, or a death takes place. Many, disgusted both with materialism and Popery, seek some comfort in Spiritualism; little communities of this persuasion are every day gaining adherents all over the country."

In "The British Weekly" G. H. Pember, M.A., is writing on Spiritualism. From the midst of a farrago of assumption, showing no little ignorance of the facts and theories which we hold as proven and probable, we extract a narrative which is the only thing worth attention in his long disquisition :—

"Two or three incidents occurred which certainly tended to make the invisible world appear more real to me. One of these may, perhaps, be worth relating. The eldest son of a family living in the neighbourhood was in India, and was not expected home for a considerable time. One winter's evening, when the father, mother, and sisters were seated around the fire, the handle of the door was heard to turn. All of them looked in its direction, and to their astonishment saw the son, who was supposed to be beyond the waves, just entering the room. They rose eagerly to greet him; but immediately he turned back and closed the door behind him. They heard retreating footsteps in the passage, and, of course, pursued them, but could find no one. The story was noised about in the town, and some while afterwards news came that the young man had died in India just at the time when his spectre appeared at home."

From the London edition of the "New York Herald" (March 1st) we learn that at Wheeldon Yard, Chesterfield, which has been for ten years under the occupation of one Mrs. Hibb, her son and grandson, there have been various ghostly manifestations. About the end of last June knock-

ings and poundings began and went on for a month. After an interval they began again about Christmas, and have since gone on uninterruptedly. This is a specimen of what takes place :—

"The woman then described graphically what had taken place, and also showed me the damaged articles. She said that the other day she was seated alone in the house when a candlestick, which was on the mantel-piece, suddenly floated into the living-room, struck against the ceiling, detaching some of the plaster, and then returned into the kitchen and fell with a loud noise. Nothing whatever was to be seen. Again, she and her grandson were having a meal when the bread left the table. They picked it up off the floor and placed it on the table again, but it was once more soon on the floor. This occurred three times.

"The most extraordinary occurrence was perhaps one which we were informed took place when several persons were in the lower rooms endeavouring, if possible, to ascertain the cause of the disturbance. Without a word of warning a loud noise was heard at the foot of the stairs. On investigation a box was found, which had evidently come with terrific force against the wall at the bottom of the stairs, damaging the wall. To have arrived here the box would have to be brought under or over a bed, round a corner, and down a twirling stair, and still I was assured by several persons who were in the house that no sound was heard until the box crashed at the foot of the stairs, and nobody was upstairs.

"Another occurrence, which happened in the presence of the police, was this. A loud noise was heard in the room upstairs, as if a heavy weight had fallen. On going upstairs nothing was to be seen except a small wooden egg-cup, broken, which a few minutes before had been on a shelf at the foot of the stairs. When this occurred the man and his son were in bed together, in the small room. Some time ago Mrs. Hibb, her son and grandson, all went up to bed, leaving a pair of clogs downstairs under the sofa. Before they had been upstairs more than a minute or two, they all aver the clogs were there too, although they had not been downstairs again.

"The Daily Graphic" (March 9th) contains some sketches of Dr. Stanley's hypnotic exposition at the Hotel Métropole on the 6th inst. Dr. Stanley, for whom Dr. Bond stood sponsor, gave a thoroughly scientific demonstration of the familiar phenomena of hypnotism, which would, no doubt, be new to many of his audience. Some of those present give us a very favourable account of Dr. Stanley's success.

Mr. Page Hopps's last number of the "Coming Day" begins with "Sunday Evenings with Ruskin's 'Crown of Wild Olive,'" the book which he thinks will live the longest. Mr. Hopps compares his style for dignity, pathos, and charm to that of the Apocalypse. Very beautiful it is, and redolent of perfume: analysis fails to discover the compound parts of its charm. Part III. of "A Scientific Basis of Belief in a Future Life" deals with "Consciousness, Thought, and Sensation, as more demonstrably real than Matter." There is also an article on "Hypnotising from the Unseen," which is temperate and good.

"The Circle" (Vol. II. No. 5) pursues its aim as the organ of the "Brotherhood of Love and Labour." The articles are on the lines of social regeneration and practical philanthropy.

"The Astrologer's Magazine" (March) is full of interest to students of that occult science. The office is at 12, Lugard-road, S.E., and the annual subscription is four and sixpence. "What religion does Astrology teach?" is especially full of matter for thought.

The "Harbinger of Light" (Melbourne) notices with approval our "very interesting series of Coincidences." We are desirous of getting a much larger number of cases which range under the heads of (1) Coincidences, (2) Dreams, (3) Psychical Pr blems. Will our readers help? Cases should be briefly and precisely recorded with all possible authentication.

"The Progressive Thinker" (February 28th) professes to give the cream of its foreign exchanges. The idea is to pick out what the editor thinks good, and to make up an "Eclectic number." We find "LIGHT" figuring largely, but we fancy that the editor's selections are not all "cream," or at least that the best of it is has been missed. What is reproduced is good, and the editor knows his readers. They seem to want what are called "stories" or narratives, not too hard of digestion. If they assimilate what he gives them they will be prepared to ask for the *rationale* of these strange stories.

"The Sheffield and Rotherham Independent" (March 11th) has a good notice of the conversazione of the Sheffield Psychological Institute at the Cutters' Hall on the evening of March 9th. The meeting was organised by Mr. W. Hardy, and was attended with much success. Expositions of Psychometry, Thought-transference, Phrenology, Astrology, and Hypnotism made up an attractive programme.

"The Eternal news concerning time and space, substance, motion, and shapes," by J. J. Brown, puzzles us. It seems that according to the writer Matter is Spirit, and Substance is Spirit, and Spirit is Substance. It is a twentieth century edition, dated January 1st, 1901. There will, therefore, be plenty of time to ponder its contents.

Mrs. Richmond's last weekly sermon for February 21st, is on the "Answer of Spiritualism to the Clergy." It will not impress them much; there is no common ground, though there ought to be.

Thirteen at table: what is the origin of the belief that this implies bad luck? Lord Lyttleton refers the belief to the number at the Last Supper. But it is found also in Northern mythology. Of the gods who sat down with Loki in the Walhalla, Balder had to die, because he was the thirteenth. The Romans also regarded thirteen as an unlucky number; so do the Russians. The origin of the idea will, probably, be found in some earlier records of popular belief.

There is, it seems, in these latter days a sect called the Literalists, who have their Christ who is to be. The historic phenomenon of Jesus and His disciples finds its repetition amongst us at the end of the nineteenth century. This man, of some forty-five years, son of a humble couple, lives apart from the world at present, but is expected to perform amongst us miracles, especially of raising the dead, which are to establish his claim to Divine honour. According to "Emerson Alexander Steens," who publishes the statement before us, he has already done what may well pass for miracles, and is by this time almost, if not quite, worshipped by the esoteric members of the Literalists. "I myself," says E. A. Steens, "was present when he appeared in a locked upper room quite inaccessible to ordinary mortals. Again, I knew him once to pass between two American cities over 600 miles apart, with the speed of a railway train, to keep a special appointment with a 'probationer.' This was done without the ordinary human essentials to rapid travelling." Decidedly this man is one who "has a deeper acquaintance with natural forces than ordinary men possess," or he has many credulous dupes. The story, at any rate, is significant.

We are informed that a penny monthly, to be called "The Key," will be issued by Mr. Alan Montgomery, 128, Priory-road, Kilburn. The first number will appear on March 25th. Occultism in its broadest sense is the subject.

HAUNTING A CAT.—During my early investigation of the phenomena of Spiritualism in 1862 and 1863, I attended a seance at Ann Arbor, Mich., at the house of my father, L. C. Risdon, Henry Slade being the medium, and none better have I ever known. Owasso was controlling. He said: "See that cat," pointing to the family pet fast asleep on the rug, full six feet away. "I will make her jump." Owasso soon ceased to control, and in about one minute the cat, which up to that moment had been fast asleep, suddenly sprang up and began mewling and spitting at a great rate. The next instant she sprang on to the mantel-shelf, knocking down several articles. From there she bounded to the floor, and then ran up the lace curtains nearly to the ceiling, all the time exhibiting the greatest fright, as if being pursued by something. Nothing could pacify or quiet her, and soon the door was opened, and then in the greatest terror she fled. The next morning she returned to her place on the rug all right. Owasso, in explanation of it, said: "Me chased cat." To my mind, this is evidence that animals do see spirits. I have had similar experiences with horses. When riding behind meek, quiet animals, the thought would enter my mind, can horses see spirits? On several occasions, while so cogitating, the animal would begin to tremble, look wildly about, and once or twice came near running away. I could discover no reason for the fright.—A. H. Risdon in "The Progressive Thinker."

## TWO INDEPENDENT MOVEMENTS.

### AUTHENTIC ACCOUNT OF THE RISE AND DEVELOPMENT OF SPIRITISM.

Leon Denizarth Hippolyte Rivail—well-known half a century ago for his valuable educational treatises, and subsequently more widely known under his occultly-imposed *nom de plume* of Allan Kardec, a personal friend of Baron du Potet, and for many years actively engaged in the practical investigation of mesmerism—has recorded, page 7 of introduction to the first edition of "The Spirits' Book" (1857), that he "was, from 1849, occupied with the evocation of spirits."

The outbreak of table-turning in Paris, in 1850, was generally accompanied by the spontaneous development of intelligent communication between the visible and the invisible instruments of that phenomenon, and innumerable groups of friends soon formed themselves into "circles" for receiving "messages" through the use of the alphabet in conjunction with raps and movements of the table. M. Rivail was a welcome observer at many of these "circles," and having, to his great surprise, been informed, through the medianimity of the two daughters of his old friend, M. Baudin, that he "was charged with an important religious mission, concerning which he was to be medianimically instructed," he devoted two evenings every week, during 1851 and 1852, to receiving, through those ladies, replies (of which they were utterly incapable of appreciating the importance) to his carefully-prepared series of questions regarding the origin, duty, and destiny of the human race. These replies were soon seen to constitute a theoretic sequence, which profoundly interested him, though the views thus set forth were, on many points, and especially in their general bearings, diametrically opposed to his convictions at that period.

Meantime, many other mediums and experimenters, including a large proportion of men eminent in science and literature, had gathered round M. Rivail, and were formed by him, in 1853, into a "circle" of over a hundred members, presided over by himself. There were held, at his residence in the Rue des Martyrs, weekly seances for seeking, with him, the desired light on the great problems with which his mind was now absorbingly occupied. The slowness of the alphabetic system of communication being inconvenient and fatiguing, mediums were everywhere casting about for some better method, but without success, when on June 10th, 1853, at a seance held, as usual, in his parlour, the communicating intelligence directed M. Rivail to fasten a lead pencil, with the aid of his wife, to her little work-basket, and at once, with this summary contrivance, he obtained legible writing upon a sheet of blank paper placed beneath the basket, under the medium's hands.

From this rude commencement of the planchette arrangement to the holding of a pencil in the medium's hand was a step rapidly accomplished. The receiving of communications went on, thenceforth, with much greater rapidity and fulness; and the "circle" formed and presided over by M. Rivail increased so largely that, his residence in the Rue des Martyrs no longer affording room for its reception, he consequently removed to more ample quarters at the Palais Royal, where his "circle" continued to assemble. The instructions transmitted through the mediums, under the leadership of M. Rivail, having been laboriously studied, collated, and brought into theoretic coherence by him during the three following years, were published by him, in accordance with occult direction, in 1857, as "The Spirits' Book," under the occultly-imposed signature of "Allan Kardec," by which name he was thenceforward known.

This work at once attracted so wide and enthusiastic a European acceptance that its compiler (by which designation he always defined his rôle in its production and in that of the other publications which succeeded it) immediately found himself the centre of an immense and rapidly extending public. Not only did the "circle" formed and presided over by himself continue to increase until it numbered some thousands of members, but similar "circles" were formed in every country, which transmitted to him the most remarkable of the communications received by them, giving rise to an immense amount of correspondence, that necessitated the employment of secretaries. He was, moreover, constantly visited by enquirers of every rank and nationality. His quarters at the Palais Royal no longer affording him sufficient room, "Allan Kardec" established himself in the large

and convenient flat in the Rue Sainte Anne, in which recognised headquarters of the Continental branch of the great modern unfolding (declared by Lord Brougham to be "the one sign of hope for the world's future") he continued to reside until his sudden decease, in 1869. He was seated at his writing-table, in his favourite arm-chair, and was in the act of tying up a bundle of manuscript, on the eve of his removal to the yet more extensive quarters he had secured, in the Rue de Lille, for the carrying on of the various departments of the work at the head of which he found himself, when the rupture of an aneurism released him, instantaneously and painlessly (as proved by the unchanged expression of his countenance), from the labours to which he had so entirely devoted himself.

This brief statement of facts will be interesting to many, as showing the simultaneous rise and progress of the two main branches of the great anti-materialistic movement of our day.

Paris, February 8th, 1891.

ANNA BLACKWELL.

### MATERIALISATION.

I will premise a few remarks on one of the conditions of the above phenomenon by observing, that séance materialisation should be regarded, not as an isolated fact, but as one closely related to all forms of normal materialisation with which we are so familiar, *but of the vital processes of which we are really profoundly ignorant.* The botanist talks learnedly to us of germination, and how the plumule of the seed shoots up, and the root down, how the spore produces a prothallus, with all the jargon about chorophyll, starch, special secretions, glands, and so forth. All these things are but the texture of the curtain behind which nature works in her secret laboratory.

What of the hen's egg? We know there is a living germ, and that warmth is necessary to its development, but the moment we break the shell the process stops, and though scientists can describe the various stages of life from separate observations, the secret power which insures the attainment of those stages is still a mystery. Similarly the formation of the animal fetus, with its wonderful recapitulation of evolutionary forms, is not less hidden to the understanding than to the eye.

At the Bethnal Green Museum, we most of us know, can be seen in a glass case the constituents of an ordinary man, so much chalk, so much water, and so forth; but what about building up the man out of these materials? The bricks are not the mystery, but the deft work of the silent bricklayer.

Doctors talk of the accretions, secretions, and waste of the human body after it is made, but do they know of the power which assimilates, converting one substance into many different ones, and by what law these are applied to their various uses?

"How can the mute unconscious bread  
Become the speaking tongue,  
And nerves, through which our pleasures spread,  
And which by pain are wrung?  
Can lifeless water help to form  
The living, leaping blood,  
Whose gentle flow, in passion's storm,  
Becomes a ruffled flood."\*

Considering that science has been at work for untold ages trying in vain to find out the secret of normal materialisation, can we wonder that an abnormal variety of it should present abstruse difficulties?

One of the conditions of séance carnal phenomena would appear to be abundance of floating attenuated matter in the atmosphere. Voluntary ghosts are, I believe, never seen in new houses, but in habitations where many generations have lived and died, so that the walls, floors, and ceilings are impregnated with the cast-off exudations of human beings, and the air itself more or less dense with various forms of matter.

An *al fresco* séance would not, I should expect, succeed, because not only would there be an absence of warmth, and concentration of thought, but the air would be too clean.†

In our conceptions of air however, even of the unenclosed portions of it, we have to make some amendment.

\*T. T. Lynch.

† One remarkable case is recorded as having occurred in Dr. Nichols's garden, Mr. Eglinton being the medium.—[Ed. "LIGHT."]

One discoverer speaks of the alarming amount of microbes which infest all peopled localities, while another tells us that even in the pure air of Kingarloch, on a clear day, he found 4,000 atoms of dust in every cubic inch, and on a hazy day as many as 64,000!

What impurities then do not our sitting-rooms furnish, what with escaping particles from carpets, curtains, paint, plaster, and wall paper, besides the carbon from gas or lamp, and dirt from coal fires? Add to these our own cast-off atoms, both of moisture and skin, and the evaporation and aroma from our pet plants; for we must not forget that all perfumes really represent matter so attenuated that, escaping the eye it only appeals to the nose; therefore, when we say a single hyacinth scents a whole room, we really say that the flower from her secret glands has the power of sending out attenuated material all over the apartment. Is not this miraculous? I have sometimes thought that if we could only see the various smells in a chemist's shop, and how, rushing out madly from every unstopped bottle, they wreath round, and enter into deadly conflict with each other over the head of the unconscious practitioner, what a strange sight it would be!

Let us, then in future think of our atmosphere not as *space filled with ether*, but rather as *ether filled more or less with substance*. The densest material, say iron or teak, is really only made up of atoms, each one surrounded by air; what then is the main difference between iron and our atmosphere (apart from the homogeneity of the former) but that the atoms in the former are closely packed, while those in the latter are loosely so? Given some power by which air in the former is expanded sufficiently, and iron would become air laden with iron particles. Nor is it difficult to imagine some substance projected into a room which would attract to itself the wandering matter of the atmosphere allowing it to be moulded by will power. "*Ce n'est que le premier pas qui coûte*," and the same power which could produce a thin film, could if strengthened or prolonged, produce a thicker incrustation.

Another great difficulty which occurs to thinking minds is the rapidity with which séance materialisation occurs, in comparison with the slow processes of normal incarnation. In mitigation of this difficulty, I think we must remember that men and women are built to last (with renovations from food) for the term of natural life, whereas these phantoms are short-lived, needing only very partial organisation; and we shall find, as a rule, that ephemeral insects, and other brief lived things, are not only rapidly produced, but have very little organisation. It is also well known that nature can and does hasten her processes in the tropics, for instance, as she retards them near the poles.

To say that time is virtually annihilated now-a-days by one agency, at least, is to utter a proverb, but one needful to be borne in mind, for a tedious mode of materialisation would ill consort with modern habits of thought and action. Fancy a group of Spiritualists, however ardent, watching a phantasm build itself up during long days and nights! "If 'twere done when 'tis done, 'twere well 'twere done quickly."

Neither should we forget that if any part of the phenomena is really the work of disembodied souls, these souls are no longer in time regions, but in that of "the eternal now;" if therefore they condescend to meet us on a sort of borderland betwixt the here and the hereafter, what wonder that neither time nor space appears to trammel their emancipated action.

M. W. G.

### "A DEAD MAN'S DIARY."

The name of the author of that very successful book, "A Dead Man's Diary," has been at last disclosed. The story ran first in "Lippincott's Magazine," in which it attracted considerable attention, so much so that false claims were put in to the authorship. It was published last July in volume form by Messrs. Ward, Lock and Co., the first edition of 2,000 copies being sold out in a few weeks. The book is now in a third large edition, and a cheap two shilling edition in paper covers for sale in India and the colonies has also been disposed of. The author of the book is Mr. Coulson Kernahan, who recently collaborated with Mr. Frederick Locker-Lampson, the author of "London Lyrics," in editing the new edition of "Lyra Elegantiarum." Mr. Kernahan is a contributor to many English and American magazines, and has a paper on "Rossetti and the Moralists" in the current number of the "Fortnightly Review."

## LETTERS TO THE EDITOR.

## Pythagoras and Some Others.

SIR,—I was pleased to find in a recent issue of "LIGHT" a summary of Mr. W. Paice's paper on the above subject, recently read at a meeting of the London Spiritualist Alliance. It is to be regretted, I think, that Mr. Paice allowed the anti-cyclonic conditions to get the better of his original intention. A paper on the hidden and mysterious meanings attached to numbers by Pythagoras and others would have been extremely interesting. Perhaps at some future time Mr. Paice will return to the subject. Meanwhile, the causes which, in the past, led to the divorce between Materialism and Spiritualism, and subsequently to the investigation of "material" rather than "spiritual" truth, have been ably dealt with.

It is a singular fact, and Mr. Paice has done good service in pointing it out, that in the doctrine of Re-incarnation as presented to-day we have, under another form, the reassertion of much that was taught by Pythagoras between 2,000 and 3,000 years ago. But this is not all. The Pythagoreans held that numbers are the key to the universe, and modern chemistry to a great extent confirms them. The Periodic Law of De Chancourtois, Newlands, Mendelejeff, and Meyer is now an accepted fact, and all the elements at present known to us may be said to be numerically related—the relationship being similar to that subsisting in music between a note and its octave. By means of this law the discovery of the metals gallium and scandium was predicted. Sound, light, heat, electricity, and magnetism all manifest themselves by vibrations, which vibrations are in a great measure capable of numerical expression. As science progresses, other forces, *i.e.*, higher states of vibration, will no doubt be discovered, a fourth dimension, perhaps, recognised, and even Keely, of "Motor" fame, with his harmonic disintegration of matter, may be vindicated. But in whatever direction advance is made, it will be possible either directly or indirectly to translate it into numbers.

ARTHUR BUTCHER.

## Blood Sacrifices.

SIR,—Kindly allow me to give my last words in reference to this subject. Mr. Newton Crosland, in your issue of 14th inst., has reduced the question involved to its original dimensions. As he truly observes "it is one of fact, not of doctrine." Mr. Gerald Massey, notwithstanding his learned "explanation," has not—in my, and I think also in your readers' opinion—substantiated the fact of blood sacrifices being made in the temples by the ancient Egyptians. They either did, or did not. Which is true?

I say, from my reading of Egyptian history and study of ancient sculptured drawings and (translated) hieroglyphics, that I find nothing to support such a statement. I have many photographs of these taken from the temple walls, as well as drawings, some of them showing royal and religious processions and offerings and the like, but not one will bear out the statement made by Mr. Crosland, and supported—or supposed to be—by Mr. Gerald Massey. When any historic evidence of the kind I and all lovers of pure truth require is produced, then I will cheerfully acknowledge Mr. Massey's dictum, that "I am all wrong."

Now, in support of my view that blood sacrifices formed no part of the Egyptian temple worship, I appeal to the temples themselves, which are still in existence, and can be seen by any who visit them. These temples, dating from the twelfth dynasty—as at Karnak, parts of which are the work of kings who reared them some 2,500 years B.C., and others by kings of the eighteenth and nineteenth dynasties, as well as numerous others about Thebes, 1,400 years B.C., and also the more modern temples erected by the Ptolemies and completed under the Roman Emperors, in no single instance give the slightest indication of ever having altars for blood sacrifices. A sacrifice of such a kind necessarily involves the emission of smoke, and arrangements for the carrying off of the liquids, &c. If at all, they could only be in the large entrance courts, for there is no room for such altars in the body of the temple with its sanctuary, &c., and yet, although I made diligent search in the pavements—many of which are *in situ*, as they were laid—I could find nothing, absolutely nothing, that could possibly be made evidential of such practices in the Egyptian temple worship. If smoking altars had been used therein there would remain some indication in

the shape of blackened ceilings and walls of the temples proper; but, on the contrary, the colouring still remaining on some of the walls is fresh, almost as clear as the day it was applied. In the absence of documentary, sculptural, and architectural proof to the contrary, I think I am justified in asserting that blood sacrifices—in the sense usually applied to these terms—formed no part of the ancient Egyptian service; and I must remind those who say that they did that the onus of proof rests with them.

It is needless to notice Mr. Massey's "explanatory," seeing that it contains its own confutation. If he has no other evidence to adduce than the directions contained in the mystic Ritual he had better devote his energies and learning to a more useful purpose; and I hardly think that Mr. Newton Crosland will attach much weight to the so-called evidence adduced by Mr. Massey in support of his side of the contention, if such it is. For myself, I have discarded assumption and theory, and reject—especially in regard to theological dogma—all that cannot be supported by actual fact. One proposition of the philosophy that I advocate is that "all truth is demonstrable upon every plane of human conscious life, whether embodied or disembodied," but to acquire true knowledge, a long and arduous study of the Laws of Life, Past, Present, and Future, is essential. The immense variety of so-called Spiritualistic phenomena forms a base—but only a base—on which the knowledge of the operation of the forces of Life must be grounded. Into this realm theological contention does not enter, for the student will soon find that true science and philosophy, and pure and undefiled religious truth, are but the manifestation of the one Grand Infinite Life Power, who outworks by laws that none—whether man, demon, angel, or even God—can contravene, and to whose power all must yield.

Higher Broughton, Manchester.

WILLIAM OXLEY.

March 14th, 1891.

## Astrological Prediction Fulfilled.

SIR,—*"In Old Moore"* (Astrological Almanac), for 1891, published in the autumn of last year, is the following:—"The weather in March will astonish all the storm-warners, and we shall be visited by some curious samples. Firstly, we shall experience the sudden and destructive blizzard." It is added:—"And then, without apparent cause, the temperature will rise, and we shall enjoy for a brief season the warmth of summer-like days." This latter expectation has not yet been realised, but the fulfilment of the former prediction of such an exceptional weather phenomenon, rightly assigned to a particular month not in mid-winter, is remarkable.

C. C. M.

## An Experience.

SIR,—In my weekly perusal of your interesting paper, "LIGHT," I have observed that some of your correspondents are inclined to attribute instances of materialisation to the thoughts of those present at a séance. It may be worth while in this connection to narrate what occurred to myself when a girl of about fifteen.

I am now between sixty and seventy, but the impression of the occurrence has never faded from my mind.

I had lost an uncle some time previously, who lived in the same neighbourhood, but his death had not affected my feelings.

I was walking to school accompanied by a younger sister, along the High-street of a suburb of London, when I observed two working men approaching, one of them wearing the white jacket and paper cap which at that time were generally worn by carpenters. At the moment of the men's passing I was conscious of a feeling of pressure (though there was ample room on the path) and of the face of my deceased uncle looking closely into mine. The large dark eyes fixed mine with a mournful expression, and the pallor of the face had a death-like look. It lasted only a moment. I turned to my younger sister (five years younger than myself) and exclaimed, "That was uncle—." She appeared to have observed nothing. I looked back instantly, and saw only the receding figures of the two workmen, and it was impossible that anyone could have got out of sight in the time.

I had heard no talk of ghostly appearances, and, of course, it was long before modern Spiritualism was heard of, and the thought of my uncle was quite absent from my mind. I enclose my card, and beg to sign myself.

March 10th, 1891.

PLAIN FACT.

**Mr. Crookes's Testimony to Materialisation.**

SIR,—Referring to Mrs. F. Showers's letter in your issue of 14th inst., in which the value of Mr. William Crookes's evidence is questioned as to the results of his observations of Florence Cook's séances, permit me to quote the following extracts from a letter addressed by Mr. Crookes to Dr. G. L. Ditson and published in "The Banner of Light" of July 4th, 1874:—

"I beg to state that I saw Miss Cook and Katie together at the same moment, by the light of a phosphorus lamp, which was quite sufficient to enable me to see distinctly all I described. . . . Katie and Miss Cook have been seen together by myself and eight other persons in my own house, illuminated by the full blaze of the electric light."

The letter from which the foregoing extracts are made was copied into the columns of "The Spiritualist" of July 17th, 1874, and taken in conjunction with other published statements of Mr. Crookes, surely Mrs. Showers has no occasion to be surprised that "there is a strong current belief that Mr. William Crookes, F.R.S., has, in his experiments with this young lady, scientifically established the fact of the materialisation of form."

Bibsworth-road, Finchley, N.

THOS. BLYTON.

**Cure of Tumour.**

SIR,—There has recently been some correspondence in "LIGHT" with regard to cures for consumption, cancer, and tumours, and for the sake of those who may be suffering from such a disease I would like to call the attention of your readers to a case in point.

In January last, Harry N. Stanley, a lad of fourteen years of age, attended St. Thomas's Hospital, having on his lower left jaw a malignant tumour the size of an egg, and was there informed that the only remedy was to have it cut out, and for this purpose it would be necessary for him to go into the hospital for a month. The boy's friends did not care for him to undergo so painful and disfiguring an operation, and on their attention being called to some of the remarkable cures effected by Mr. R. J. Lees through animal magnetism and under the control of his spirit guides, they decided to try what to me appears to be a rational treatment.

Accordingly, on January 20th the lad waited on Mr. Lees and received the first treatment; two days after, on the 22nd, the boy again called upon Mr. Lees for a second treatment, when the tumour was reduced one half; on the 24th (the third treatment) only one-third of the tumour remained; and on the 31st (the fifth treatment) the tumour had entirely disappeared. Thus the cure was effected in eleven days, and without any pain or disfigurement to the lad; in fact, all pain had ceased after the second treatment.

For the accuracy of the above I can personally vouch, as I recommended the lad to try this magnetic treatment, and noted his progress with interest.

Should any of your readers be suffering from this or similar disease I shall be pleased to give them further information respecting the above.

59, Dunstan's-road, East Dulwich, S.E. ROBT. T. BOWLE.  
March 10th, 1891.

**SOCIETY WORK.**

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

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Sunday next, at 11.15 a.m., Mr. J. Veitch, "Coincidences"; at 7 p.m., "God, Death, and Immortality." Monday, March 23rd, at 8.15 p.m., open discussion.—J. VEITCH, Sec., 19, Crescent, Southampton-street, S.E.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Davies delivered an eloquent address, taking for his text the words addressed to Moses by the angel whose light caused the bush to appear to be burning—"Take off thy shoes from off thy feet, for the place on which thou standest is holy ground."—GEO. E. GUNN, Hon. Secretary.

MARYLEBONE, 24, HARCOURT-STREET.—On Sunday last Mr. Bowen gave clairvoyance in the morning and trance addresses in the evening. Next Sunday, at 11 a.m., Mr. Bowen, trance and clairvoyance; at 7 p.m., Mr. W. E. Walker, trance. Tuesday, at 8 p.m., Captain Wilson, "New System of Thought." Thursday, at 7.45 p.m., Mrs. Treadwell. Saturday, at 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Secretary.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—The service on Sunday was well attended. Mr. Astbury gave an eloquent address upon Spiritualism, and many strangers expressed their determination to investigate the phenomena. Mr. Norton followed with clairvoyance, which was very successful. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Portman Tuesdays and Saturdays, at 8 p.m., séance, Mrs. Mason. Thursdays, at 8 p.m., developing circle. Ladies required to complete the number.—J. H. B., Hon. Secretary.

KING'S CROSS SOCIETY, 182, CALEDONIAN-ROAD, N.—Last Sunday morning "Our Weekly Literature" was discussed, the various speakers freely expressing their opinions upon "The Medium," "The Two Worlds," and "Light." In the evening Mr. A. M. Rodger lectured upon Mrs. Humphrey Ward's religious novel, "Robert Elsmere." Next Sunday morning we meet for the usual discussion; in the evening Messrs. Tindall and Read upon "Re-incarnation." Open séance on Saturday, at 9 p.m., and mutual improvement meeting on Wednesday, at 8.30 p.m.—S. T. RODGER, Hon. Sec., 107, Caledonian-road, N.

ENDYONIC SOCIETY, 16, QUEEN'S-PARADE, CLAPHAM JUNCTION.—All friends who are willing to assist in spreading the truths of Spiritualism in the south-west district of London are invited to attend meetings at the above address on Sunday next, March 22nd; afternoon at 3.30, evening at 7, Mr. D. Wyndoe, medium. Special meeting at 6 p.m., to consider proposals, elect committee, &c. Social tea at 5. Tickets 4d. each. It is hoped there will be a large muster of earnest friends; one of the objects being the starting of a library and reading-room, to be open every evening in the week for the use of Spiritualists and inquirers generally. Gifts of books, magazines, papers, or other literature will be gladly accepted.—UTBER W. GODDARD.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last addresses were given by Messrs. Miller, Perry, Murray, and other friends, some of the experiences related being extremely interesting and novel. Instances of persecution, arising from avowed adherence to the truths of spirit communion, show that, even in this enlightened age, ignorance and prejudice are rife against an unpopular cause. Recently one of our members has (at the instance of "sympathetic," but ignorant friends) been visited by the relieving officer, police, and medical man, with a view to his removal to another and a "safer" place, because of his being an avowed Spiritualist. The attempt, however, failed, and our friend is still at large. On Sunday, spiritual services at 11.15 a.m. and 6.30 p.m.—W. E. LONG, Hon. Secretary, 36, Kemerton-road, S.E.

**TO CORRESPONDENTS.**

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without inter-lineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT," and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

SEVERAL letters have arrived too late for publication this week, and will appear in the next issue.

WE have received from Dr. Charles Wentworth a rejoinder to Mr. W. Emmette Coleman's letter animadverting on Dr. D. J. Stansbury's mediumship. This letter was published by us (January 17th ult.) at the request of M. Alex. Aksakoff. Dr. Wentworth asserts that he is "cognisant of the facts in this particular case, and knows that the letter is full of mistakes and mis-statements." Dr. Wentworth gives strong personal testimony to the honesty of Dr. Stansbury and the reality of his mediumship in certain cases observed by himself. We gladly print this direct testimony; Mr. Coleman must take care of himself as critic, but we may point out that "*falsus in uno falsus in omnibus*" is a *dictum* that does not apply to investigations on this subject. Dr. Wentworth severely comments on Mr. Coleman's methods of criticism, but we do not feel called on to do more than we now do in giving testimony on both sides.

C. B.—Thanks. Filed for use in the future.

A. M.—We notice your venture. We are not disposed to entertain the question of advertisements.

C. H. C.—Mr. Crookes did unquestionably photograph the materialised form of the spirit Katie King. On several occasions the shadowy and clearly defined forms of spirits not visible to the eye of those present have appeared on the sensitised plate. The Editor has had much experience some years since of this phenomenon, and entertains no doubt as to its reality. He is fully aware, at the same time, that such spirit-photographs can be and have been frequently imitated. The method is very simple, and was fully explained in some articles on the subject published in a magazine called "Human Nature," now defunct. The articles can be consulted at our offices. They appeared in Vols. viii. and ix.