

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The "Higher Criticism"—it would be interesting to know what is the "lower"—is exercising some people very much just now. The stable bottom on which the anchors of salvation have been resting for so long is giving evidence of being quicksand after all, and it is the "Higher Criticism" which is finding it all out. The religious newspaper by means of the interviewer is coming to the rescue, and this admirable method of interviewing has been applied to Archdeacon Farrar. The Archdeacon was visited by a "representative" of the "Christian World"—and the interviewer found himself "closeted alone with the Archdeacon in his picturesque house in Dean's Yard." Our good friends of the "Strand Magazine" and the "Idler" can do this sort of thing much better, and it is regrettable to see it in the columns of one of the leading religious journals of England. However, once inside the picturesque house the interviewer went to work, and heckled the Archdeacon anent the Higher Criticism. And among other things the Archdeacon said this:—

Our first duty plainly is to examine and study—to bring every possible light to bear upon—the Holy Scriptures. Indeed, we should be manifestly neglecting our duty, and I verily believe endangering the safety of our souls, were we to refrain from taking advantage of the facilities for study and research which, with God's assistance, science has been instrumental in placing at our disposal. And we should accept these means with absolute indifference to mere popular clamour and the zeal of theological sects, and without the slightest regard to the source from whence they sprung, employing all for the service of God, and trusting implicitly to the infinity of the Divine wisdom and mercy to find a happy solution for all difficulties.

We are accustomed to the "precious" style of the author of "Eric," and that does not affect us, but there is one passage in the above quotation which is so remarkable that we feel compelled to refer to it. It is this: that if we do not bring every possible light to bear upon the Holy Scriptures "we should be endangering the safety of our souls,"—so the Archdeacon verily believes. Now what can he mean by this? If this investigation is to discover new methods of salvation—whatever that may mean in the mind of the Archdeacon—which methods are right and all others wrong, what has become of all the souls who left their bodies before, say, the discovery of the flint implements in the drift, or the discovery that Moses did not write Deuteronomy, or indeed the invention of the incandescent glow lamp. It is all too ridiculous. "The safety of our souls," says the Archdeacon. What can a thinker understand about souls who talks about them in that way? Yet this is only an instance of the style in which the "immortal soul," as they please to call it, is treated by thousands of preachers every Sunday—and for that matter

every day of the week. Such a soul has no real existence for these men; it is a word without meaning, and that is all. To talk about "trusting to the infinity of the Divine wisdom and mercy to find a happy solution for all difficulties," is only to make matters worse, seeing that the safety of a man's soul may depend on the wrong use of a preposition.

We are always glad to get the "Palmist," though why it should appear in its somewhat ungainly oblong form we can hardly guess. In a short essay on Palmistry in the current issue we find some paragraphs which we gladly transcribe:—

And here a word of warning to those who own to "having dabbled a little in Palmistry, but not gone thoroughly into the subject," may not be amiss. On this point, more than most, "a little knowledge is a dangerous thing," and if all the predictions of suicide, sudden death, and horrors generally, uttered by amateurs were fulfilled we should hear less of the over-population question. Palmistry is by no means infallible, it professes to clearly read the disposition, character, health, and past life of the subject. Any fault in these particulars is owing either to a want of skill in the palmist or to the many different theories regarding certain unusual complications of lines. As to the future, the predictions are most likely, I may say generally, fulfilled, should the subject make no material alteration in his mode of life—but the lines of the hand are constantly altering, and this is a counter argument to those people who contend that a palmist is necessarily a fatalist, and that the whole subject is associated with the Oriental forms of belief, and is antagonistic to Christianity.

As it now stands, divested of any admixture of Astrology, Magic, or "fortune-telling," Palmistry is on a level with any one of the many studies now unfolding themselves for ultimate acceptance or rejection by reasonable men. Few will deny that less than a hundred years ago the wonders of electricity would have been ascribed to devilry.

But this places Palmistry on a totally different footing from that which is generally conceived as being its basis. It places it, indeed, in that group of sciences which is now being worked with such admirable skill by the Psychological Research Society, and with more or less ability by that Society's various imitators throughout Europe. But surely it is only quite recently that the lines of the hand have come to be considered as a fluctuating evidence of the destiny of the individual.

Just as we were getting used to him, and had almost forgiven his wonderful superiority, Sherlock Holmes has been killed by Conan Doyle. We are quite sure, though, that so remarkable a person must have left behind him numerous reminiscences, and we are thereby comforted. But if Conan Doyle would only carry on the story of the great Holmes into the occult side of life, what might he not accomplish? As it is, he has succeeded in adding one more character to those memorable in fiction.

THE knowledge which we crave and work for, which we look for and find, which we think out and dig out for ourselves, which we rejoice in as in a newly-found treasure—that is the knowledge, be it small or great, that is worth having. It is like the food for which we hunger—it gives us fresh power and fuller life. It matters far less even what this knowledge is than the way in which it was gained.

### MORE ST. ANDREWS GHOSTS.

The "National Observer" gives us some more of these quaint stories—quaint stories quaintly told, with that delightful flavour of literary lavender which comes from the clothes-presses of an old-world memory:—

It is told of David Beatoun that, "the night before he was slain," he was strangely warned of his slaying, and that there was "some one with him" in his chamber. How voices were heard in the room—his own in parley with another; how there came a cry upon the night; how his servant ran in terror calling help and the barber-surgeon for my Lord Cardinal; and how as this last (the ancestor, it may be said, of a great romancer: Mr. R. L. Stevenson, to wit) and his attendant hurried to the chamber, something passed them in the doorway—all this is common knowledge. But the rest of the context is wanting nor was ever printed until now. One morning the Cardinal paced the courtyard of his palace, telling his office and musing as was his wont at noon. Into the court there walked a man with a bloody clout round his head, his face all drawn and pale. Beatoun challenged him for his business at that time and place. "Lord Cardinal," said the man, "you rode through Anster yestreen?" "Well?" said the other. "Marked you a pair of ears on the lintel of the Civic Hall?" "Well?" "Those ears were mine," quoth the man. And he unwound the clout and bade the Cardinal consider his work. Now, it was his doing, for this was one of a number of men prescribed in an order from the Castle, signed *D. Card. Bcton.*; and he sickened at the sight. He took the fellow into the palace, and with his own hands he tended him; but that night the man died. He died when the tide was very low beneath the Castle, as it must be when people that are east-land bred "go out," and Beatoun was with him at the end. The man forgave him, adding, strangely, that "What he could do for him he would"; that when his own hour was nigh he "should not lack warning." They said it was Margaret Ogilvy; but judge you who was with the Cardinal the night before James Melvin and those others broke in and slew him.

Thesaying that *les Morts vont vite* is sure a favourite in Ghostland? There is another coach that drives through the sleeping city to its air. It makes for the West Sands, and draws up beyond the Swilcan Burn. And there the sea gives up the dead that are in it, and the unsepulchred drowned rise up, and mount upon that caroché, and drive to the old monastic graveyard at Hallow Hill; where they are laid on sleep. Many have seen, but none have looked in the face of the solitary driver; for it is veiled. Of this forgotten "Acre" rumour reports uncouth sights and sounds; yells of laughter and skeletons that dance in round, contrasting oddly with processions of monks chaunting the Service of the Dead. But it is of the cathedral that there is most to tell. There, under the grey tower of Regulus, are laid (as one would fain believe) the bones of St. Andrew. And there, beyond all question at least, are the ruins of two cathedrals, with an army of the dead that ranges from Adrian and Kelach to the latest familiar face that may have "gone east the toun." Children play about the place on most sunshiny days; and you recall Shelley's picture of that "open place among the ruins" where John Keats was buried, and where himself was presently to come. In truth, "it might make you in love with death to think of being buried in such a place": a spot the most beautifully set in sight of sky and sea, and—to a tired man—of a most welcoming and kindly visage. But at night you near it in a different key of mind. The way to it leads by ghostly gradations. In the chapel of Blackfriars on a November evening a hooded figure paces up and down. At the Pends—a gateway with the Royal Arms above it, and all that is left of that *Novum Hospitium* where Mary of Lorraine spent her honeymoon—Wynram, the Sub-Prior, must walk for ever to and fro. He stole Church lands; he was an apostate priest; he was, in brief, a "fals, dissaitful, greedy, dissemblait snaik"; so is he condemned to an eternal round. Within the Cathedral tradition waxes tragical. A certain Archbishop one day walked round the church in a procession. Passing behind a pillar, he was an instant hidden from the eye of priests and worshippers; and when he reappeared, behind him paced a veiled skeleton. All saw it—all but himself. None dared to speak, but each might read fearful confirmation in his neighbour's eyes. The procession fled out; and, as it went, the monstrous silence was broken by the notes of the organ which—though he that played

could never tell how—pealed forth, not the triumphal hymn appointed for the day, but a solemn march of death. The monks lined the porch without, and last—thus dreadfully attended—came the Archbishop. At the door the Appearance vanished, and that night he lay in his winding sheet.

Everyone knows (or ought to know) who it was that came one June morning to the foot of St. Regulus his Tower. Others climbed the winding stair, but he sat below alone with memory, and recalled a day of thirty-four years before, and a name which he had carved on the turf in Runic characters, wondering that it should still stir his heart. But who is it that looks down at night on the High Altar below? And why—as divers tests have proved—why is it that if you shut a dog in the Tower by night, that dog is found mad in the morning? A stone's throw from the Tower, each Christmas Eve, a woman is seen to cast herself over the cliffs by Kirk Hill. She utters ever the same cry as she leaps—the names of two men. On the one she calls down God's mercy, on the other His judgment; and so is seen no more for another year. Is it his name she calls who looks down from St. Rule's? They say that he was a Lay-Brother of the Priory; and the cause of his retirement from the world. One Christmas Eve this Lay-Brother passed out of the Priory door, and stood in the frosty hollow of the night. He was alone; the rest were gone to service for which the bell was yet tolling. Thence he passed into the Cathedral, and an hour later it was known that he had stabbed the Sub-Prior on the steps of the High Altar. He was knocked on the head, and thrown (like James I's murderers) on a dunghill. And now he looks down at night from the tower of St. Rule on the altar steps, on the scene of the murder. And she who leaps on Christmas Eve from the cliff by the Kirk Hill calls heaven's judgment on the Sub-Prior who wrought her ruin; but on the Lay-Brother who avenged her she invokes heaven's pardon.

With these the list may close. Some of the best attested legends are *infanda*. That legend of a *Morte amoureuse*, for instance—who, in these days, would dare to dissemble it in print

### "HAZELL'S ANNUAL" FOR 1894.

We have received this excellent book. It is, indeed, as the legend on the cover states, "A Cyclopedic Record of Men and Topics of the day." It being so, one expects to find "topics" more fully treated than in other publications of the same kind. As to that which concerns us most we have again to thank the Editor for a correct, appreciative, and not too short account of Spiritualism, which is described as "a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied." This is a little better than the usual method whereby Spiritualism is shunted into a catalogue of so-called sects, with Shakers and the like.

"LIGHT" is referred to in pleasant terms, and altogether we are much indebted to the compilers of this admirably arranged Annual.

### SPIRITUALISM IN GERMANY.

In the course of a very long article, by Herr H. Stenz, in the "Spiritualistische Blätter," on the subject of a plan for spreading the cause in Germany, the writer says that association organs—meaning small journals published under the auspices of local societies—injure the already sufficiently uncertain prospects of established Spiritualistic periodicals, and do no good service towards advancing the interests of the truth. He looks for little progress even through the establishment of the associations, and says that a single man of clear intelligence, firm will, and sufficient means, can do more in this direction than a hundred societies. They lack, he says, a person to collect funds and keep them in touch with the whole Spiritualistic world. He complains in substance of the small sale of Spiritualistic books, and the meagre response which people make in the form of subscribers to periodical literature, and also of the insufficient organisation of Spiritualistic propaganda for purposes of spreading a knowledge of the existence of this literature.

WHATSOEVER is dignified and lofty in speculation, or refined or elevated in feeling, or wise, quaint, or humorous in suggestion, or soaring or tender in imagination, is accessible to the lover of books.

## THE ARTIST AND THE GHOST.

The following story appears in the "Banner of Light," which in its turn copied it from the "New York Magazine of Art." Mr. Frith's "Reminiscences" are not within reach, so that we cannot say whether it has already appeared in print in England:—

Mr. W. P. Frith, R.A., tells the following story of his friend, the late Reginald Easton, miniature painter, and the ghost that was the subject of one of his paintings: To his dying day I believe my old friend persisted in the truth of his story, which was as follows: He was asked by letter if he would undertake the miniature portraits of some children, whose parents lived in an old house in a remote country place. He might be assured of a hospitable reception and a room with a good light for his work. My friend arrived at a moated house of great antiquity, truly a treasure of a place to an artist, as he described it, with its mullioned windows, its inner courtyard, with quaint gables, tall chimneys, and the rest of it. His hosts were charming people, the children pretty, and apparently tractable, and the house quite full of company, so full that one bedroom only was available to the artist.

Easton noticed a mysterious sort of muttering between his host and hostess, of which he overheard the words, "Can't be helped—there's no other," which he construed rather unfavourably in respect of the salubrity of his apartment, but in reply to his inquiry about dampness, &c., he was assured he had nothing to fear on that score. The dinner left nothing to wish for; the company was congenial; the wines, of which, as always, he was very sparing, were perfect, and the artist retired to his room somewhat fatigued by his journey, but only sufficiently so to make his bed more than usually welcome. Before testing its qualities, however, he examined the ancient room. The bed was a huge erection with funereal feathers crowning each of the four posts. It stood opposite to a fireplace of high and quaint construction, with a silver fire-dog on each side of it; opposite to the door, and to the left of the chimney-piece, was an oriel window, through which the moon shone brightly enough to enable the tenant of the room to distinguish pretty clearly all the objects in it.

Easton was soon in bed, and almost as soon asleep, to be presently awoken by a strange intruder, who stood at the foot of his bed in the full light of the moon, in the form of an elderly lady, who was apparently wringing her hands, and with eyes cast down was searching for something on the floor. Feeling that a mistake had been made, the artist sat up in his bed and said, "I beg your pardon, madam, but you have mistaken your room." The strange visitor made no reply; and on closer inspection, to his great surprise, Easton found the lady to be in the dress worn a hundred and fifty years ago, and perfectly transparent, for he could distinctly trace the form of the fireplace through the body of the figure; he also recognised the lady as exactly resembling one of the ancestral portraits he had seen in the picture-gallery before dinner. These reflections had scarcely passed through his mind when the lady, with a look of terrible despair in her face, ceased wringing her hands, seemed to be absorbed in the moonlight, and disappeared through the window.

"Well," said Easton to himself, not having experienced the slightest sensation of fear, "that's a ghost if ever there was one. I wish to goodness I had a sketch of her." In a few minutes he was fast asleep again.

The mystery of the conversation of the previous night between host and hostess was cleared up at breakfast, when, in reply to the usual hope that he had slept well, he gave an account of his midnight visitor.

"Yes," said his hostess, "we never use that room if we can avoid doing so, for our friends are sometimes terrified by the apparition of the dreadful woman who committed a murder in that room. No, she is no ancestor of ours, but she became possessed of this property by the murder of the heir to it—a child who was the only obstacle to her inheriting the estates. This she managed by sending the child's nurse on a fictitious errand, and during her absence she strangled the heir, but so skilfully that no traces of foul play were discernible, and nothing would have been known of the crime if she had not confessed it on her deathbed. The property was then sold, and my husband's grandfather bought it."

How a man believes concerning God and the higher world—how his soul is—will show itself in his whole life.

## GLEANINGS FROM THE FOREIGN PRESS.

## A CASE FOR PROFESSOR LOMBROSO.

While endeavouring to explain some of the phenomena which he saw at Milan and elsewhere, Signor Lombroso said that when there was "no one present who understood Latin the table did not speak Latin"—implying that in some fashion unknown to him, for he did not dispute the occurrence of the phenomenon referred to, the knowledge of one or other of the persons present was utilised to produce the message. As one of many hundreds of similar, and even more striking, incidents, the following may be worth attention. It is contained in a communication from Dr. H. B., of Vienna, to "Psychische Studien": "At the time of the so-called exposure of the well-known medium, Bastian, in Vienna, I was a young doctor, and was naturally delighted at the whole affair, as I looked up to my teachers of that day with considerable respect. A year and a-half ago I suffered an irretrievable loss which brought myself and my poor wife to the verge of despair, and now I have in this short time gathered a better lesson both from theoretical and practical experience." He then relates a circumstance which occurred in the middle of June. He, his mother-in-law, and wife, sat in an airy garden verandah at a small garden table with iron feet. The table top was about a yard in diameter, and the time of the sitting between seven and eight—almost full daylight. The table tipped answers to the following questions: "Who is there?" "Father." "Whose father?" "Your wife's." (He was a Vienna doctor who died in 1886.) "What do you desire?" "Hana." (The Christian name of the narrator and that of the son who had died.) There was a long pause after this. At last a word came which appeared to be meaningless, and as they could get nothing more at the time the doctor grew impatient, and wished to close the séance. Immediately there came vigorous tilting, and after asking what it meant, the answer given was "Netturuзу." "What is that? Has it any meaning?" "Yes, yes, yes. Taking the thing for a farce, he impatiently closed the sitting. After supper, as the girl was clearing things away, it suddenly struck the doctor to ask her if she knew what the word was. The girl was a native of Bohemia, and her master, though a good linguist, was not acquainted with her language. "Yes," she replied, laughingly: "Don't be angry." The doctor's father-in-law, who only knew a very little of the tongue, had misspelled the words, though a native would have understood him had he pronounced them. They should have been "ne truzuj." The interesting part of the story for Signor Lombroso is that the girl was not even on the premises nor about the house when the table in the verandah tipped out the phrase.

## LADY CAITHNESS.

The Parisian Theosophical magazine, "Le Lotus Bleu," has a letter from Lady Caithness stating that, in spite of the differences which exist between her and the Theosophical Society, she has a great desire to see it develop in France. In reply to a circular issued by the Society she adds: "The mission which has been confided to me by Him whom I call my Master, the Lord Jesus Christ, absorbs all the energies of which I can dispose, all the more as I have to carry it on alone." As a mark of sympathy with the society's purposes she subscribes annually two hundred francs, observing that "If we sometimes follow different paths, the objects which we pursue are the same."

## M. AND MDLLE. KREPS.

"Le Messenger," of Liège, states that M. Ernest Bosc and Madame Elise Van Calcar—the former at Nice and the latter at the Hague—have both given interesting accounts of curious experiments with the above gentleman and his daughter. These have just been verified at Liège, but, as is now frequently the case, scientific men have disdained to take any interest in the performance; and, in the absence of what might have been valuable observations on the part of the latter, "Le Messenger" gives those of the Press. The following report is quoted from "La Meuse" of October 28th: "Yesterday, at our office, we had a visit from M. and Mdlle. Kreps, whose experiments in double sight aroused such lively curiosity at the Cirque Rancy, and which have considerably astonished our editors. Nothing, in fact, is more surprising, more extraordinary, and nothing more real than these experiments. The young girl, blindfolded, is placed in a corner of our office; her father walks about the room, takes what is given him, and the lady indicates immediately and without the slightest hesitation what her father holds in his hand or points to with his finger.

Is it a watch? The young girl tells the hour, or its number. A cravat? She describes the colours and the design. A bunch of keys? The number and the mode of collecting them are at once given. A coin? Its value and date are told instantly. She enumerates sums of six and seven figures, adds them, and finds in a book an indicated passage. Drinking a glass of water, she will name any liquor which one wishes to make her taste. There is no deceit with them; no confederacy; no conventional language. Their experiments are of the most interesting kind and surpass anything of this character hitherto known."

#### MAGNETIC POWER OF SOMNAMBULISTS.

Dr. Carl Du Prel, in the Berlin "Sphinx," dealing with the exercise of magnetic power at a distance, quotes from Drs. Meier and Klein the remarkable case of Auguste Muller, and says that she told a friend she would visit her on the following evening. The friend did not pay great attention to the matter, and went to bed at the usual time, closing her door. In the night she awoke, and saw before her a luminous cloud, rubbed her eyes, and then recognised her friend, who smiled pleasantly. "The apparition spoke; told her not to be frightened, and lay down in bed beside her. The somnambulist's friend fell asleep and awoke in the morning freed from the toothache; went to Auguste's chamber and learnt to her astonishment that that lady had not left her bed." Dr. Du Prel further says it is well known that the magnetic power of persons in a somnambulant condition is very much greater than that even of their magnetiser, and it is not, therefore, surprising that they can work at a distance in such force as to make their phantoms visible. This case is cited in apposition to the following one quoted by Brendel in his criticism of the "Medical Report on the somnambulist Christie Hühne." Dr. Hermann was talking with Hühne concerning his wife's illness when the somnambulist said that she had been with the lady on the previous evening, and had magnetised her. It was a fact that Dr. Hermann's wife had dreamt of Hühne during the night indicated, but it is said that he, as a scientific physician, "naturally" remarked that the circumstance was a matter of chance.

#### CLAIRVOYANCE EXTRAORDINARY.

The Spanish "Revista de Estudios Psicológicos," quoting from "Lux ex Tenebris," gives the following: "The Countess C—Q—, residing in Tunis, sent on June 9th a letter to our editor, having heard that he occupied himself with magnetism. In this letter the Countess described her symptoms, physical as well as moral, and concluded by begging help, if such were possible, from magnetism. Our Editor sent an answer and magnetised it, telling his patient that his magnetised letter would serve for curing her physical sufferings, and for calming her mental afflictions, for which purpose she was to carry it with her during the day in the pocket of her dress, and place it under her pillow at night. On July 28th, the Countess sent another letter to our director expressing much gratitude, and saying that the effect produced by the magnetised letter which she had received was marvellous; that her mind was tranquillised and her physical sufferings relieved as if by enchantment, and added: 'The effect produced on the first evening when I placed the letter under my pillow appears to me an illusion. I saw you seated before a table,—and then followed an exact description of the features of the Editor, as well as a delineation of his familiar spirit who constantly accompanies him, the lady finishing up by claiming his confidence in her truthfulness seeing that she even told him of her illusions. To convince her that what she saw was no illusion the Editor immediately sent her his photograph, by means of which she perceived that she had seen him by clairvoyance at such a distance as that separating Tunis from Vera Cruz. The spirit which she saw along with him had been previously seen and described on various occasions by other seeing mediums, and the authenticity of the above facts is reported to be undeniable.'

**NATURALNESS.**—It is a lovely and graceful thing to see men natural. It is beautiful to see men sincere without being haunted with the consciousness of their sincerity. There is a sickly habit that men get of looking into themselves, and thinking how they are appearing. We are always unnatural when we do that. The very tread of one who is thinking how he appears to others becomes dizzy with affectation. He is too conscious of what he is doing, and self-consciousness is affectation. Let us aim at being natural, and we can only become natural by thinking of God and duty, instead of the way in which we are serving God and duty.—F. W. ROBERTSON.

#### DELICATE INFLUENCES.

Under the above heading the "Religio-Philosophical Journal" gives an instructive paper which seems very worthy of reproduction:—

It is said that the edge of a razor consists of a great number of points or "teeth," which, if the razor is of good material, follow one another throughout the whole length with great order and clearness. The excessive keenness of the blade is due to the unbroken regularity of these minute teeth. The edge acts upon the beard not so much by direct application of weight or force as it does by a slight movement of a peculiar character, which causes the successive teeth to act collectively on one certain part of the beard. According to the microscopists, the best razors have the teeth of their edges set as regularly as those of a perfectly set saw. The effect of dipping the razor in hot water, as barbers and those experienced in shaving themselves do, is to cleanse the teeth of a greasy and dirty substance with which they have been clogged. It is not uncommon for barbers to say that razors "get tired" of shaving and that they need to "take a rest." A microscopic examination shows that this "tired" condition is the result of constant stropping by the same person, which causes all the teeth or fibres of the edge to arrange themselves in one direction. When the razor has been put aside for a month or so, the fine particles rearrange themselves so that they can again present the peculiar saw-toothed edge. After the disuse and rest each particle of the fine edge is up and ready to support the one next to it, and it again takes some time to spoil the grain of the blade, or, as the barbers say, to make it "tired" again.

These facts are very suggestive. Without the microscope and trained powers of observation it would be very difficult to explain the "tiredness" of the razors. The word "tired" is the only one the barber can use to express his knowledge of a fact the nature and conditions of which he does not understand. Though his idea is indefinite he has learned from experience of a certain effect which he recognises practically in his trade. Science teaches that the edges of the razor, invisible to the naked eye, undergo molecular changes which entirely change the relations of the different parts, in which no differentiation whatever is obvious to the ordinary observer. The molecular action determines the working efficiency and value of the instrument. One having no knowledge of the matter and governed entirely by superficial observation might say that the razor, when put aside, would remain the same until it was used again, and he would be utterly incredulous of the fact that although insentient, possessing no feeling, it would by a month's rest become sharper and more fit for use than when laid aside.

This fact illustrates the reality of conditions often invisible and of a most subtle character, which go to determine differences of phenomena where there are no observable differences of conditions present.

For instance, in discussing the subject of telepathy, clairvoyance, &c., many sceptics declare that they have never found such phenomena as are classed under these names—that is, no person at their request can tell what is going on at a distance at a particular place. No person at the suggestion of an investigator can read correctly the mind of some other person, even though a large reward be offered. The inference with these sceptics is that the power is an imaginary one and that the cases which are cited in verification of telepathy or clairvoyance are due to some mistake, if not to intentional deception. They do not see that the exercise of these powers depends upon peculiar conditions that may be present only at some particular time, possibly only once or twice in the life-time of an individual, and that the reasons are of a character which makes them as little known to us as the conditions in regard to the edge of a razor would be unknown to one who had never observed them microscopically or learned the facts from others. In dealing with psychical matters, it is conditions of this character, so complex and delicate that they cannot be produced at will and cannot even be observed or understood, that make investigation extremely difficult, and require the most patient and industrious experimentation before coming to definite conclusions. A recognition of these facts by those who are favourable to the investigation of psychical phenomena, whether they are in favour of Spiritualism or opposed to it, would greatly conduce to a better understanding, and to more successful results than have hitherto followed many of the crude attempts to solve the

mysteries of nature, mysteries that are so far removed from our ordinary observations that they elude every such effort to bring them to light. It is only by the exercise of the scientific spirit, combined with the most earnest and patient devotion to truth, that the great facts in connection with the higher provinces of being can be ascertained.

### WHAT SHALL THE HARVEST BE?

BY NORMAN A. LEES.

For forty-five years modern Spiritualism has been promulgated from one end of the civilised world to the other. In that time it has attracted the attention of all classes of persons. It has made itself apparent equally among earth's suffering mortals, and the highest realms of thought and science. From the first few years of its infancy, when both press and pulpit scoffed at and condemned it, until the present, when its truths are partially admitted by even its bitterest enemies, its leaders have always asked what the result will be. This truth, one of the mightiest among the mighty, has had a hard struggle to maintain its foothold, and now that at last it has passed safely over the quicksand of public opinion the question often asked in the past still appears before us as an ever-warning signal from on high.

Well indeed is it that such a question should be ever present, for, were it not so present, indications show that the result would be disastrous to our hopes. Looking over the past and into the future what do we see? In America, the birthplace of the modern revelation, the past is dark. For forty-five years the greed and cupidity of its leaders in the majority of cases have condemned it to a far from brilliant course. Instead of maintaining its position as a God-given truth it has far too often sunk to be the mere plaything of unscrupulous fools and knaves. Yet out of this great mass of infamy there flash here and there the brilliant efforts of some of those who saw the truths of God being perverted, and bravely fought for them. To-day it stands in a position of respect at least through the efforts of these leaders alone, and although it has had to suffer the vilest treachery from amongst its own ranks it still goes on.

In England it has at last fairly conquered the difficulties of a dogmatic and superstitious people, while from Germany and other parts of the continent come grand words of cheer from those who have bravely stood through the fight.

Now as the year closes we can look over the field, and although the result is not as encouraging as it might be, there is still a good deal to be thankful for. What shall the harvest be? This question rings in our ears and bids us go on in the work. The field has been cleared for us by the efforts of those in the past, and now it is upon our shoulders that the burden falls. Can and will we bear it? The answer cannot be lightly given. For let us think what this answer means. Behind us stand millions upon millions of souls of those who have passed beyond and who are eagerly waiting to demonstrate to the world the fact that man dies but to be born again. In front of us the millions of earth's oppressed children lie writhing beneath the lash of dogma and unbelief. Lifting their eyes to Heaven they pour out the tale of their wrongs as did the Hebrews of old. Weary indeed are they of waiting for the Moses to lead them forth from their oppression. Now what shall our answer be? Will we go forth to the work and devote our whole lives to helping our suffering fellow men? Are we devoted enough to give up the idleness and ease we have enjoyed so long, content, as we have been, to know but not to teach? What shall the answer be? The time of inactivity has passed, and now we must either be up and doing or let others take our place. Too long indeed have the friends in the beyond, in their mercy, exhorted us to press forward. The time has now come for us to do so with all speed, or we shall find that like the foolish virgins we have been left behind while others have gone ahead and earned the reward we might have had. Now let us be up and doing. What shall our answer be, for on that hangs the far greater question of—

"What shall the harvest be?"

Chicago, U.S.A. November, 1893.

It takes some of the very finest qualities of real manhood to make a "thorough man of business." A man who from conscience, common-sense, and prudence, takes care ever to do to others as he would be done by: a man of whom his enemies may say sarcastically, he is a "near man," yet half the world's work, and good work too, is done by him and the like of him.

—MRS. CHAIK.

### SPIRIT PHOTOGRAPHY.

The "Review of Reviews" prints the following. It is perhaps somewhat ancient history, but then history repeats itself:—

#### CAN SPIRITS BE PHOTOGRAPHED?

Is the question which Dr. Dean Clarke answers in the "Californian Illustrated" for November with an emphatic affirmative:—

In his extensive travels as a lecturer through thirty-two of the United States, the writer has learned of many cases of spirit forms appearing, sporadically as it were, on the negatives of plates of artists who knew nothing of and believed nothing in spirit photography till such forms unaccountably appeared. In two cases of this sort, where these forms persisted in appearing against every effort to prevent, the artists, who were educated in superstitions, abandoned their business, believing that "the devil was in it," as they said.

He tells how, in 1871, he visited Mr. Mumler, the famous spirit photographer of Boston:—

I requested him to allow an examination of his instruments and to be permitted to see the entire process. He consented. I had him cut a new sheet of glass for the negative, and I watched with eagle eye every motion from beginning to end. Hoping to get a picture of my mother, if any, I fixed my thought upon her as I took my seat. But just as Mumler uncapped his instrument the name Angelino was as vividly impressed upon my mind as though spoken audibly, three successive times. I followed Mumler into his closet and saw him develop the negative, and as soon as washed he held it up to the light, and I recognised at first sight my cousin Angelino's likeness, as shown in plate.

In the following week Dr. Clarke and a friend called again on Mr. Mumler:—

We then had him cut a new sheet of glass for the negatives, and, as I had done before, we both watched critically the entire process. I sat for my picture first, and while the negative was dripping with water Mumler showed it to us, and I was overjoyed to see on it a clear likeness of my mother, who had been in spirit life about nine years.

Another sitting was taken with the hope of a more distinct picture of Dr. Clarke's mother:—

When the negative was developed, much to the surprise and chagrin of the artist, but greatly to my surprise and pleasure, a picture of an Indian instead of my mother was found on it. This was as great a test to me as though my mother had appeared again; for more than a score of clairvoyants in various parts of the country had described such a spirit as one of my guardians, and for seventeen years I had felt his healing magnetism, and often had been psychologically controlled by him to speak his language.

We were both familiar with the various methods by which counterfeits are produced, and took special precautions that Mumler should have no opportunity to use them if so disposed; but it is simply justice to him to say he cheerfully gave us every opportunity to detect any attempt at deception we desired.

Dr. Clarke does not merely recount these experiences; he prints along with his story what he declares to be reproductions of these photographs of himself and spirits. White shadowy forms, said to represent "Angelino," his mother, and his Indian familiar, appear in the portraits above his head. There are given in all over a dozen "photographs of ghosts."

#### DR. MANUEL SANZ BENITO.

From the Spanish journal, "La Irradiacion," we take the following portions of an interesting biography of the above distinguished Spiritualist. He was born in Madrid in 1860, and took his degree in the Institute of Cardinal Cisneros of that city. Afterwards he became a licentiate in philosophy and rhetoric at eighteen, and at twenty-one was doctor, carrying off some honours. He had a temporary appointment at this time as teacher of history, and the year following was instrumental in initiating the establishment of a chair of psychology at Lugo. He began a journalistic career at seventeen, when he wrote in the Madrid "Globe," and continued afterwards in various ways this branch of his work. His studies in psychology directed his attention to Spiritualism, which ended in the year 1890 in the publication of his work, "Spiritualistic Science." He is also author of a system of shorthand. At twenty-three he was appointed Director of Studies and Professor of Geography in the Madrid Society for the Encouragement of the Arts. He has taken an active part in various congresses at Barcelona, Paris, and Madrid, and was a member of the Peace Congress at Rome also in 1891. He has filled other important posts, and founded in Guadalaxara the Society for Poor Scholars, where he was President of the Athenæum. Spiritualism in Catalonia has in him a powerful advocate. He is a profound and original thinker, and the biographer says that, unfortunately, they have not many like him.

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

## Light :

EDITED BY "M.A., LOND."

SATURDAY, DECEMBER 23rd, 1893.

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

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

### CHRISTMAS, 1893.

The Feast of the Winter Solstice, so aptly adopted by the early Christians for their own festival, is upon us. At no other period of the year is there such an opportunity of observing the survival of heathenism as on and about the 25th of December. It is not generally known that the particular date of Christmas was not settled till about the middle or end of the fifth century of this era, when, there seems fair reason for supposing, its introduction was caused by a desire to modify and purify the Saturnalia which occurred about the same time. How far the Saturnalia have been so purified is matter of observation for anyone with ordinary eyes. That the eating and drinking are not so gross as they once were, and that the festival now very often takes the form of charitable work, is true indeed, but that is rather through the development, to a certain extent, of the spiritual part of man than through any occult connection with the special circumstances of the day. The change has come about through the Christ in us, not through the Christianity whose foundation is commemorated on December 25th. Yet though the festival is not generally sullied by the grossness which was once but too common, it is impossible not to recognise the survival of the older worship in such shops as those of the butcher and poulterer. Vast masses of raw meat are hung up with disgusting prominence in honour of that "good cheer" which can hardly be emblematic of the meek and lowly Jesus. But all through the festival there are the obvious traces of an older faith. What is the plum pudding itself? Some have it that it is the "wheel of life," gradually transformed into its peculiar shape, the sprig of holly representing the axle. This theory was put forward about ten years ago by Mr. Evans in some profoundly interesting papers in "Macmillan's Magazine." The theory was founded on the practices still to be observed among the people of the Black Mountain in Montenegro—practices which throw a curious side-light upon this so-called Christian festival. How admirably the new religion adopted the sacred times of the older beliefs! How Easter was made to fall at the time of the Jewish Passover, and Whitsuntide at the time of the Jewish Pentecost, we all know. Even the cross on the Good Friday bun is pre-Christian!

Yet if one understands how Christ the Reformer imported a purer spirit into all the religions, not merely into the Jehovistic ritual of the Hebrews, but into all the religions that were up to that time in Western Asia and in Europe, we shall not mind that the older customs still sometimes exist to link us on to the older faiths which grew up when the world was in its purer infancy, but which were gradually covered by the incrustations of ages of iniquity. Unique indeed is the figure of Jesus of Nazareth, standing out as it does against the gloom of an almost utterly evil time, and we do well to remember the pathos of His life, and that life's teaching at all times, but especially when these anniversaries come round in their due course. More,

indeed we may say: all the legends that centre about the story of the Nazarene, whether they be of Isis and the infant Horus, of the Star of Bethlehem, of the Adoration of the Magi, all of them throw light upon the spiritual history of the world, a history which is different and of a grander kind than lists of kings' battles and treaties.

All happiness, then, to all on this and all Christmases to come.

### "A BOOK OF STRANGE SINS."\*

This is a curious book, a book even of importance, for in no recent publication has the power of external evil been more clearly put forward. To quote the author's own preface, "All the papers in the book have, or are meant to have, unity and connection, inasmuch as each is a study of some form of crime or sin." There are two exceptions to this, the papers on "The Lonely God," and "The Garden of God." And it is characteristic of the spiritual movement which is leavening our literature that Mr. Kernahan adds: "It is the secrets of souls and not of sins into which I have attempted to look."

Of stories which are all impressive in their horror it is difficult to single out one which is more instructive than another, yet that which is called "A Literary Gent" is, perhaps, the most striking. It is the autobiography of a drunkard, and of the only too common case of drunkenness, that of the literary man, whose brilliant powers can only be used when under the influence of alcohol. And surely not often has anything more pathetic in its terrible description been written than the account of the man's struggles with the tempter, for the tempter is very real. How he determined to keep from the treacherous stimulant, and then how poor was his work; how he gave way, and worst of all, how at last he gloried in having so given way. The frightful condition of one possessed by the drink demon has rarely been so vigorously put.

After seventeen years, sinking lower and lower, the "Literary Gent" was rescued from some street boys who were throwing stones at him under the guise of snowballs, by the woman he had once loved; she had lost her beauty and had devoted herself to work in East London. She lifted him, drink-sodden as he was, from the ground:—

It was a striking "situation," wasn't it? And what a catching scene it would make for a teetotal tract of the "look on this picture and on that" type—the meeting between the degraded, drink-sodden, and ragged creature (I am rather a scarecrow, I know) and the woman whose lover I had once been!

I suppose the right thing for me to have done under the circumstances would have been to tell her that I wasn't fit for such as she to touch—to have snivelled and talked pious, and cried after my "lost youth."

Do you think I did so? No; when she recognised me and called me my old pet name I turned on her and cursed her to hell for her interference, telling her to take her yellow, monkey face out of my sight before I struck her.

And this is the truth, for the story is clearly intended to be one of obsession, though it is not explicitly stated. There would be no mercy in such an obsessing spirit, and this is the "secret" of such a drunkard's "soul."

The book is not Spiritualistic in form, but is intensely so in its meaning. Those of our readers who have no fear of what is gruesome, though very real, should get the book.

### PORTRAITS.

Some time ago we gave a series of portraits in "LIGHT," and from communications which reached us from time to time on the subject we concluded that the appearance of these portraits gave great satisfaction to our readers. We have now the pleasure of announcing that we have made arrangements for another series, which will be begun early in the New Year.

\* "A Book of Strange Sins." By COLLESON KERNAHAN. (London: Ward, Lock, & Bowden, Limited, Warwick House, Salisbury-square, E.C.)

## THE SIGNIFICANCE OF A RAP.

BY J. FRED. COLLINGWOOD.

A PAPER READ BEFORE THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE, 2, DUKE-STREET, ADELPHI, W.C., ON MONDAY EVENING, DECEMBER 4TH.

(Continued from p. 601.)

I must ask your attention to a few more extracts from a far different source and for another purpose. Up to this I have taken the deniers of our phenomena, and have quoted from their writings the right method of scientific investigation. What follows belongs to those who to some extent admit our facts, and very significant will their remarks be found. Mr. Hudson writes :—

Experiments demonstrate the fact that there is an effluence emanating from the mesmerist, and that this effluence is directed by his will.

What this effluence is, man may never know. That it is a vital fact in psychic phenomena is certain. Like many other subtle forces of Nature, it defies analysis. That it exists, and that under certain conditions not yet very clearly defined it can be controlled by the conscious intelligence of man, is as certain as the existence of electricity. Its source is undoubtedly the subjective mind, and it is identical with that force which, under other conditions, reappears in the form of so-called spirit-rappings, table-tipping, &c. ("Law of Psychic Phenomena," pp. 171-2.)

Mr. Hudson also draws this conclusion, which may be held up as a warning, and possibly to some persons as an aid to the comprehension of Mr. Glendinning's presentation of photographs on November 6th :—

The subjective mind, or entity, possesses physical power ; that is, the power to make itself heard and felt, and to move ponderable objects (p. 208),

Like all other so-called spirit phenomena, spirit photography is, in my opinion, directly traceable to the power of the subjective mind of the medium, aided by telepathic communion with the sitter (p. 288.)

Mr. Hudson (whose work has lately been ably and thoroughly reviewed in "LIGHT") goes as far as our experimental results have carried us, and he determines the source of all the transcendental phenomena to which his attention has been drawn, or which he has selected. He further writes :—

The power resides in the subjective mind of man to create phantasms perceptible to the objective senses of others.

"So-called spirit materialisation" is thus explained :—

The medium goes into a trance, or hypnotic state, and projects the shapes of various persons, generally of the deceased friends of some of those present. A good medium will produce any number of visions of any number of persons. . . . Spiritists believe, of course, that the real spirits of their friends are present—made visible and tangible (p. 291).

These two by Dr. Moll and Mr. Hudson on fact, I couple together ; they will be acceptable to all :—

The fact that a thing is contrary to known laws ought not to prevent its being examined. . . . Theories never precede fact ; observation first, then theory. The electric current does not contract muscles because the book says so ; the book says so because the current causes the contraction. As Herbert Spencer explains, experience comes first, and then theory. (Moll on "Hypnotism," p. 376.)

It is simply a scientific fact, which we must accept because it is susceptible of demonstration, and not because its ultimate cause can be explained. ("Law of Psychological Phenomena," p. 152.)

Next I give you two others, which cannot fail to amuse as well as instruct :—

The constant repetition of an assertion has a great power. . . . A few years ago it was believed that there was no such thing as hypnotism, and that those who believed in it were deceived. But since that time opinion has entirely changed. The representations made by different people in authority as to the reality of the hypnotic phenomena, and particularly the repeated assertions of numerous investigators, has caused a complete change of view. Doctors and others have changed their minds about hypnotism, not because it has been proved to them, but exclusively because they have been influenced by constantly hearing and reading the same assertions about it, and by their faith in authority.—(MOLL on "Hypnotism," p. 223.)

The proximate causes of imposing effects always draw to themselves exaggerated respect. Example : "I read it in a book. It must be true." (HERBERT SPENCER, "Psychology," p. 314.)

It will be remembered that Professor James, of Harvard, has been guilty of two large volumes treating with great elaboration the "Principles of Psychology," into which I suppose metaphysics largely enters. I give you with much pleasure and considerable relief his definition :—

Metaphysics means nothing but an unusually obstinate effort to think clearly. (Vol. i, p. 145.)

Worcester's definition runs :—

A speculative science which soars beyond the bounds of experience.

And I am reminded of a saying of Büchner :—

Whatever is clearly conceived can be clearly expressed.

I end this part of my paper with the concluding paragraph of the work of Professor James. It is at once sad and consoling ; sad that so much labour should apparently come to nought, and consoling that by our methods of inquiry into nature's secrets a way may be found to change his darkness into light :—

In the clearest parts of Psychology our insight is insignificant enough. And the more sincerely one seeks to trace the actual course of *psycho genesis*, the steps by which as a race we may have come by the peculiar mental attributes which we possess, the more clearly one perceives the slowly gathering twilight close in utter night.

It has been wisely said by Dr. Burdon Sanderson, in a letter to the "Times," October 2nd, 1893, that the "character of a science depends not so much on its subject as on its method." As we hold in high importance the science we represent, so must we take care that we lapse not from the methods expounded by our great teachers above mentioned. As we depart from them, so surely shall we get into difficulties. Facts first, theories after, is the true maxim. But we must see to it that we do not go beyond the warrant of the facts and read into them inferences which they do not legitimately carry. I need hardly say that you have on the whole carried out your investigations on the true lines of synthesis. You have arrived at a theory by the process of grouping your facts : and when you have reversed the process you have found that the theory stands the test of experiment. It is absolutely necessary to the successful pursuit of our science that we subordinate our individual views of doubtful matters which may be presented by other bodies with aims similar to, if not identical with, ours. Liberality towards those who differ from us on some unimportant points, sympathy with them in their labours, discernment of their methods, though we may not admit their analysis, and quick perception of the truths they have grasped—all these qualities will be cultivated with great advantage to our cause.

I have chosen for my subject to-night only one department of Spiritualism. But it is representative, and allows of a convenient expansion according to the time at my disposal.

"The Significance of a Rap" is the title, and in the term "Rap" I mean to include the simple physical noises and movements, of whatever kind, which are apparently produced independent of human action as generally understood. Rap, tick, tap, knock, percussive sound, hard blow, tilt, are all varieties of a mode of communication from an intelligence outside a molecular brain. The Hydesville disturbances and Rochester knockings marked the era of modern Spiritualism, and established a code of signalling which has remained in use ever since. The Morse code is merely rapping, and the only radical difference between the two is that in the electric tick the wire is in direct communication with a brain, whereas in the spirit rap there is no such connection. As we all know, the 1848 raps were only a revival of older similar spontaneous phenomena, with the added accompaniment of human ratiocination brought to bear upon the facts. We have had in later days a familiar example of this method of communication. The late Stainton Moses represented in himself an epitome of all the phenomena recognised by Spiritualists, but the early messages he received were through the simple rap ; and if you have read the remarkable "Records" of Mrs. Speer in "LIGHT" you will know that to the end the rap was retained in use.

As soon as it was well established that an external human intelligence could, and did in many families, telegraph with beings in the flesh, the advance in inquiry grew rapidly and extended over a large portion of the civilised world. Developments from that germ spread apace. So many were the investigators that, as might be expected, new modes of communication were devised, new forms of the power were experienced, until they culminated in the wonderful materialisations of the later days. This development has come about through work—

sheer, hard, patient labour, such labour as few persons would think of enduring, were it not that there seemed to be behind these phenomena some great truth of the highest importance. Many thousands of experiments must have been made before the conclusion was reached, not merely guessed at, that an intelligence from an unknown source was the invisible cause. It was further, in time, made clear that the intelligence was invariably human, with its defects of character, such as irritability, impatience, &c., and when good conditions were supplied it was shown that a high tone of thought from this external source could be counted on. However, as Baron Hellenbach remarks: "It is not the substance of the communications, not the intercourse with the unseen world, which are of value, but the facts which prove their possibility and existence." And what I say of the despised "Rap" may be said of all physical manifestations.

The Rap, in fact, is the key to the whole system, the germ of what we know as spirit action on the plane of matter. Without it we should have no foundation on which to rest our own faith, no standard by which we could test the truth of one another's statements as to the supposed communication with the world of spirit. "Mark Rutherford" has said: "The curse of every truth is, that a counterfeit of it always waits on it and is its greatest enemy." And so it has of necessity followed that impostors have shadowed with their evil influence and crafty ways the work of earnest men and women, and have partially succeeded in turning them from their purpose. Hence, discredit of the cause has led to the neglect of the physical means of communication. Hence, the direction of minds to so-called sources of "knowledge" from which no test of reality and truth can be obtained. Hence, the growth of individual authority; the statements of visionaries; the rehabilitation of Eastern philosophies recoloured for Western acceptance. Hence, again, the wild metaphysical schemes, the random declarations of persons whose claims to teach rest on no experience of their own to confirm their pretensions; and hence, the well-meaning constructors of systems that have no existence apart from the ingenious brains that devised them. All these departures from the strictly scientific, logical, method of inquiry have extended our field of speculation and hypotheses without supplying the necessary facts upon which they can be established.

We maintain that the Spirit Theory is the only one before the world which satisfactorily and sufficiently includes and accounts for the mass of attested objective phenomena with which we are dealing. Indeed, the authority for it rests primarily on the claim of the communicating intelligence. The claim itself is a great Fact. It originated on "the other side," and seldom has that conclusion been challenged with success. Moreover, it has a practicality which attaches to no other that has, as yet, been suggested as a mental contrivance for covering our large and varied range of facts. It suffices as a tent to shelter a numberless multitude of dissimilar items, and the Rap is represented by the central supporting pole. The stability of the structure depends upon the strength and fitness, the actuality, of that substantial source of power and authority standing firm against the winds that blow upon it. This Alliance presents a living organic body guaranteed to resist the onslaughts of the enemy, for our central fact is the Rap firmly established. To it we can always refer. It is our standard of measurement, our first and also our final reference where dispute is rife with regard to the main, the leading, truth of an external agency. It has been the source of our greatest work in the objective world of Spiritualism. The Spirit Theory is not an hypothesis invented or assumed to account for certain selected phenomena, but it is founded on inferences drawn from the grouping of observed facts.

The "Rap," with its affinities, has given us the means by which we can, and do, prove the action of what we term spirit on matter, independent of direct human intervention. We are so far on safe ground. But whether the spirit that so acts can operate apart from a human organism is quite another question. We hold that it not only can but does so act in most cases: others differ from us on that point. It seems that we are bound to consider the possibility that human beings in the body are able to impress their individualities on certain sensitives. They still are spirits, and Spiritualists who may endorse that view are still as sound as ever in their theory, although it may be necessary to acknowledge that recent experiments may effect a weakening of one wing of the faith which has supported the average Spiritualist in his most cherished hope. The doctrine that only spirits of the

dead manifest their presence (as we say) may have to be given up—indeed, is given up by many. It is not much to concede for those who have enjoyed the advantage of overwhelming evidence, conclusive proof to our minds, of the return (as we say) of the dead to our consciousness. The work of embodied spirits has been immeasurably small compared with that of the disembodied on our plane of perception. Experiment, not nebulous cogitations, will eventually settle that puzzling question.

We may confidently say, then, that we are on safe ground when we maintain the continued existence of the individuality after death. It will not, however, be logically right to lay it down that we have proved a case for a long or short continuance. It may be the one or the other. A continued life may, for all we know, remain an entity in perpetuity: we possess good evidence that it has, in some instances, enjoyed a prolonged disembodied existence. Here, again, we need much more evidence. We cannot presume to say that all who die shall and must live in another state eternally. We should be untrue to our science in drawing that conclusion from experiment. Our philosophy in time may provide a reasonable deduction in that direction, as faith has already supplied a hope. No proof of a continued existence of the ego after death exists apart from the conclusions reached by experimental Spiritualism. Let the vast accumulation of facts be wiped out from memory, and all records of our work be destroyed; or let it be shown that thousands, aye, millions, of persons have been hallucinated; then surely "the slowly gathering twilight will close in utter night"—to some, not to others who regard annihilation as an escape from natural retribution, or as an infinite period of repose.

It will be as well to interpolate here a few words of declaration that this paper does not deal with other than physical objective phenomena. Trance addresses, automatic or direct writing, visions, clairvoyance and clairaudience, impressional work; the vast mass of private experiences, of great value to the individual, although incapable of submission to strangers outside; the thousand glimpses behind the visible realities of matter which many of us get occasionally unsought—all these belong to the interior life of the Spiritualist, and are worthless for scientific investigation by the sceptical, scornful men of the busy world, but are, nevertheless, the support of our faith in the Unseen. They are esoteric, possessing special qualities for home instruction. We are now considering only the exoteric phenomena, speaking in a language of fact, for a practical world, and through that means opening a door for all who choose to enter.

We cannot live on tradition. We see our neighbours neglecting the stores of past experiences because, partly, they are not now verifiable. Our generation, which witnessed the rise of this great revelation, cannot expect our juniors by thirty years to receive our exclusive testimony when we are gone. They must make their own experiments, with improved means of course, and ours will become valuable pabulum for their use in comparison, correction, or confirmation. I urge the importance of a perennial supply of physical phenomena as far as they can be obtained. Their production is cultivable; but it must always be borne in mind that there are two parties necessary to the effectuation of results—one on this, one on the other, side of the veil. They cannot be met with casually for any scientific purpose; you cannot compel them. The only path to success is the old one of patient labour in humility, regardless of the scoffs and sneers of the ignorant world, or other difficulties attending the pursuit of Truth, the only right aim. For a preparation and sustentation, I would advise the young, or others who venture upon so serious an undertaking, to read the old records in a continuous stream, and they will be surprised how heavily they will increase in weight, the while you will detect the errors in method, and the false deductions from insufficiency of facts. Even for us old ones, there are periods of relapse. Doubt raises its head, and would do so to the end of each life, probably, did not refreshment from old memories or new experience sustain us. There is no escaping work at the foundations for each generation until the great scheme of structure—the philosophical generalisation—is ready for accomplishment.

The significance, therefore, of the "Rap" is very great and far-reaching. It is an objective fact capable of ultimate verification by all who seek for it in the right manner. It has devised a code now in constant and ready use. It is not only experienced as an accompaniment to all other physical phenomena, but is heard consenting or protesting in small gatherings of Spiritualists for the purpose of communication.

It sometimes attends public meetings. It is invariably a most striking feature of psychographic experiments. It has founded a theory, established a faith, and it is slowly and surely playing a great part in changing our conceptions of life. It may also be said for it that the "Rap" is gradually supplanting the old psychology of the schools by a sound experimental method on true scientific lines. Indeed, it is significant of a newly-born science; it may be hoped that it also possesses the potentiality of a philosophy which will be religious in the highest sense of that much misunderstood and misused word.

But above all in importance is the inference that the old battle-ground of Free-will may soon cease to afford a field for contention. The deniers of the "Rap" allow us only the narrowest limits to the freedom of our wills, such as a greyhound might exercise when he sees a hare running and a plate of meat in one view, and both ready to minister to his conflicting appetites. A small thing will determine for that automaton whether the hare dies or the meat is eaten. We are not, however, to be so limited. In an infinite number of ways we know that suggestion (not that of the hypnotist) from some often unrecognised source, external or internal, initiates a thought or an action, and so on in an infinite series, and we experience great difficulty in avoiding the conclusion that so far we are automaton. Our "Rap" comes in here to our assistance and affords proof that, although in the body we are subject to much automatic action, we shall in another state become free. If an "elemental," or an "elementary," or a "shell," or a phantom can think without a molecular brain and act on our material world without limbs, much more will the highly developed and organised character of a human being possess his freedom unrestricted by the mechanism of his body. I set great value upon this question of Free-will. Our individuality is our most precious possession, and any teaching which tends to sap the belief in one's self, in one's own independent "ego," is in my opinion mischievous, immoral, treacherous, and untrue. I do not count as anything objectionable the temporary surrender to guidance, for instruction, to another mind or will, whether in or without the body; for in childhood it is our necessity, in youth our advantage, and in sleep we are not ourselves.

The "Rap" is sufficient proof, as we have seen, for the supposititious entities; we know it is a manifestation of an intelligence outside of ourselves. We, therefore, rightly conclude that it serves as an agent for communication by those who have lived here and died; and when opportunities are given by us, we know they can, and do sometimes, as far as lies in their power, assert their continued existence, the same in all essentials, the identical individualities whom we once knew as persons in the body.

The ethical effect of such knowledge for good cannot be over-estimated. It comes gradually with the contemplation at once of the issue involved in the question, "If a man die, shall he live again?" and the evidence which the "Rap" affords in reply. The state of a thoughtful man who has passed through the process from doubt to conviction in this matter is entirely changed. Newman says in his "Apologia," "He who has seen a ghost cannot be as if he had never seen it"; and I maintain that the person who has heard a "Rap,"—heard it frequently and with discrimination as to the facts that flow from it—cannot be as if he had never heard it.

As I make these claims on behalf of the "Rap" it is fit that I should produce at least one authority for so large a statement. I go for my authority again to the other side—to "Imperator," chief guide to our late President, Stainton Moses:—

Some mediums are used as the means of demonstrating spirit power, the external invisible agency capable of producing objective phenomenal results. . . . Their work is not less significant than that which is wrought through others. They are concerned with the foundation of belief.

I would end my paper with those weighty words were it not that the time and place of my appearance before a body of witnesses to the facts of Spiritualism in one or other of its phases, objectively and subjectively, impel me to add one item of further testimony to yours, and to avow my conviction of the correctness of the theory which as a Society we are bound to acknowledge, and publicly, when opportunity offers, to proclaim. You may take that as a matter of course, or I could hardly have been invited by our President to address you. But it cannot be within your knowledge how the conclusion was reached. If an experience can be of any value to some young and doubting searchers I am willing very briefly to relate it.

An acquaintance whom I have known more or less the greater part of his life, having been brought up in the strictest orthodoxy of his days, came in his youth to London and was let loose upon books of science. He read his Lyell and Humboldt's "Cosmos," and Laplace's famous theory, and, of course, "Vestiges." Away from his mind went the Mosaic cosmogony and cataclysmic doctrines and physical miracles, to be substituted by the now universally accepted doctrines of evolution, of uniformitarianism, conservation of energy, and the reign of law in everything. Order in Nature, one whole and comprehensive system of cause and effect in endless and necessary sequence, as presented to his apprehension, was, in his expanding mind, all sufficient. As he grew, the sublimities in time and space, in natural scenery, in the mystery of life, were to him vastly more than an equivalent of the cast-off conceptions of his earlier days; and a study of science in mathematics, physics, chemistry, in biology with incursions into the realms of psychology—all confirmed the tendency to look upon material realities as the furthest limit the practical mind could reach.

While still young he made himself acquainted with the statements concerning mesmerism, and clairvoyance and thought-reading, now recognised under the new names of hypnotism and telepathy. He read and saw whatever he could get hold of and could witness as experiments bearing on those subjects which had a peculiar fascination for him as probably capable of throwing light upon psychology. In fact, although so-called Materialistic, he had become enough of a Berkeleyite to allow that epithet a wide latitude. He considered himself a pupil of Huxley, and at the same time an adherent of that school of experimental psychology in which Dr. Elliotson and Esdaile were distinguished leaders—that class of terribly hallucinated persons who would believe the evidence of their senses when guarded from error by the use of trained reason. And so this inquirer went on, and at last the "Rap" arrested his attention. He went through the mass of evidences for and against the spirit-explanation of asserted phenomena which great men could not accept simply because they were "impossible." Eventually he accepted the "impossible" because it was impossible to reasonably reject it. His discarded miracles, however, never returned; but the great miracle of Life had grown to such importance in his mind as to fill him with a desire to approach the problem—not from the chemical side, not on the material plane, but from behind the veil. The "Rap" as a typical fact was the agent he employed. It gave him the leverage he sought for. To the simple, despised "Rap"—such was its significance—he owes the growth and development, through its many stages, of that knowledge which culminated in evidence, as conclusive as anything can be in the phenomenal world, of the possible and probable continued existence of the individuality after the dissolution of the personal body, and—he now stands before you a witness to the truth.

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#### LONDON SPIRITUALIST ALLIANCE.

On Monday evening last Mr. W. Paice, M.A., gave an address at 2, Duke-street, Adelphi, on "The Higher Aspects of Spiritualism." A report will appear in our next issue.

Mr. Richard Harte has kindly consented to give an address on "The Proper Function of Spiritualism" on the evening of January 8th.

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#### DEATH OF MRS. A. J. PENNY.

Just as we go to press we learn that our good friend, Mrs. A. J. Penny, passed away on Monday last at her residence, Cullompton, Devon, after a painful illness of three years, much aggravated during the last twelve months. We hope to give particulars in an early issue of "LIGHT."

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#### "SPIRIT TEACHINGS."

Subscribers to the Memorial Edition of "Spirit Teachings" who have not yet forwarded remittances are respectfully asked to do so without delay. The amount, 2s. 6d. per copy, and 6d. per copy for postage, should be sent to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C., and on its receipt copies will be posted at once. Subscribers who are able to call at the Office of the Alliance will, of course, save the cost of postage.

## A SEANCE WITH D. D. HOME.

We are indebted to Mrs. Honeywood for the following account of a seance with the celebrated medium Home. We believe it has never yet been published:—

52, WARWICK-SQUARE, May 13th, 1870.

We sat down, a party of nine, at a round table, with a reading lamp upon it; Mr. D. D. Home, Mrs. Ramsay, Mrs. Wiseman, Mr. Martin Smith, Miss Fuller, Mrs. Ready, Captain Smith, and myself. Mrs. Ramsay gave Mr. Home a pearl set in gold in lieu of a pearl brought to her through Mr. Home's mediumship at Mrs. Gregory's by her daughter, called Mootie, or "the pearl." After we had all looked at the ring Mr. Home placed it on the tablecloth, near the lamp, where we could all see it. Vibrations were soon felt in the floor and table, and our silk dresses were pulled visibly and audibly. I felt a hand stroke my dress from my knee to the foot, and could distinctly feel the pressure as it passed over the steel of the then fashionable crinoline. I made the observation, "They are stroking my knee." Mr. Home replied, "It is to magnetise your knee," in which I had neuralgic pains. Mrs. Wiseman's dress was now pulled, then Mrs. Ramsay's, and we saw her pocket handkerchief slowly drawn under the table. In a few seconds it was given to Mr. M. Smith, who returned it to Mrs. Ramsay. We then perceived that there was a knot tied in the corner; in the knot was the pearl ring we had all seen on the table. Mrs. M. asked, "Did Mootie take it?" "Yes (by raps), to give it to you. Will you give it to D. D.?" "Yes." Mr. Home then held it under the table, the other hand being on the table; almost immediately he said, "They have taken it from me." After waiting a little time, finding it was not returned, Mr. H. asked for it. We heard it drop upon the floor between Mrs. Ramsay and Mr. M. Smith. Mr. Home stooped and looked for it, moved Mrs. R.'s dress, but could not see it anywhere. He then placed the silver bell on the floor, and sat up with both hands on the table. We soon heard a gentle tinkle, the bell was carried across Mrs. Wiseman and myself and dropped close to my right foot, which rested on the claw of the table. Captain Smith said he thought they were trying to give him the bell, but the power failed (raps gave "Yes"). Captain S. asked if he should hold the bell. "Yes." He lifted it from the floor and held it under the table. We soon heard a faint jingle, and raps gave "Look at handle." On lifting up the bell we saw the ring had been placed on the handle. Mr. Home again held the ring beneath the table, asking that it should be put on his finger; this was done after a few minutes by a small soft hand. Mr. Home now placed two hand-bells on the floor, a glass one and a metal one, and held an accordion, which was heavy, and had no strap, so that he held the lower part with difficulty, his left hand resting on the table. The accordion was played upon, and the bells rung in time and tune. The bells appeared by the sound to be moved about under the table. Mr. Home now saw a hand, and we all perceived the cloth was lifted as if by fingers beneath, pressing the cloth upwards. Mr. Smith also saw the hand.

Mrs. Ramsay's handkerchief was again drawn under the table, and placed over Mr. Home's hand just after he had placed the accordion on the floor. His hands were then moved in a strange way under the table, and violently shaken at the wrist, and rapped on the table, but he said it did not hurt him; it was to harmonise and strengthen the influence. Mr. Home now passed into a trance; taking Mrs. Ramsay's handkerchief he made signs for her to blindfold him; then, taking a paper alphabet and reversing it, he pointed to the letters (I wish particularly to draw attention to the fact that in a trance the eyeballs are turned up under the lids, and that the alphabet was reversed, and Mr. Home blindfolded, yet he pointed rapidly to the letters and gave us the following words):—

"We seek to develop!—We are many—Yes, many spirits.—We come to advance you.—Our mission is to elevate you from earth to Heaven. It was little Martin did it, he leaned against you (to Mr. M. Smith). James"—here the pencil flew out of Mr. Home's hand, across the table to Mrs. Ready. Mr. Home now took Mrs. Ramsay's hands, clasped them affectionately, and united them, then whispered to her, "I don't like this dress, my darling." He raised it, and made signs of tearing off the crape, shaking his head and looking displeased, walked away, returned and shook the lappets of the widow's cap, turned away, then stood by Mrs. Ready, held out his arms, and appeared to dangle an infant, retreated slowly, raised his arms and looked up smiling and kissing his hands, as if he saw the

infant floating up higher and higher. This was typical of Mrs. Ready's infant having passed away. Mr. Home then stood behind Mr. M. Smith, leaning his hands on his shoulders, and resting his head on Mrs. Smith's without speaking; he then removed the bandage, sat down at the table by Mrs. Ramsay, spoke earnestly and in a low tone. After a few moments he led her to the back room and seated himself beside her, and held a long conversation of a private nature. After Mrs. R. returned to the table, Mr. Home walked about the room, clasping his hands and groaning, as if in great trouble of mind, then, standing behind Mr. M. Smith; he spoke as follows:—

"If ever through a little rift in the clouds one single ray of sunshine comes, if only now and then, that is sufficient. When you can not only see, but feel, one shadow of a kind thought—of a presence that you have termed dead—it speaks to you a thunder rolls—of life beyond the grave, lifts you far above the highest stars that shine, bids you live purer, holier lives. If you do not do so, it is your own fault, not that of Spiritualism, which teaches you higher things—Yes—"

"Answer that it teaches you to hope, that it makes earth a blooming paradise—"

"Answer that it practises all that is harsh and stern in life—Answer that it does not gild your sins but holds them up to you, burnished with a redeeming love. Your Heavenly Father is far more loving than any earthly father. Beckoning to you He gives you those whose hearts were one with yours, to lead you—to lift you up there" (pointing upwards and slowly rising about eight or ten inches) "where sin cannot enter where, when a meeting has once taken place, no separation may come; where you are one in thought and action, never more to part; but to love. Even as the sun kisses the dew off the flowers, so does an all-redeeming love wash away all that is impure in you. O great and glorious God, Father of every good gift, of all light and love and all-wise power! Dictator! we who have lived on earth and have murmured at Thy all-wise providence, do bless Thy holy name that through the merits of Thy Son we are allowed to visit those we have loved on earth; that day by day we may stand by them to confirm them in all good resolutions, and when the evening of life shall come to those we love and long to greet, we shall be there to welcome them to Eternal Homes of bliss and love prepared for them by the Almighty's love."

## LETTERS TO THE EDITOR.

*[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]*

The Subliminal Consciousness and its Assertion of Altruity.

SIR,—Your correspondent, "M.C.P.," has quite mistaken the scope of my reference to Carl Du Prel's "Philosophy of Mysticism." I had no thought whatever of directing attention to it as "the most powerful case for the Higher Ego." I referred to it solely for the definite answer to the definite question propounded, to wit, why the transcendental self does not so describe itself, but "masquerades" as an alien personality. The explanation, which I consider one of the best things in the book, may or may not be satisfactory to another reader; but that anyone, with the very common experience of the dramatic dream, should adduce this particular incident of the trance consciousness as inconsistent with a subjective origin of the communications in question, is rather surprising. I do not know if "M.C.P." ever dreams in sleep, but if so, has it ever occurred to him to ask "why, in the name of all that is reasonable," his dream consciousness should take on a dramatic form, and pose as alien personalities? We must either concede this claim in the case of common dreams, or admit the phenomenon of a "dramatic self-rendering"; which is the equally supposable—in the absence of other evidence of a spirit presence—in the case of those deeper states of subjective or subliminal consciousness in which the rôle of "guide" or "control," is assumed. We must remember that "psychics" like ordinary dreamers, have, as a rule, no such knowledge or conception of a transcendental subjectivity as might mediate self-identification with it. The familiar "I" representative is entirely relative to the familiar ideal context. Whatever enters that context by association is recognised as my own. Whatever comes to consciousness in me without such association is necessarily regarded as a communication from an external source, and, in fact, is so from the point of view of consciousness on this side the "threshold." This appearance is therefore

worthless for the determination of the question of transcendental subjectivity as a source of ideas. Whether the spiritual explanation is the only one which covers the whole ground is irrelevant to the particular difficulty urged by "M.C.P.;" so, likewise, are the notes in my translation in which I point out, in certain cases, quite other objections to the sufficiency of an explanation by transcendental subjectivity. Your correspondent should stick to his own question; and that, I repeat, receives an answer, whether acceptable or not, in the chapter, "Dream, a Dramatist," in the book referred to, but which "M.C.P.'s" "deepest interest and attention" seem not to have impressed upon his memory.

C. C. M.

#### Mr. Emmette Coleman and the Theosophical Society.

SIR,—Mr. W. E. Coleman, in "LIGHT" of December 9th, says: "The heads of the Esoteric Section have, within the last few months, issued at least three papers of instructions to the members of the Esoteric Section directed primarily against Olcott, Sinnett, Edge, and Old." As a member of this section I may say at once that this is not in accordance with fact.

He also mentions Madame Blavatsky's "speeches." I should very much like to read some of them!

R. C., F.T.S.

#### The Story of Sir Richard Owen.

SIR,—In your comments in "LIGHT" of December 9th on an experience of the late Sir Richard Owen, you remark—that a child five months old does not run about. Would the spirit-child's size and age correspond with its growth according to the time of the passing from the body? In our inquirers' meeting at my house we have innumerable experiences in this respect. We prove by evidence that the growth in spirit corresponds with physical growth. Can you obtain any further experiences from your correspondents in this matter? In this case we have not the date of the burial of the body to compare with the probable age of the child when it appeared to Sir Richard Owen.

Spiritualists' Corresponding Society. J. RAINBOW.

December 12th, 1893.

#### The Miraculous Statue of Mellheha.

SIR,—In your impression of the 9th inst. there is a marvellous account of this statue of stone, which was actually seen to move its arm, and the Babe it was carrying was also observed to move. I do not for a moment doubt the accuracy of the reporter, because on Spiritualistic principles the phenomenon may be easily explained.

Let us suppose that the priest who records the circumstance is a medium—whether consciously or unconsciously so is immaterial to our argument. Through his mediumship, spiritual agency could form an impenetrable veil over the real statue. On this dark atmospheric background a vital duplicate of the original statue could be projected, moulded, incarnated, and made to move any particular limb by spiritual intervention; and no observer would be able to detect the difference between the real statue and its duplicate. If the Father who wished to investigate the phenomenon more closely by touching the moving hand had carried out his intention, the visionary incarnated statue would probably have instantly vanished, without his being aware of this vanishing; and nothing but the original statue in its senseless stoniness would have received his touch, very much to his surprise, but—not to mine!

December 12th, 1893. NEWTON CROSLAND.

P.S.—This explanation will apply to other phenomena, such as that of the winking Virgin in the picture, &c.

#### An Epidemic of Suicides.

SIR,—Your correspondents have passed over my remarks without reply; meanwhile, abstracts from "L'Union Médicale," published in the "Provincial Medical Journal" of December, deal with my subject. This French paper, in accounting for the increased number of suicides in England, mentions a Euthanasia Society existing amongst us. The same paper speaks of alcoholism as the potent cause of suicide, whilst it refers the increased number of lunacy cases in Ireland, an enormous increase, by-the-by, to "misery" and "drink." It so happens that statistics of suicide are given, and in Ireland we find a minimum per million—viz., only seventeen per million—whilst in Saxony there are three hundred and twenty-five cases of suicide annually per million. What, then, is this "misery" of

Ireland, determining lunacy and not suicide? I fail to see how scientific psychologists, and I include Spiritualists with medical experts, can make any real progress without a full recognition of "psychic interaction" as a potent cause of a class of phenomena which at present are confounded with Spiritualistic phenomena on the one hand and with subjective phenomena on the other.

Those who have taken the trouble to read the articles published during three years in the "Provincial Medical Journal," and especially those on clairaudience, published during the last four months, will not accuse me of coming easily to a conclusion, and those who know me intimately will know the deep suffering, and the recognition of suffering, prompting me to take up medical psycho-physics as a task. Whilst my sympathies are with truth seeking, my medical standpoint is, that "there is not one single demonstration of a spirit entity at present afforded to earnest, unprejudiced investigators." Meanwhile, mind, spirit, reason, are abstract notions, having no place in scientific investigation except as *petitioes principii*, unless exactly qualified by definition.

J. BARKER SMITH, L.R.C.P. (Lond.)

#### Madame Blavatsky and "Master."

SIR,—Allow me the privilege of saying a few words upon this article so named in your issue of December 2nd, for I think I never read anything so sad—nay, so pitiable—as the following words from a seeker after truth, words certainly calculated to make all mothers and sisters shudder at the name of Occultism:—

"It is not only bodily pain and weakness, and the ravages of disease that I am to suffer, with what patience I may, subduing them by my will for the sake of the work, but mental pain, ignominy, opprobrium, and ridicule."

Who was such a "Master," and what right has any being seen, or unseen, thus to use, and thus to ruin, one of our Father's earthly children?

I was told once by a Theosophist that in later life Madame Blavatsky had denied being a so-called "medium," and claimed to perform her cures and phenomena from her own personal powers. Now I would ask "Can pure, health-giving magnetism be supplied by a body ravaged by disease and mental pain?" Can such a stream give life to others, and, moreover, should it ever have tried? Surely the healthiest stock alone should transmit its magnetic aura into the bodies of others! That Madame Blavatsky was a most powerful medium *ra sans dire*. Indeed, are we not all "vessels" for the transmission of spirit-power in some form, though not all are cognisant of this fact? Her own letters, recently read at Westminster, and about to be published by the Society for Psychical Research, amply testify that she was perfectly aware of her developed faculties, and once claimed the privilege to be associated with many well-known workers in the cause of Spiritualism. All who are blessed with intellectual powers by God know how easily the temptation creeps in to carry "borrowed plumes," and to receive for oneself honour where only partial honour is due. I confess to this unworthiness myself, in past work, with much regret; and I do see that in the coming blessings of spirit-powers we shall have to fight humbly and thankfully, for how few of us know "what spirit we are of."

Though some gentlemen objected to the revealing of this truth by the Society for Psychical Research concerning M. B.'s powers, I, as a woman who has passed through much, rejoiced that "she being dead, yet speaketh the Truth"; for, when once the Holy Spirit has convinced the heart of the true and right, there is nothing we so much desire on this plane as "expiation," and the same yearning comes continually to us from the other side where "things are not what they seem": at least, to many loving souls.

Let not the readers of "LIGHT" think that this woman's experience is the cost at which the higher forms of spirit healing must be purchased. He who was the Great Healer, when on earth (who even cured ten lepers), had so pure a body that "it could not see corruption," and this is what we, too, must aspire to obtain. That suffering is necessary in order that the highest (or angel) magnetism may be passed through our organism, is perfectly true; but this is for the renewing of the body, the strengthening and refreshing of the soul, and unfolding and purifying of the spirit of both the giver and receiver. To this I can personally testify—and shall presently hope to demonstrate the same. I am assured that this beautiful power is coming on earth to many in a most wonderful form, to be the handmaiden of future science and surgery, for as portrayed in the second chapter of the Book of Joel, an army of spirit

Beings will live and walk among us, when the Redeemer comes to us once more, for "He shall so come in like manner as He was seen to go," and ministering angels will bring us many gifts.

Even now is the "Millenium" or "Golden Age" beginning, for the "mystic numbers are fulfilling." Would that Madame Blavatsky had learnt of "The Master" who truly is the "Door" into the Occult—for holiness is health—and she might yet have been spared to her friends. Let us pray for her to realise the power of the "Highest Light," which our Father has yet revealed—the true Divine Man—and she can then come back and help those she loved once more. Oh! Neophytes, Adepts, and Brothers! lift up your hearts to the "Great Grand Master" of all Holy Orders, and be His earthly mediums and co-workers in the "Redemption of the Body," for hath He not said, "Some shall rise," and has He not also asked, "Shall He find faith?" and doth He not assure us that "Our Redeemer is strong, the Lord of Hosts is His Name. He shall thoroughly plead our cause that He may give rest to the earth."—(Jer. 1. 34.)

"NOWELL."

#### "The Higher Ego" Theory.

SIR,—The article in "LIGHT" of December 9th, entitled "The 'Higher Ego' Theory," might perhaps be highly instructive but for the appearance it has of being a hopeless tangle of facts and deductions.

Mrs. Britten refers us to the evidence of some thirty or forty years ago, which, though it may have constituted what was understood as evidence at that period, is in the light of to-day absolutely worthless as possessing any evidential value, because since that time our knowledge and lines of thought have extended. We know now the possibilities of "telepathy" and "suggestion," which during the early days of Spiritualism were in one sense of the term unknown. Moreover, in those early days people were not so critical or exact in their methods as they are now, and being confronted by what was apparently an array of miraculous occurrences they at once jumped to the conclusion that their source was equally miraculous. Then we must not overlook the fact that it is an imperative necessity to make a distinction between facts and inferences, and also that that which to-day constitutes evidence may in the wider knowledge of to-morrow no longer be considered as such.

Again Mrs. Britten speaks about "tests" such as "names, dates, and incidents utterly unknown to anyone present" (I presume Mrs. Britten means unknown to anyone present except the individual to whom these dates, &c., appealed as "tests"). Can the mention of mere facts under the conditions as stated above be held as a conclusive proof that the communicating intelligence is what it professes to be—viz., a spirit of the dead? I think not, for in the face of the evidence in favor of thought-transference and telepathy it rather points to these conclusions than otherwise.

Even granting the "physical" phenomena of Spiritualism, do these point to the so-called spirits of the dead as their origin rather than the minds of the sitters present, especially since we know that scepticism is a hindrance and in many cases stops phenomena entirely?

With regard to the original question of "M.C.P.," the answer which I venture to submit is "suggestion," and here are the data upon which this induction is established. In every case before commencing to sit the investigators must necessarily have some knowledge of the subject and of what they may expect, no matter however slight. They would also know that the phenomena are attributed to the action of spiritual beings; therefore if they succeeded in obtaining phenomena the conclusion would be inevitable. Also during the opening séances trance phenomena are either not attempted or are discouraged. Sooner or later one of the sitters begins to "develop" and goes into somnambulant states similar to those induced in hypnotic experiments. In this state the medium loses his identity, or rather it merges into another differing in a more or less intense degree from the ordinary personality. This is recognised, and as this identity supposes itself to be an incarnate spirit it therefore assumes the name of some departed friend, historical personage, or a fictitious character, whichever may have been most strikingly impressed upon the medium's mind at the time being.

CHARLES STRANGE.

[If "Charles Strango" will take the trouble to do a little arithmetic he will probably find that he has made quite as many assumptions as Mrs. Britten. The "of course" of the "telepathist" is quite as absurd as the "of course" of the scientist of forty years ago. Mrs. Britten may possibly be wrong, but then Charles Strange is not necessarily right. —ED. "LIGHT."]

## 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. No notice received later than the first post on Tuesday is sure of admission.]

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday at 7 o'clock. Speaker for next Sunday, Mrs. J. M. Smith.—J. R.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening next the controls of Mr. J. J. Morse will deliver a lecture on "The Failures of the Past and the Hopes of the Future." On Sunday evening, December 31st, sésances by well-known local speakers. Doors open 6.30; commence at 7.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last our meeting was well attended. Mr. W. Drake and Mr. Mason commented upon our spiritual progress, urging us to press forward in our good cause. Mr. H. Torrington gave some very successful clairvoyance at the close. Mr. J. H. Brooks kindly officiated at the organ. Sunday, at 7 p.m. Mrs. Mason, circle; inquirers welcomed. Tuesday, at 8 p.m. sésance, Mrs. Mason. Sunday, December 31st. Mr. Wynne, January 7th, Mr. Humphries.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—At Thursday circle many clairvoyant tests were given by the guides of Mr. Bliss, and recognised. On Sunday, Mr. Hardiman, after reading from 1 Cor. xiii., concerning spiritual gifts, gave an excellent lecture on the "Crucifixion of Christ." Sunday, at 7 o'clock, experience meeting: speakers, Mrs. Gunn, Mr. Bertram, Mr. Edwards, Mr. Elphick, and several others. Thursday, at 8 p.m., circle; medium, Miss L. Gambre. Sunday, December 31st, floral and spiritual christening at 7 o'clock, the first held in the society's rooms. Friends are asked to bring offerings of flowers. Speakers, Mrs. Bliss and Mr. Vango. Tea 5.30; tickets, 6d.—J. B.

311, CAMBERWELL NEW-ROAD.—Passed to the higher life: Friday, December 8th, Annie Grace Davy, the beloved wife of Mr. George Davy, a well-known South London Spiritualist worker in the cause. An "In Memoriam" service was held in the rooms, 311, Camberwell New-road, on Sunday evening, with a large and sympathetic audience was addressed by Messrs. L. Butcher, and Davy, on the great issues of life and death, and the knowledge and consolation of spirit communion. A special Watch Night sésance will be held at 10.30 p.m. on New Year's Eve. The New Year's social gathering will be held on Tuesday, January 2nd, at 8 p.m. The rooms will be tastefully decorated, and refreshments supplied. Tickets, 1s. each, may be obtained by Sunday, December 31st. The half-yearly general meeting will be held on Sunday, January 14th, at 8.30 p.m. All members should attend. Important business regarding the extension of the cause in South London.—C. W. PAYNE.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelmeer, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torrestonson, Advocate, Christiania; Russia, Etienne Geisler, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Bre Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students at the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

THE crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labour there can be no crown, and without contending there can be no conquest.

A GOOD LIFE.—There is but but one true, real, and right life for rational beings; only one life worth living in this world or in any other life, past, present, or to come, and that is the eternal life, which was before all worlds, and will be after all have passed away—and that is neither more nor less than a good life: a life of good feelings, good thoughts, and good deeds—the life of Christ and of God. CHARLES KINGSTON